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9 Consistory of Albany to Classis of Amsterdam. Account of arrival of Revs. Lydius and Freerman, and the churches of Albany and Schenectady 1388–1390

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Art. 9. Extracts from letters from the Indian Churches.

. . . . . .

Extract from a letter from Rev. Casparus van Zuren, minister in New Netherland, on Long Island, dated October 30, 1678.

In this he complains, first of all, of the mutual quarrels of his combined churches, about the burden to be borne in the building of a parsonage.

He also complains of the matter of his salary, saying that the Rev. Classis as well as himself had been deceived. For although he had been promised seven hundred and fifty guilders, Holland money, that he is permitted to enjoy, at the most, not more than six hundred guilders. This is worth not more than four hundred and fifty guilders in Holland.

That he had in vain complained of this, getting nothing in reply but mockery and contempt.

That, finally, the matter was treated again at a general meeting. After several propositions, however, he could bring it no further than an offer, which was one hundred guilders less than the meeting itself confessed was his due. This loss had to be borne entirely by him. He professes that he cannot get along under the circumstances.

After several earnest debates, the meeting broke up in such confusion, that all hopes of improvement were practically cut off for him. Add to this, that free fire-wood, also promised to him, has not yet been attended to. What will be the result of all this remains as yet uncertain. He is strongly inclined to return to the Fatherland at the earliest opportunity. To this end he requests that the Rev. Classis of Amsterdam will be pleased to take to

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heart his distressful condition, and will devise some means to relieve him, and secure his return, if there should be any opposition thereto on that side.

Extracts from a letter from Rev. Lawrence Gaasbeeck, dated 15–25 October 1679, at New York, of the following contents:

That he had also sent a letter on October 7/17, which he doubted whether we had received.

That having started (from Holland) on May 13, 1678, he had safely arrived on August 21, and had begun his services at Esopus on September 15.

Further, he describes the situation of that place and nation; the three churches to which he must minister; the order of the preaching services, and the number of members.

He says that he has begun to organize, and shall continue to organize everything on the basis of the churches of the Fatherland, and recently a new church, (New Paltz?) in which he shall soon preach.

Signed, Lawrentius Gaasbeeck,
Ecclesiastes Esopiensis.

Art. 27. Labadists.

Ad Art. 32. Speaking of the Labadists and Jacob Coelman, the respective Classes report: As regards the Labadists, that they shall be watchful against them, although but a few remnants of them are any longer to be detected among us. The Rev. Correspondents from South Holland have given notice in their Acta, that the Correspondent of Friesland had reported in their Synod, that one of the ministers who had joined the Labadists had returned again.

Coelman.

As to Jacob Coelman: It is learned that he shows himself here and there, and travels from one place to another in order

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to hold conventicles; that he disturbs the feelings of the Church-members by giving them evil impressions of their regular ministers. The several Classes are charged to watch carefully against him. The Rev. Brethren of Amsterdam as well as those of some other Classes report the earnest efforts which they have already made with their Estimables, (the Burgomasters.)

Art. 57. Gravanima of the Classes.

.....

Gravamen Classis Hornanae.

.....

It submits to the Christian Synod for consideration only this:

1. Whether the several Classes, to which are entrusted the Indian Affairs, are not bound, or at least henceforth should be bound, not only to hand in to Synod the extracts of the letters from the Indies, but also to report at the same time what action has been taken in regard to these facts by them respectively; and then that this report be also noted down in the Synodical Minutes, to the end that the complaints of the Indian churches, and the efforts of those of the Fatherland on their behalf, and the success thereof, may appear.

CLASSIS OF AMSTERDAM.

Correspondence from America.

1680, Oct. 17th.

Mrs. van Gaasbeeck to the Classis of Amsterdam.

Beloved Brethren:—

It has pleased our Lord God to take my dear husband from me, and the congregation is anxious to have another minister. I have learned that my brother-in-law Weecksteen, is inclined to take my husbands place. Therefore I take the liberty to say, at

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the request of our Consistory, who are favorable to my brother-in-law, and if the Classis should consider him fit, that I wish that he may be delegated, in preference to anybody else, to come to this foreign land and console me. He is master at the first school in Haerlem, and his name is Johannis Weecksteen.

Laurensia van de Hellenaer,

Kingston widow of Laurensius van Gaesbeck.

October 17, 1680.

ESOPUS SEEKS APPROBATION OF THE GOVERNOR TO CALL A NEW MINISTER.

1680, Nov. 19.

At a Council held in New York at which there were present the Governor and his Councilors;

Mr. Wessel Ten Broeck, Mr. Jan Mattysen and William Dewyer and Mr. John Hooges, authorized from the Esopus, acquainted the Governor that they are agreed to write to Europe for a minister, in the room of their late minister, deceased, (Van Gaasbeeck), desiring his Honor's approbation therein; who admitted and approved accordingly. But in their letter they are to give directions for one who can preach in English also — if to be had; and if they write to Holland, that it be communicated to the English Church there.

By order in Council,
John West.

CLASSIS OF AMSTERDAM.

Correspondence from America. The Church at Kingston New York, to the Classis of Amsterdam, November 22, 1680. xxi. 223–4. (Extract in Mints. Syn. N. Holland, 1681, Art. 11.)

Reverend, Pious, Very Learned, Prudent, Wise Gentlemen, Fathers and Brothers in Christ:—

A benefit received sometimes gives to those who have received it, and done well through it, the boldness of asking for another. It is the privilege of the church of the New Testament to be gathered from all tongues, nations, peoples and families, so that it comprises children scattered over the whole world. The usual means employed by God to bring his chosen people, given forever to Christ, into his sheepfold, is his word, accompanied by his arm (power) and his spirit. It is thus that hearts are persuaded and

purified, faith awakened, and the faithful themselves bound to God and Christ.

Your Reverences know, by our former letters, that it has pleased the Almighty to gather for himself a congregation at the place in this Province, which we call the Esopis (Esopus), and that the minister, Laurentius van Gaasbeeck, sent by you for the congregation of this place, in 1678, went to rest in the Lord, last February. Thereby this place is again vacant, and our congregation is deprived of a proper shepherd and leader. Nothing else may be expected from this, after a while, than negligence in the matter of divine service, as well as in all the duties of piety, and the breaking out of all kinds of excesses and prejudices. For it is well known, that sheep without a shepherd, stray further and further away, and become quite estranged to their own fold and food, and are exposed to manifold dangers from wild beasts and robbers. That such things may not happen to this congregation, the Overseers of the same have unanimously resolved, to trouble your Reverences again. They hereby humbly request, that in accordance with your usual care for our church in this Province, and particularly for our congregation of Esopis, that you will please to see to it, that another teacher of good gifts and edifying life may be sent over, in place of the deceased.

Our congregation has fairly increased since our last letter, and has now about two hundred and fifty members. It will further increase by the growth of the children, who are daily born in our church. We inhabit three villages, each about half a (Dutch) mile distant from the other and twenty (Dutch) miles from New York. We bind, and hold ourselves bound, by the same conditions which we kept with the deceased, and which were then sent to your Rev. Assembly; to-wit, we will yearly raise a salary of six hundred bushels (schepels) of wheat. We cannot promise anything else, as no other currency is common among us. We will also provide decent quarters and sufficient fuel free, and a free

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passage; the cost thereof to be refunded, with thanks. For the further assurance of your Reverences we have again sent you our petition, and his own signature of our Noble, Very Honorable Governor, Mr. Edmond Andros, who approves of our call. We leave the further consideration of the contents of this paper to the discreet and wise judgement of your Rev. Body, as to the choice of a preacher. He must be one who can preach in English and in Dutch, a condition not contained in our former call. We hope, that you will look upon this matter from the point of a special love to build up God's Church, and so prevent all men from growing wild in doctrine and habits. We have done everything to the best of our knowledge, with the aid of Domine Van Nieuwenhuysen, minister at New York, and of Domine Van Zuuren, minister on Long Island, whose names are hereto subscribed. We further hope, that your Reverences will be so diligent in regard to this, our humble and Christian request, that an able teacher may be sent back by the ship now taking this letter, with the skipper of which, the cost of passage has been arranged.

Not doubting your interest in all this, and commending ourselves and our congregation to your favor, we herewith close with our cordial and humble respects, and our wishes for God's blessing upon your Rev. Assembly, your counsels, services, persons and families; we remain,

Your Reverences Willing, Obliged, Humble Friends, Servants and Brethren in Christ,

Wessel ten Broeck,
Jan Mattysen,
W. D. Meyer,
Johannes de Hooges.

New York,
the 22 d 9 bre 1680,
Wilhelmus van Nieuwenhuysen,
Midwout at New York,
Casparus van Zuuren
Pastor Longinsulanus.

1680

Correspondence from America. Rev. Caspar Van Zuuren to the Classis of Amsterdam, Dec. 10, 1680, N. S. xxi. 221. (Extract in Mints. Syn. N. Holland, 1681, Art. 11.)

Reverend, Pious, Very Learned, Wise, Prudent Gentlemen, Fathers and Brethren in Christ:—

I received the letter of your Rev. Assembly much sooner than I expected. The quarrels over my yearly salary, to which, as usual, other disagreeable things were added, had so prostrated my spirit and quenched my courage, that my intention to return to the Fatherland had several times been decided on. But your unexpected letter has again raised our spirits and changed our resolutions. I have carefully considered its contents and weighed them to the best of my abilities. I wish that the congregation had done the same with the letter sent to them by your Reverences. But it can hardly be expected that this will be done so suddenly, because the majority is not able to judge well of their duties towards their pastor. However, everything has proceeded reasonably well. Their written promise sent to your Rev. Assembly, and upon which I accepted the call, is now fulfilled somewhat better. They make also new promises to make it right for the time already passed. My condition will be remarkably improved thereby, although it is not yet to be compared with that of ministers in Holland, much less with that of ministers in foreign countries generally, for the amount is small, anyway, and keeping house is expensive. But I am willing to confess, that affairs are not perfect even in Holland; and that other foreign service has also its special inconveniences.

On the other hand, I think, that three such things happen very rarely at other places, whether at home or in foreign countries, namely; being obliged to serve four villages, far from each other, so that one has to preach by turns in each; then, that for all this, one receives a salary only like that (for one church) in the Fatherland; finally, that one lives under the government of a foreign

power, whose manners and church customs differ very much from ours, and from which little respect or even protection can be expected. However, I do not say that such a call is beneath the dignity of any minister. Far from it. The condition of these church members demands the sacrifice. I also have learned that we must bear much for the sake of the Gospel, which is not a soft bed, or velvet, but generally an affair of difficulty, often joined with oppression. Honor and dishonor, good and evil report go together. Of all this a pastor must not so much be afraid, but he must endeavor to overcome it. But I will only say, that a minister who is called to fill such a place is often driven to long for the Fatherland, and hopes to return there in due time. Yet he ought not to leave his congregation quite orphaned, but rather to warn them most impressively, and as far as possible to provide for calling a new teacher for their service. There are undoubtedly in Guelderland, and perhaps in some other provinces, those who at the end of the year, are in arrears with their salary to the amount of hundreds or even thousands, and yet who would rejoice in such a place as this. The salary for service here is about as good, as in said provinces, (Guelderland etc.), and is paid even more regularly.

Everything here is open to improvement. There is a fair number of members, most of whom though not capitalists, are prosperous. A small additional contribution by each hearer would at once remarkably increase the yearly salary; and the good advice, given by your Reverences, will be no small help. I hope, they will all take it to heart according to their abilities; that we may overcome evil by good, and make opponents relent by heaping fiery coals upon their heads; or, as the Apostle has it, that we make ourselves agreeable to all consciences by revealing the truth. I pray God, to strengthen me in this my undertaking, and establish and increase mutual love between me and my hearers, so that the word of the sermon may have more power over the human heart. What your Rev. Assembly has been pleased to do for settling our

differences, is gratefully acknowledged by us, and received with due respect; but at the same time we humbly request, that you will remember our name and favor our promotion, even though pursuant to the advice of your Reverences, we still remain for the present in the service of this congregation. It may at some time please God Almighty to allow us to perform the service of his word in the church of the Fatherland.

May the same All-Wise and Good God direct your Rev. Assembly by his word and spirit in all truth, and bless your counsels for the best interests of his church; and also take your persons and your families under his holy guidance, and supply you with all his wealth and blessings in Christ. Thus wishes and prays he, who is and remains,

Reverend, Very Prudent Gentlemen and Fathers in Christ,

Your Humble, Obliged and Willing Servant and Brother,

Casparus van Zuuren,

Midwoude, Minister on Long Island.

the 10th of Dec. St. N.

1680.

Correspondence from America. The Ministers of New Netherland to the Classis of Amsterdam, (1680?) xxi. 222–3. (Extract also in Mints. Synod North Holland, 1681, Art. 11.)

Reverend, Pious, Very Learned, Prudent and Wise Gentlemen, Fathers and Brethren in Christ:—

It gave us peculiar pleasure to learn from your favor of May 6th last, (1680) of the satisfaction which your Reverences were pleased to express at the appointment made by us in October, 1679, of Domine Tesschenmaker, as minister of the church on the South River, (New Amstel, New Castle, Del.) Moreover, you were pleased to consider that this act was properly done, as well as legally and wisely, in view of the existing necessities for church services. We can only say that we most heartily thank your Reverences both for your Christian courtesy, and for your friendliness towards the churches of New Netherland. We consider our-

1680

selves strongly bound to maintain most faithfully this necessary Correspondence with your Rev. Assembly, and to inform you from time to time of all important occurrences. As to the Church Rules observed in the Fatherland, and subscribed by us when there — they are observed by us in our services and churches here as carefully as possible. It would be a great folly in us, and an unchristian act of discourtesy, should we either misuse or neglect the privileges granted us by treaty by the English at our surrender of the country. Yet the particular circumstances of our churches are such that they cannot expect much help from the civil authorities here, or from the (home?) government of such a nation (as the English). They agree with us pretty well on the fundamental truths of our religion, but differ much in spirit, form of Church Government, and usages (or ceremonies.) Our peculiar relations to them may sometimes cause irregularities, even as the proverb says, "There is no rule without an exception". But such things are of little consequence. As soon as the cause is removed, there is no further confusion. The work is for the moment delayed, but we then proceed on the old footing. As to our promises and consciences, we quiet them as well as we can.

The situation of our churches here is such that the mutual interchange of opinion cannot be well kept up otherwise than by letters. Domine Schaats, pastor at New Albany, is more than thirty (Dutch) miles to the north of us (here at Manhattan), while Domine Tesschenmaker is almost forty (Dutch) miles to the south. To both of them all access is closed in winter. For this reason, personal conferences, once a year, would be very useful to us, although this is not yet quite possible. The expense involved also cannot yet be well met. Occasionally something happens here to perplex a minister, and he does not know exactly how to dispose of it. The elders appointed with him, indeed, as Overseers of the church, are generally still more perplexed at any unlooked for circumstance, being without special experience in church-cases. They are, therefore, unable to give a decision with truth and fairness. It can easily be understood, then, how necessary it is for

us to assist each other here by word and deed. We are in a foreign country, and also governed by the English nation. We must exercise much prudence in order to preserve the liberties granted us.

Everything goes on well in our churches. They steadily increase in members. These now, in the whole province, number about fifteen hundred. The country is very large, indeed, and the greater part is yet wild. Some live eight or ten hours walking from their place of worship, and even further. Yet they walk from their homes to the place where divine worship is conducted. Some congregations which cannot afford a minister are satisfied with a voorsinger or voor lezer, (chorister or reader.) This is the way they also manage it on shipboard. It is to be hoped that the civil authorities here will yet lend a hand towards the support of religious services and ministers, as is done in the Fatherland; and elsewhere, east and west, by the (commercial) companies. But owing to our being governed by the English, such a thing is hardly to be expected. We may ask, indeed. "But ask what you will", says the proverb; "and when you cannot do as you would, do what you can". Meanwhile, God Almighty always tenderly cares for his own children, and he alone knows what is best. He will give us what is best for us, according to his grace, and enable us to keep it. May he also cause your Rev. Assembly ever to look favorably on us. May he bless you in your counsels, your persons and your services, to the extension of the kingdom of Christ, and the glory of his great Name. Meanwhile we remain,

Your Reverences humble, obliged and willing servants,
Your Brothers and Fellow-Laborers, The Ministers
of the Reformed Dutch Church in New Netherland.
In the name of all,
Wilhelmus van Nieuwenhuysen,
Ecc. at New York.
Casparus van Zuuren,
Pastor Long Insulanus.

New York
(1680?)

Correspondence from America.

The Church of Midwout to the Classis of Amsterdam.

Dec. 10, 1680.

Extract, xxi. 221–2; also in Mints. North Holland Synod, 1681, Art. 11.

Reverend, Pious, Very Learned, Very Prudent Gentlemen, Fathers and Fellow-Laborers in Christ:—

We have duly received your letter of last May (1680), and understood its contents. We have taken it so much to heart, that our difficulties have been amicably settled. The cause of these difficulties arose out of the differences in (the value of) wampum, which is our usual currency for payment, when it is calculated at the rates of Holland currency. The congregation had promised three thousand guilders in wampum, and thought they had discharged their obligation by thus paying it. The preacher insisted upon seven hundred and fifty guilders Holland currency, which were, at the declaration, (by proclamation?) turned to wampum. Now, a mutual agreement has been made, that the congregation shall contribute the yearly sum of three thousand seven hundred and fifty guilders in wampum, without any further debates as to how much this sum may be worth in Holland currency. We therefore tender our best thanks to your Reverences, for the care and trouble which you have had in this matter for the best interests of our churches, and doubt not, that you will persevere in your good purposes.

Everything goes on well in the congregations of our four villages. The number of members increases steadily, and has reached now about three hundred and fifty, besides some others, who come from neighboring villages or hamlets and enjoy the same privileges as ourselves. Your Reverences can easily understand how hard it is, that so many sheep should be deprived of

a shepherd, especially as the majority of them are still very simple and only babes in Christ. If they were without a teacher their minds would soon grow wild again, which would prevent all increase in knowledge, faith, love and other salutary blessings. Therefore we take this opportunity to commend this Reformed church of Long Island to the attention of your Rev. Body and trust that you will ever take a deep interest in it, whether in prosperity or adversity, and see that the public exercise of religion is maintained here.

Affairs here are in such a state, that we will be able gradually to improve in our ability to maintain services and increase the salary of our minister, if it shall please the Great Shepherd of the sheep, as we earnestly pray, to give his divine blessing upon the Word of the Gospel, to its increase and fruitfulness. To this, we know that internal quarrels are mighty obstacles. The seed of the Word of the Kingdom cannot thrive well when mingled with the seed of Satan. He has his own separate dominion, is an enemy of Christ's Kingdom in which the elect are gathered together as Christ's subjects.

Therefore that all this may be accomplished without delay, we immediately, upon your admonitions settled all our differences, burying them in the ashes of love. We pray that your Rev. Body will consider all that has happened as a thing of the past, and will ever remember us in a kindly way. We, on the other hand, will never fail to keep you acquainted with the condition of our churches here, and of any special matters which may occur.

We herewith close, again commending our churches to your favorable notice, and with our hearty and respectful greetings, we pray for our God's blessing on your Rev. Body, on your counsels, services and families. We remain, Reverend, Prudent Gentlemen, Fathers in Christ,

Your humble, obliged very obedient Servants and Brothers,

1680

The Minister and Elders of the Dutch Congregation on Long Island in America

Casparus van Zuuren, Minister,
Roelof Martensen, Elder of Amersfoort,
Evert Teunisen, Elder of Amersfoort,
Jan Strycker, Elder of Midwout,
Hendrick Claesen, Elder of Midwout,
Daniel Verveelen, Elder of New Utrecht,
The Mark X of Pieter Jansz, made by himself as Elder of Breukelen,
Michael Stametle (?) Elder of Breukelen.

Midwout,
10th of December,
Engl. stile
1680.

THE GREAT COMET OF 1680.

The Commissaries of Albany to Capt. Brockholes.

January 1st, 1681.

Hond. Sir.

According to former Practise in this season of ye year, wee have sent this Post, to acquaint you, how all affaires are here with us, which is (thanks be to God) all in Peace and quietnesse, The Lord continue ye same, through ye whole Government wee doubt not but you have seen ye Dreadfull Comett Starr which appeared in the Southwest, on ye 9th of December last, about two o'clock in ye afternoon, fair sunnshyne wether, a little above ye Sonn, which takes its course more Northerly, and was seen the Sunday night after, about Twy-Light with a very fyery Tail or Streemer in ye West To ye great astonishment of all Spectators, and is now seen every night with Clear weather, undoubtedly God Threatens us with dreadful punishment if we do not Repent, wee would have caused ye Domine proclaim a Day of Fasting and humiliation to-morrow, to be kept on Wednesday ye 12th of January in ye Towne of Albany and Dependencies — if we thought our Power and Authority did extend so farr, and would have been well Resented by Yourself, for all Persons ought to humble Themselves in such a Time, and Pray to God to withdraw his Righteous Judgements from us, as he did to Nineve. Therefore if you would be pleased to grant your approbation wee would willingly cause a day of Fasting and Humiliation to be kept, if it were monthly; whose answer wee shall expect with ye Bearer.

We cannot forbear to acquaint you with ye very great Scarcety of Corne throughout our Jurisdiction, which is ten times more than was Expected, now when ye people Thresh, soo that it is Supposed, there will scarce be corn to supply ye Inhabitants here, with bread. This is all at present wishing you and Counsell a Happy New Year, shall break off and Remain,

Your humble and obedient Servants,
Ye Commissaries of Albany.

The Indian Wattawitt must have a Blankett and shirt att York.

New York, Jan. 13th, 1681.

Gentlemen,

Yours of the first Instant by the Indian Post received and am glad to hear all things Well, wee have Seen the Comett not at the time you mention only in the Evening The Streamer being very large but know not its predicts or Events, and as they certainly threaten God's Vengeance and Judgements and are premonitors to us Soe I doubt not of your and each of your performance of your duty by prayer etc. as becomes good Christians Especially at this time, and hope the next yeare will make amends for a supply your Present Scarcety of Corne, The Governor went hence the 7th and sailed from Sandy Point the 11th Instant Noe news here but all well, I remaine, Your affectionate Ffriend, A. Brockholles.

— Doc. Hist. N. Y. iii. 532.

Penn's Patent as to Religion.

1681, Jan. 22.

"Upon the draft of a Patent for Mr. Penn, constituting him absolute Proprietary of a tract of land," etc., which was referred to Lord Chief Justice North,— "A paper being also read, wherein my Lord Bishop of London desires that Mr. Penn be obliged, by his Patent, to admit a chaplain of his Lordship's appointment, upon the request of any number of planters; the same is also referred to my Lord Chief Justice North."

1681, Feb. 24.

"The Lord Bishop of London is desired to prepare a draught of a law to be passed in this country, for the settling of the Protestant religion." Quoted in Hazard's Reg. of Pa. i. 269, 270. See also Hist. Coll. Am. Col. Ch. ii. 5, 497-8.

Charter granted to William Penn. Extract in reference to Religion.

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13. "And our farther pleasure is, and we do hereby, for us, our heirs and successors, charge and require, that if any of the inhabitants of the said Province, to the number of twenty, shall at any time hereafter be desirous, and shall, by any writing, or by any person deputed by them, signify such their desire to the Bishop of London for the time being, that any preacher, or preachers, to be approved of by the said Bishop, may be sent unto them, for their instruction; that then such preacher or preachers shall and may reside within the said province, without any denial or molestation whatsoever."— Proud's Hist. Pa. i. 186; Perry's Am. Epis. Ch. i. 224.

Classis of Amsterdam.

Correspondence from America.

The Church of New York City to the Classis of Amsterdam, Feb. 25, 1681. Extracts in xxi. 228; also in Mints. Synod North Holland, 1682, Art. 11.

Right Reverend, Highly Learned and Very Pious Gentlemen, the Brethren and Shepherds of the Flock of Jesus Christ in the Classis of Amsterdam.

Very Reverend Sirs:—

To the great sorrow of ourselves and our whole community we are obliged to send you a letter of grief, on account of the un-

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timely death of our dear pastor, the blessed Domine Wilhelmus van Nieuwenhuysen. After a tedious and languishing sickness, he fell asleep in the Lord on the 17th inst. (Feb. 17, 1681.) His loss is the more deplorable to us, because this large congregation, numbering about four hundred and fifty members, is suddenly deprived of the usual service of the Word and Sacraments, and without the hope of having his place soon again supplied in this far away country. Nevertheless it is true and we must confess it, that our church justly deserves this bereavement on account of all our ingratitude, lack of zeal, and presumptuous sins. We are, however, not without hope; and we have the desire, to repair this grievous loss which we have suffered, by true repentance, forsaking our provoking sins, and leading a better life. We pray the all-merciful God to help us so to do.

Under God's gracious blessing it therefore becomes us and our congregation to arrange the necessary means to that end. Therefore we, the undersigned Consistory of the Dutch Reformed Church in this city (New York), in conjunction with the former elders of the same, hereby authorize another call from Holland, to be made as quickly as possible, of an orthodox minister, ordained according to the Ecclesiastical Rules of the United Netherlands. We promise him, in behalf of our congregation, the same salary, which was formerly promised and paid to his predecessor, the blessed Domine van Nieuwenhuysen, namely, one thousand guilders per year, Holland currency, or its equivalent here, according to the agreement made with the late Domine van Nieuwenhuysen on July 31, 1672. A copy of this is herewith enclosed. Besides this, we give free fire-wood and house-rent. To this is added an additional stipend when his Reverence officiates also on Wednesdays. By virtue of the authority given us, we have considered it our duty, under God, to address ourselves to your Rev. Body, and also to our well known and faithful friends, Domine Selyns, and the Messrs. Gillis van Hoornbeeck and Cor-

nelius van Ruyven, to whom also we have written in detail, our deplorable condition.

We earnestly and respectfully request your Rev. Body, which has kindly promised ever to turn a compassionate eye for our welfare, upon this church in a distant foreign land, to serve again our sorrowful congregation, seeking also the advice of our above mentioned friends. We want you to assist us with your ever-ready help and good counsel, and to send us as soon as possible, a minister, pious and faithful, learned and sound in doctrine, and of a blameless life. We must confess that the renowned knowledge and wisdom, the constant zeal and indefatigable labor, both in teaching and catechising of our late blessed Domine van Nieuwenhuysen, can never be praised enough. We have therefore the more reason to sorrow over his loss. But we know that divine chastisements are not a matter of chance. Therefore we will not murmur about our loss, but rather labor to fill his place again. We remember Domine Henricus Selyns. His faithful services, his pious life, his peculiar zeal, his amiable conversation, his pleasing and ready speech, left a deep impression upon many hearts. If his Reverence were inclined to come over again, this would be very agreeable to our congregation.

But in case no inducements can persuade him thereto, then we earnestly request that our church may be speedily provided with another minister. We want one pious in life, sound in doctrine, to take charge of our congregation. He is to watch for the Lord; to take the office of the ministry upon him for this community with all its duties; to promote the honor of God, and the improvement of the Holy Service, unto the salvation of our souls. To accomplish this, we, the undersigned, bind ourselves, in the name and on behalf of our congregation, to pay the salary above named, the same as was promptly paid to Domine van Nieuwenhuysen until the day of his death. We are also now trying to raise one year's extra salary for his widow. To this a majority

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of the congregation have already subscribed, and they will pay the same.

We refer, for further information about the condition of the church here, to the enclosed letter of Rev. Caspar van Zuuren.

During the illness of our late minister, he preached for us once a fortnight, on Wednesdays, and this he hopes to continue to do.

We close with our christian greetings. Commending you to the protection of the Most High, we remain, Right Reverend Gentlemen,

Your obedient servants, The Elders and Deacons of the Reformed Christian Church of New York.

Gerrit van Tright.
Peter Bayard.
Jacob Teunisen Raay.
Peter Jacobz Marius.
Coenraat ten Eyck.
Peter Stoutenburg.
John van Brugh.

Former elders called in,

Olof Stevens Cortlandt.
Nicholas Bayard.

New York, 1680/1
Feb. 25th.

DIFFICULTIES BETWEEN DOM. SCHAETS AND HIS CONGREGATION.

Extraordinary Court holden at Albany, April 1st, 1681.

This Extraordinary Court is held at the request of the Elders and Deacons of the Reformed Church here, who apply to the Gentlemen and request their assistance inasmuch as the head of their Consistory Dom. Gideon Schaets refuses to visit them for the purposes of holding religious meetings in the Church, the usual appointed place by the Consistory — Having undertaken to speak to the Domine of the trouble which he caused some of the members, in direct opposition to the office of a Teacher, especially at this conjuncture of Time when the Lord's Supper was so near at hand; after the Consistory had done its duty and part to the utmost on the 29 March last, and not knowing but it had accomplished everything, and every matter of difference had been settled for the time (having been admonished in the temper of Love and Christian duty) Anneke his daughter consenting willingly to absent herself the next time from the Holy Table of the Lord on her father's proposal, and as it was her duty, so as to prevent as much as possible all scandals in Christ's flock; as it is evident we have done our utmost in sending for the aforesaid Domine to visit us to-day, which he hath wholly refused, We therefore request that their worships will please send for the said Domine and ask him if all matters of difference etc., were not arranged at the last Consistorial meeting on 29 March

last and wherefore does he now rip up new differences and offences contrary to his duty and office.

Whereupon their Worships sent William Parker the Court Messenger to request him to come to Court; who answered that the Consistory had sent him; whereunto the Bode said, The Court sent for your Reverence not the Consistory. He replied— He would not come.

The Bode is sent a second time to tell him that he must instantly appear before the Court. He answered, he would not appear before the Court, though they would dismiss him.

The Bode, sent for the third time, found him not at home but his daughter Anneke said, I'll go and ask him; and having asked him said, Mine Father will not come; they may do what they please, for the Magistrates are wishing to make me out a W———.

The Bode being sent the fourth time reports as before.

Whereupon is Resolved, to send the constable Jacob Sanders with a special Warrant after him, to bring him here before the Court.

Who having visited the house and being unable to find him the constable then asked his daughter, Anneke Schaets, where her father was? She answered — Know you not what Cain said? Is he his Brother's keeper? Am I my father's keeper? Whereupon the constable told her that she should let him bring him. To which she answered, she had nobody for him to bring, and had she a dog, she should not allow him to be used by the Magistrates for such a service. The Magistrates had their own Bode.

The Constable having been sent for the second time spoke to Domine Schaets at Hend: Cuyler's house, who gave for answer that he should not go before the Court if the Consistory were there; but if the Consistory was not present, he would appear before the Court.

Whereupon the W. Court considering the great Inconvenience his suspension should cause the Congregation have through condescension sent him word that the Magistrates only will speak to him without the Consistory.

(N. B. His suspension was written out and read to him.)

At last, Domine Schaets appeared in Court and he is asked why he, who should afford a good example to others, hath shown contempt to his Court by refusing on their reiterated summons, to appear before them; demanding Satisfaction

Whereupon it appears at first that Dom. was much dissatisfied and demanded his demission from their worships; but at last considering his committed offence, he excused himself and requested exceedingly that he should be forgiven, and not severely dealt by, and hereafter nothing should be laid to his charge, promising to obey, for the future, his lawful superiors, requesting that all be reconciled — which was done.

Further all matters and disputes between him and his Consistory,— Mr. David Schuyler, Mr. Dirck Wessels, Elders; Wouter Albertse van den Uthoff and Gert. Lansing, Deacons; were arranged in love and friendship in presence of the Court aforesaid; Domine Schaets admitting he was under a misconception.

Memorandum.

On the 9th of June 1681, Anneke Schaets, wife of Tho. Davidtse Kekebel, is sent to her husband at New York, by order and pursuant to letters from the Commander in Chief with a letter of recommendation; but as she was so headstrong and would not depart without the Sheriff and Constable's interference, her disobedience was annexed to the letter.

Albany, July 5, 1681.

Anneke Schaets who was sent to New York by their Worships on the 9th of June last pursuant to letters and orders from the Commander in Chief Captain Antho. Brockholes is come back here in the same Sloop, and brings the following recommendation — which is in terms.

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New York, June ye 27th, 1681.

Gentlemen — Wee have thought fit to acquaint you that Tomas Davis and his wife Anneke Schaets are suffered to goe up for Albany in order to settle their affairs there, Wee Recommend you to endeavour a Reconciliation between them if Possible otherwise if Parties desire it, deside their differences by Law, having due regard to their Jointure or heuwelyx foorwaerde, which is all at present from

Your loveing ffriend,

Antho. Brockholes.

Extraordinary Court holden in Albany, July 29th, A. Dom. 1681.

Tho. Davidtse promises to conduct himself well and honorably towards his wife Anneke Schaets; to love and never to neglect her but faithfully and properly to maintain and support her with her children according to his means, hereby making null and void all questions that have occurred and transpired between them both, never to repeat them, but are entirely reconciled; and for better assurance of his real Intention and good resolution to observe the same, he requests that two good men be named to oversee his conduct at New York towards his said wife, being entirely disposed and inclined to live honorably and well with her as a Christian man ought, subjecting himself willingly to the rule and censure of the said men. On the other hand his wife Anneke Schaets promises also to conduct herself quietly and well and to accompany him to New York with her children and property here, not to leave him any more but to serve and help him and with him to share the sweets and sours as becomes a Christian spouse; Requesting that all differences which had ever existed between them both may be hereby quashed and brought no more to light or cast up, as she on her side is heartily disposed to.

Their Worship, of the Court Recommend parties on both sides to observe strictly their Reconciliation now made, and the gentlemen at New York will be informed that the matter is so farr arranged.— Doc. Hist. N. Y. iii. 533, 534.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call of Rev. Weeksteen.

1681, May 5th.

The Rev. Deputati ad res Maritimas represented that through the death of Rev. Laurentius Van Gaasbeeck, the churches in Esopus, situated in New Netherland, had become vacant and that another minister was desired, and requested in his place. They promised to provide him with a free dwelling house and 600 bushels of wheat, yearly, for his support. The Rev. Classis took this under further consideration, and resolved to proceed without delay to the making of a nomination. They put forward, to this end, Rev. John Weeksteen, candidate at Haerlem, and Rev. Peter Pavo, who formerly served as chaplain in the country's navy.

Of these two persons there was elected and called, unanimously, Rev. John Weeksteen. He was informed of this call,

and was content with the same, so that the final examination was instituted. He was examined on the several articles of the Christian Religion, and did so acquit himself that this Rev. Assembly did gladly lay hands upon him, and ordain him to the ministry of the churches in Esopus. vii. 298; xix. 202.

Rev. Weeksteen, Candidate.

1681, May 5th.

Rev. John Weeksteen, S. S. Theologiae Candidatus, at present Latin Schoolmaster at Haerlem, exhibited good testimonials, and asked to be received among the "Recommended" for the churches in foreign lands, particularly those in New Netherland. This was granted him, after he had previously given a proof of his gifts to the satisfaction of this Assembly. He also signed the usual formulae of Concord. vii. 297; xix. 201.

Acts of the Deputies and their Correspondence. The Classis of Amsterdam to the church of Kingston, Hurley and Marbletown. June 2, 1681. xxvii. 145–7.

Reverend, Godly, and Dearly-Beloved Brethren:—

Yours of November 22, 1680, together with the messages therein contained, we have safely received. You make mention therein of a former letter, which has not yet come to hand. We learn, however, with grief, from the present letter, of the untimely death of your worthy pastor, Rev. Laurentius Van Gaesbeeck, who was so recently sent over from the Fatherland. He might yet, apparently, had it so pleased the Lord of life and death, according to his years and powers, have served God's purposes for a long time in your church. We lament your misfortune, and express our sympathy at your inconvenience. We hope and trust that the Great God will heal the wound which he has made, by sending you another in place of him who has died.

SEATTLE GENEALOGICAL SOCIETY.

We learn with gladness of the flourishing condition and growth of your church. We take special pleasure in your pious zeal and cautious manner of procedure, in seeking to provide your church with another capable minister, and that as soon as possible. Of this, your present request to us assures us.

There is indeed great necessity for the service of a minister among you. The lack of one causes the people to become demoralized, knowledge is diminished, and zeal abates. We have devoted thought to the business, and have looked about for suitable material, to whom the feeding of the flock among you might be entrusted; one concerning whose piety of life and soundness of doctrine, we might have full assurance. We have also sought for one who might be able to preach in the English language, but we have not met with success in this particular. We have, however, fixed upon John Weecksteen, V. D. M. C., who has resided at Haerlem. Mention was made of him in the letter to the Rev. Classis, by the widow of Rev. Van Gaesbeeck.

This individual is inclined to go as pastor to the churches in your parts. He has accordingly presented to the Rev. Classis of Amsterdam both his Classical and Ecclesiastical testimonials. These were found in order. He then gave evidence of his preaching gifts, and upon further consideration of his case by the Rev. Classis, he was called as pastor for the church of Esopus. After passing his examination, he was ordained to the Holy Ministry by the imposition of hands.

We have spoken with him of the remuneration which you promise a pastor. According to your letter, we judge that this is the same which your former pastor received. You sent us a special copy of these conditions, and although in your action, you make no mention of free fuel, of which, however, you speak in your letter, we judge that this remained in your pen. On these conditions then, he has accepted the call in the fear of the Lord.

The Rev. Classis could not meet, however, to fulfill your request, without incurring some necessary expenses. Yet we have

in this matter sought the greatest economy for the church. The expenses incurred on that occasion are only one hundred guilders at twenty stivers apiece, Dutch currency. This amount would have been much larger, had we not been obliged at the same time to arrange for a pastor to the East Indies.

And inasmuch as no one had orders, at least to our knowledge, to meet these necessary expenses, we requested the same from skipper Jacob Mauritz. He agreed to pay them, and has so done. Also, inasmuch as your preceding pastor was favored with funds which you transmitted for his removal, and other necessary outlays; we thought it equitable that the same amount be granted to this pastor for a similar purpose. This we did because you offer to deal with him in all respects as with his predecessor. This sum is seventy five Dutch guilders, which skipper Jacob Mauritz has advanced him, as appears by the receipt.

Meantime we hope and wish that this call which we have made, may have the desired effect, and that your pious and devout aim in this matter may be accomplished.

We request you to receive the pastor whom you have called with all joy, and hold him in honor for his works' sake. May there exist and ever continue, between the pastor and consistory and people, an honorable and sincere harmony, with peace and friendship. To this, we trust Rev. Weecksteen will contribute his share, and may the church contribute hers.

We pray the Lord of the harvest that it may please him to enlighten your pastor more and more by his spirit, and bless his ministrations, by strengthening his hands, and enabling him to walk in his ministry successfully. May all this be done to the magnifying of his Holy Name, and the extension of Christ's Kingdom. Moreover, we tender you our services in all things in which you may need them. Wishing God's rich blessing upon your church, yourselves and your families, we remain, with our respects, Dearly Beloved Brethren,

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Your obedient and affectionate Friends and Brethren,

The Rev. Classis of Amsterdam. In their name, the Deputati ad res Transmarinas,

Zegerus Van Son, Dep. p. t. Praeses.
Rudolphus Rulaeus, Dep. p. t. Scriba.
Pet. Wolfius Ducher, Dep.
Thos. Caenen, Dep.

Amsterdam,
2nd June, 1681

Correspondence from America.

The Magistrates of Albany to the Classis of Amsterdam, June 7, 1681.

Albany, in the Province of New York, formerly Fort Orange in New Netherland, the 7th June, 1681.

Reverend, Pious and Highly-Learned, the Classis of Amsterdam:— Grace, mercy and peace be with you from God the Father, and Jesus Christ, our Lord and Savior. Amen.

Having now an opportunity by a ship bound directly for Amsterdam, we feel it our duty to inform you of the great necessity which exists in this congregation for another good and orthodox minister. Our present Domine, Gideon Schaats will explain matters to you more fully in his accompanying letter. He has become infirm and is very weak, being a man now seventy three years old. He could no longer conceal his infirmities from his congregation. Accordingly on Feb. 6th last, he preached a sermon, bearing upon his condition, from 2 Peter 1:12–15 " ..... I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle ....." . He felt that he must not only care for his flock during his life, but make some provision for it after his death. He unites with the consistory in requesting that all possible endeavors be made to obtain a good

and orthodox minister for this congregation. The consistory have therefore addressed themselves to us, considering it their duty to further this good work with all earnestness. They ask us to use our influence to obtain for them a good and orthodox minister for this congregation, exemplary in doctrine and life; one who would labor for the edification and increase of the church of God in this place, and for the salvation of souls. This we especially desire, because God has planted a flourishing congregation here, which would soon languish, without the preaching of the Word of God, if our minister should die.

After a due consideration of these things, we resolved to seek to obtain, as soon as possible, another good and sound teacher. The congregation was conferred with, and they cordially united in this good work, and voluntarily contributed to its success. Knowing the general wish, we made application to our Commander-in-Chief, because his Excellency, our Governor, is at present in England, and he approved of the same.

We therefore humbly request the Rev. Classis to send us, as quickly as possible, such a minister as we have described; one eloquent for this congregation, and whose arrival we will impatiently await. We have remitted to Richard Van Rensselaer, John Hendrick Van Boel, and Abild Wolff the necessary funds, to pay for his passage and other expenses. We have also fixed his salary at eight hundred guilders, in beavers, besides house rent; we also do this without diminishing the salary of our old Domine, who has now served this congregation more than twenty nine years. We engage ourselves to these things in the name of, and on behalf of our congregation. We would also observe that the coming of such a minister here as we have described, is not only for the term of five or six years, but durantiae vitae. Indeed, this country is now deprived of nearly all its ministers. God Almighty has sorely afflicted us in the taking off of Domine van Nieuwenhuysen of New York, and Domine van Gaasbeeck of Esopus. Only Domine van Suyringh (van Zuuren) of Flatbush,

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and Tesschenmaker of South River, besides our Domine Schaats, remain — a small number of laborers for so large a harvest.

We have communicated all this to Domine van Suyringh (van Zuuren), who can give some additional information to the Classis about our congregation. Therefore we doubt not but that the Classis will take pity on us in this our emergency, and see that a proper person shall be sent over, who will feed our congregation, consisting already of four hundred members, so that this number may soon be doubled; and this can easily be done even in such a wilderness as Albany, in America. Trusting that the Rev. Classis will take this into consideration, we commend your Reverences to the protection of the Most High, and remain,

Your Reverences' obedient servants,

The Magistrates of Albany in the Colony of Rensselaerswyck, etc.

Martin Gerisen, (Gertsen).
Cornelius van Duyck,
Dirck Wessels,
Jan Jansen Bleecker.

By order of the same,
Robert Livingston, Secretary.

Correspondence from America.

Rev. Gideon Schaats to the Classis of Amsterdam, June 9 (or July) 1681.

The Peace of Christ:

Rev. Brethren, the Rev. Classis of Amsterdam:—

Inasmuch as I am beginning to feel the infirmities of age, having reached seventy three years, it seemed proper to me that I should recommend my congregation, to look about in time, and provide a Colleague to assist me in my old age; lest such a flourishing congregation, in case of my death, should remain vacant too long. For this purpose I recently took for my text 2 Peter 1:12–

15; " ..... I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle ..... ". The brethren heartily accepted of the suggestion, and a meeting was soon held to consider the matter, and we informed the magistrates about it. They also agreed to the proposition, and brought the subject before the whole community. All were favorably inclined to it, and authorized their Honors to call another preacher. This they have already done, and have also requested me to write at the same time to the Rev. Brethren, and to urge them to look for such a Colleague, one exemplary in doctrine and life. They place full confidence in the judgment of your Reverences. I cannot write much about the conditions, except to say, that at present it is not as it was formerly, either here or in foreign lands. Preachers are no longer engaged for a term of years, but for life, and with the promise of receiving the same salary in their old age, which is an important consideration in a foreign land. I entrust this whole matter to your Rev. Body. I commend you to God and the Word of his Grace.

Gideon Schaats, Minister at Albany.

July 9, 1681,
New Albany.

Correspondence from America.

Rev. Caspar van Zuuren to the Classis of Amsterdam, June 25, 1681. Extract, xxi. 231–2; also in Mints. of Synod North Holland, 1682, Art. 11.

Reverend, Pious, Very Learned and Prudent Gentlemen and Fathers in Christ: —

A curious occurrence, which happened to me lately, compels me again to take my pen in hand and send the present letter to your Reverences. Before I arrived, a difference had arisen here between my predecessor's widow (Mrs. Polhemus) and one of her neighbors about some land and its boundaries. After my arrival

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this quarrel continued with vigor, notwithstanding the judges have given several decisions concerning it. Several surveyors, called in by the parties, did not succeed in removing the difficulties but rather increased them; because they did not agree as to the proper understanding of the matter nor as to the measurements, and they gave different opinions, whereby the truth was the more obscured and the feelings on either side were the more excited.

It happened last winter, that the elders of Midwout came to speak with me about some matters relating to the Holy Supper. They said among other things, that the widow Polhemus did not intend to come to God's table this time, because she had been injured by every one. I answered that she ought to know how her case stood, and should be conscientiously persuaded of the fairness and justice of the matter. Otherwise she could not continue to assert her claims without wronging her neighbors or her own family. As far as I am concerned, I could not see, that she was in the right; but I would not judge her, either in her business or in her conscience; but I advised her to be temperate and modest; for a good cause could be defended badly, and thereby made bad or at least suspicious, while good causes should be accomplished in a good way, etc. The land had just then been surveyed by a surveyor, who placed her in the wrong. But in the spring another surveyor belonging to another place, vindicated her claim; but he was a Socinian, a man of bad reputation and distrusted generally in his profession. She now sent me word by the same elders, of whom one is her remaining son, that she would take part in the Lord's Supper with her children, because her case was decided in her favor, and the other side had their mouth stopped. I then used the same arguments as before, proposing all churchly means and remedies to remove the quarrel; but I considered that my visit to the widow and her family, which my elders had requested me to make, could not bear any special fruits, unless the other side was also present.

Meanwhile, I was informed from another quarter, that I was

her antagonist. The elders had not allowed this to be told me before. A little later I was told by an elder, and also by a former elder, in the widow's name, that I must come to reconcile myself with her and her children, as otherwise she would enter a complaint against me before those (ministers and elders) of New York. This appeared very strange to me. I found out afterwards, however, that my elders had misrepresented my position, as well as my intentions and my words. I therefore replied that I would come; but advised and warned the widow not to begin a quarrel with me. I used very earnest expressions, conscious of my innocence, and understanding all the consequences of the case.

After I had performed my duties in Breuckelen, preparatory to the Holy Communion, I went there with a deacon. She said that he also was her antagonist; but I had been warned, as before, that I must be on my guard. I found on my arrival that there were present the before mentioned surveyor, some one else from New York, and also our schoolmaster. After some common conversation, I was spoken to by the widow on the subject which she had taken up against me, but she wearied me. I then requested that the three men present should leave the room, or that we should go into another room. She still very seriously declared that she would not undertake anything against me. Thereupon I was most irreverently and slanderously abused by the schoolmaster, and still worse by her eldest son. I therefore left them not without very great astonishment at their conduct. And then wicked and slanderous rumors were reported of this meeting. I was accused by great and small, by English and Dutch, by the Lieutenant-Governor of the land as well as by the Rev. Consistory of New York, of having said that she did not fairly own the land, and that I had therefore made out her late husband a thief, and her children rogues. After this had lasted a few weeks, it was finally settled by the Rev. Consistories of the two churches, New York and Long Island, who imposed upon the slanderers a recantation [παλινωδία].

And even the schoolmaster's son, who was not the first slanderer,

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and what he did was not altogether his own fault, for he is a person given to drink and jesting, to abuse and squabbling — but even he, in my judgement, ought not to be passed over; especially, because he was one who had been already censured by us for the occurrences before related; and although he had been forbidden to ring the bell, or read the scriptures (as voorleser) at Midwout, when the congregation of that place go to Brooklyn to communion, yet to spite me, he rang the bell several times, on such occasions, even before I removed to Brooklyn, and also read the scriptures (as voorleser) contrary to all custom and order.

I therefore called together our consistory, and as is usual here, invited the Magistrates to meet with them. After I had explained to them all these misdemeanors of the schoolmaster, and of others, they all declared that they had long wished for some opportunity to discharge this schoolmaster, and this statement was verified by others, and his discharge was now effected. But we were all, then, and especially myself, immediately abused, with irreverent words and cursings and threats.

It is impossible to tell, in this short account, all that this fellow has done since, to have this decision nullified, and to defame us and all preachers. During the last six weeks he has, without regard to time or place, occasion or the presence of others, and even before the very judges themselves, abused and slandered us. He usually asserted that I was a false-witness, a tale-bearer, a rogue, a villain of villains, a scoundrel of scoundrels, and even threatened me with personal injury. On acccount of all this, I petitioned the Magistrates, who had signed the sentence, the Justice of the Peace, the High Council and even the Governor, that this evil-doer should be punished; but all my efforts have not even resulted that our decision — that he should remove from the school-house before the first of May — could be carried out.

All this increased my troubles and added to the scandal, which has hardly had its equal. Some Englishmen and their adherents, among them the party before alluded to, who have been brought

into the quarrel by the schoolmaster, encouraged him, and so justice miscarries, while the very maintenance of our religious services, and even our liberty, suffered. At last, no other way being opened, I recommended my case and honor to the Rev. Consistories of all our Dutch villages. At their meeting on the 31st of May, O. S. they first reaffirmed our decision, and then acquitted me of all charges. Later on, three of their number were appointed and authorized to consult about the case with some (of the elders?) of New York, and to vindicate our freedom (rights) before the judges, before whom they first cited us, and then, we, him. It is quite incredible and impossible that such great audacity would be exhibited by a man, unless others of no better character, but of better position, supported him. First I had a difficulty about the value of the money in which I was paid; now my honor is in danger. I have even reason to fear that if these passions are not bridled, I shall ultimately run the risk of my life. I am too straightforward for this place, and too much respected by many. These things some people do not like. These have caused my present, and as some think also my former difficulties. If it were not for the condition of my wife, who is in the last month before child-bearing; the embarrassment of the congregation at New York, and others in the neighborhood whose pulpits I have to supply, besides my own; I would have come home with the vessel bearing this letter; for I cannot see of what service I can be here; or if I continue my work how I am to remain in peace.

Finally I must tell how far these matters have been carried. The term of the court having arrived, and the parties to the suit being present, the New Yorkers judged it advisable, not to let the difficulty come before the Justice of the Peace. They feared an encroachment on the liberty of our exercising our religious services (from the English). Therefore they made an agreement with said schoolmaster, that henceforth he should keep still, and be satisfied with what they of New York should arrange in reference to this matter. Our commissioners agreed to this, and a bond

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of fifty pounds sterling was given. I can only inform you in my next letter what these New York people determine in this difficulty, and what propositions they make. Among them are two elders for us; one ex-elder and a member of the Council, but both our very good friends, are for the schoolmaster.

(The following is a marginal note in the original.).....
ship gives me an opportunity to inform you herewith of the result, namely: the said arbitrators have decided, that he, the schoolmaster should remain deposed from his duties and be obliged to retract his slanders and to reestablish my honor, which was done before them by word of mouth with a promise not to do it again under a bond of fifty pounds. I see the following in this judgement: 1. We are held in the same esteem, as this scoundrel, and our clerical resolutions are subordinate to the decisions of some individual members of other congregations: 2. Our church will never be free from English politics, etc. Therefore I most humbly request, that your Reverences will please to consider this, and guard our cause and liberty. Such things may happen to me again, even in censuring an ordinary member, etc. Midwout,
25th of June, O. Style 1681.

All this clearly proves the condition in which our churches find themselves under the English government, and it is better to be silent, than to speak much about it. But these things sometimes make me long all the more for the Fatherland. Besides these troubles, my duties now are also much harder because of the vacancy at New York. I preach and baptize there once a fortnight, and administer the Communion once every three months. I have likewise been requested to administer the Communion for the congregation on Staten Island and also at Bergen with the places depending thereon. I have now the care of about one thousand members in my own and in the said congregations, all distant from each other. In closing I commend myself to the favor of your Reverences and earnestly beg of you to think of me in connection

with our churches (at home) and call me in due time to a better and more quiet place. I pray God, to protect you in his goodness; to bless your meetings and determinations for the welfare of the church, and to make it independent of the great ones of the earth. Herewith I remain, Reverend, Pious Gentlemen and Fathers,

Your Reverences humble and very obedient
servant and colleague,
Casparus Van Zuuren,
Preacher on Long Island, America.

Postscript, of the same date. xxi. 232.

Reverend, Pious, Very Learned, Prudent Fathers in Jesus Christ:—

After I had closed my special letter to your Reverences (of this same date,) another circumstance of a more pleasant nature occurred, than what I reported in said letter, and I feel compelled to send the following additional lines to your Rev. Assembly.

Rev. Domine Gideon Schaats, minister of the congregation of Jesus Christ at New Albany, formerly Fort Orange, having arrived at a great age, and having served in that congregation, to the praise of God for about thirty years, is constantly becoming weaker and unable to bear the burden. Accordingly the overseers of that congregation, taking into consideration the age of their minister and his consequent weakness, as well as the good of their congregation, having its welfare at heart, have deliberated together and resolved humbly to ask your Reverences for an assistant minister. You have fully learned from former letters, as to the condition of this country and of the congregations here. At present, during the vacancies at New York and at the Esopus, which we hope your Reverences favor will soon fill, there are only three preachers in this whole province of New York or New Netherland. One is at the North, Domine Schaats; one in the South, Domine Tesschenmaker, and I in the middle part between them. We have not only to take care of the respective congrega-

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tions, to which we have been called, and which are our special charges, but also of all the neighboring ones. Domine Schaats still serves the congregation of Schoonechtedi, (Schenectady), and also during the vacancy, that of the Esopus. Domine Tesschenmaker has likewise some neighboring hamlets besides New Castle, his headquarters, and must also occasionally preach at other places.

As far as I am concerned, I have reported in my special letter, what troubles, besides the usual ones, I have to bear at present. Your Reverences will therefore agree with us, that the harvest is great and abundant, but the laborers are few. One thing is very desirable, and that is that this country should be governed either by the Dutch, or by the English in a Dutch manner. I say this in reference to public worship and its maintenance. There are many congregations, scattered here and there in villages and hamlets, which are too weak to support a minister, and sustain public worship, yet they would like to have the means of grace — the Word and the Sacraments. Some are now obliged to come from a great distance to have their children baptized, or to partake themselves of the Holy Communion. If the present government of this country would be pleased to furnish the means for maintaining religious services according to the laudable custom of the Dutch, East and West, it seems to me, relief could be easily obtained. At present the duties of ministers in this country are very burdensome, because they are so few in number, and all the people, especially those who are scattered in small hamlets along the rivers and creeks, cannot be ministered to as they desire. This causes among many a condition of great rudeness, and a marked negligence in the use of the Sacraments by their children as well as by themselves.

For this reason I approve of the plan of the people of New Albany as good and praiseworthy. It will not only make it easier for the old minister, especially in reference to all outside duties; but also because when he dies, although this may first happen to the younger, the congregation will still remain provided with a

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good shepherd, to show them the way to Christ's sheepfold, and to go in and out before them. Thus they seek to avoid the inconveniences and embarrassment which the New York congregation now finds itself in. We therefore can only approve of their plans, and join in their request, humbly asking your Reverences in their name, to choose and send over for them a proper person. We likewise beseech you, for the love of Christ and his Church, to take this matter quickly to heart. It is an honor to our nationality here in this country, that in the matter of religious services we far excel the English. They have but few ministers. Some of these are Independents; others Episcopalians; yet few of the right kind. Even the Capital, New York, has no English minister or chaplain, and very few ever partake of the Lord's Supper, when they have a minister. Therefore religion which is the solid foundation of all government, is on a better footing among the Dutch; although even they have their failings and abuses, and neither are they small. It will be a matter of great joy to us, when Almighty God, the Chief Shepherd, shall be pleased to fulfill the requests of the now vacant and praying congregations, and send to us as many more laborers, as there are here already. For this we make supplication in our prayers; and we also request your Reverences, as his instruments appointed for that purpose, to pay attention to the wish and the hungry desire of these bleating sheep, and especially to extend your favor to those of whom we have spoken.

The Lieutenant Governor, Anthony Brockholst, the Governor himself being absent, has confirmed this request, by his approbation. The congregation has collected an abundant sum to pay for the traveling expenses of the expected minister, and has remitted it to Messrs. Richard van Rensselaer, Jan Hendrick van Baal, and Abel de Wolf, merchants at Amsterdam. They can also give your Rev. Assembly full information concerning the condition of said congregation (at Albany). The salary is to be eight hundred guilders in beavers, which, as I understand it, is one hundred beavers, each piece (beaver skin) being worth about eight

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guilders. Neither will this lessen the salary of the old minister, who has one hundred and twenty five beavers. We hope, although there is not as great a number of candidates as formerly, that this church and others of our New Netherland churches may be provided with orthodox, eloquent and upright men, such as the congregations desire. We add our request to theirs, and pray your Reverences that, pursuant to your accustomed fatherly care, already so often shown to the Dutch congregations in this country, you will please to consider what we have again submitted in this regard, that the believing and unanimous expectations of our souls may soon be joyfully realized. We leave the rest to your Christian love and prudence, while we pray God Almighty to bless your persons and your families, your services and your councils with his gracious favor, to the building up of his church and the salvation of all you and yours. Let it so be. Wherewith I remain, Reverend and Prudent Gentlemen,

Your Reverences humble and obedient servant,
Casparus van Zuuren, Minister.

Midwoud,
25th of June, O. S. 1681.

Correspondence from America.

The Church of New York to the Classis of Amsterdam, June 29, 1681. Extract in Mints. Synod North Holland, 1682, Art. 11.

Very Reverend, Learned and Pious Gentlemen:—

The enclosure is a copy of our last letters (Feb. 25, 1681), one sent by way of Maryland, the other by way of Boston, to which we refer. We only add our earnest prayer, that, in case the desired call has not been made before the receipt of this letter, that it be not delayed any longer, and that the candidate may hasten on his way. We have no more to say at present, except, with our

salutations, to commend your Reverences to the care of the Almighty. We remain,

Very Reverend Gentlemen, Your Reverences humble servants, the Elders and Deacons of the Reformed Christian Church at New York. In their name,
Pieter Jacobsen Marius, Elder.

New York, 29th of June, Anno 1681.

Acts of Classis of Amsterdam.

Request of the People of New York. Death of Nieuwenhuysen; Desire for Selyns to return. (Title in English.)

1681, July 21st.

A certain letter was read, from New Netherland, from the church in New York, dated Feb. 25, 1681, stating that Rev. William Nieuwenhuysen, late minister there, had fallen asleep in the Lord. They requested another good minister in his place, and would very gladly see that the Rev. Domine Henricus Selyns, at present minister at Waverveen, might be sent to them, if he could be induced thereunto. Whereupon the Rev. Classis resolved to refer the said matter to Rev. Deputati ad res Maritimas to confer more particularly with Rev. Selyns, to offer him this call, and to make preparations to discuss the entire subject more fully at the next Classis. vii. 308; xix. 203.

Acts of the Deputies.

Letter from New York.

1681, July 23rd.

Stood within Rev. Henricus Selyns, Mr. Gillis van Hoornbeecq and Mr. Cornelius van Ruyven. They announced the decease of Rev. Nieuwenhuysen minister at New York, as well as the re-

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quest of the said congregation to be provided anew with another capable minister in the place of the one deceased. For this purpose they hand in a letter from the said church. xxi. 228.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1681, Aug. 7 et seq.

Art. 11. Extracts from the letters from New Netherland.

Extracts from a letter from Rev. Casparus van Suren (Zuuren), written at Midwout on Long Island, in America, December 10, 1680.

He tells of the effect which the letters of the Deputati had had upon him; that he had intended to return to Patria, on account of the well-known unpleasantnesses in his church; but that he had now changed his mind on account of their letter.

He wishes that his congregation had likewise given due heed to the advice of Rev. Deputati; but he hopes that this business will arrange itself also in its due time; for the congregation is keeping its promises, on the strength of which he was called, in a better manner; it has also made some new promises to him in reference to the time which has already elapsed. He shows the inconveniences attending the work in the place where he is, by several instances, and wishes that the love between him and his people, might be strengthened. He thanks the Deputati for the advice given, and ends with salutations.

Extract from a letter written in the name of the ministers of the Reformed Dutch Church in New Netherland; written at New York, but without date. Signed by the Revs. Nicuwenhuysen and Van Zuren. (1680?)

They show how agreeable it was, to learn of the pleasure which the Rev. Classis took, in their appointment of Rev. Tesschenmaker as minister on the South River, (New Amstel, Delaware.)

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They thank the Rev. Classis for their good disposition towards the churches of New Netherland, and express their desire to continue their correspondence with us. They speak of the good order maintained by them in their ecclesiastical government and worship, being the same as that used in the Fatherland; yet they add, that on account of the English who are now in power there, and whose Church-Order differs very greatly from ours, they must temporarily make some alterations in minor matters; nevertheless only in such wise, that when the reason, which compels them to do so, has been removed, they can again proceed on the old footing. They indicate in what manner the ministers in that land keep up intercourse with each other, namely by letters; inasmuch as, on account of the great distances between the different localities, meetings from month to month are impossible. They tell of the state of the churches, the increase and number of members, being now about fifteen hundred; although the places of residence of the Christians are often at the distance of several hours (three miles an hour) from the place of service. They tell how the churches, which have no ministers, get along with readers; how they desire the aid of the civil power for the support of their churches, but for which they see little chance under their present (English) government; how they desire of God that they may only keep what they have. They conclude with salutations.

Extract from a letter from the ministers and elders of the Dutch Church on Long Island. (Dec. 10, 1680.)

They make known that the letter of the Rev. Deputati has had the effect of settling amicably the well known unpleasantnesses; they indicate what was the cause of their mutual differences; they thank the brethren for their trouble, and request continuance of their good care over them; they give an account of the state of their congregation, of the number of their members, and in consequence, of the necessity for the labors of another minister in

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this church. They declare their disposition towards a good correspondence with the Rev. Classis, and conclude with salutations.

Extract from a letter written in the name of the church of Esopus, in New York, November 22, 1680, signed by John (William?) Nieuwenhuysen, Casp. van Zuren, Wessel ten Broek, John Matthysen, Wilhelmus de Myer, John de Hoge.

They make known the death of their minister, Rev. Lawrence van Gaasbeek, and request that another minister may be sent to them. They mention the number of their members, and the increase of their congregation, and make known what terms the minister sent thither shall enjoy; whereof an instrument, from the delegates of that congregation, was enclosed. They make mention of their petition to the Governor (Andros); also the apostille to their petition, both sent to us; but leaves to the judgment of the Classis, what is said therein about English preachers. They request that the minister may be sent to them with the same skipper who brought over the letter, with whom they have arranged about the passage. They conclude with salutations.

Was read a letter from the Commissioners of Schenectady, in New Netherland, addressed to John Henry van Balen and Abel de Wolff, and dated December 31, (1680), and signed by four of their number and by the secretary. In this they ask that the Classis of Amsterdam will see to it that their church be provided with a minister, and, if possible, before the winter; that they will give the minister a salary of the value of one hundred beavers, in wheat, and a free dwelling. They state why they did not themselves write to Rev. Classis, and conclude with salutations.

Were sent this year as ministers to the Indies and to New Netherland:

. . . . . .

To Esopus, in New Netherland: Rev. John Weeksteen, (old minister)? and Master of the Latin School. . . . . .

Art. 28. The Labadists and Coelman.

Ad Art. 27. Speaking of the Labadists and particularly Coelman: It appears from several reports that these are gradually losing ground in our home churches. Coelman, indeed, shows himself here and there, but with very little following. The Classes agree to continue to be watchful against him. Only the Correspondents of Gelderland have (reported?) asked that Coelman had preached at Bommel. Against his efforts, a resolution was passed in South Holland; and also the Deputati ad correspondentias, together with the corresponding Synod, were exhorted to be on the watch against his preaching.

Acts of Classis of Amsterdam.

New York, 1681, Sept. 1st.

Rev. Deputati ad eccles. extranas, make known to the Rev. Assembly that they had conferred with Reverend Domine Selyns touching the vacant church of New York; that they had offered him the call to the church there, in accordance with the inclination and desire of that church, and the resolution of the Rev. Classis; and that he had been pleased to take this offered call into consideration, as the importance thereof requires, but that he had not yet declared his intentions regarding it. Whereupon, Rev. Selyns, who was present at the session, was heard, and his well grounded objections understood. Besides, no further word had come over from New Netherland, and from the vacant church there. The Rev. Assembly therefore resolved to leave the case in statu for the present, and postponed further consideration of it to the next session. vii. 310; xix. 203.

New York, 1681, Sept. 2nd.

Mr. Cornelius van Ruyven made known to this session, that up to date, no further word had come from New York, although news is now expected. He presented for our consideration whether it would not be advisable to postpone the matter of the call for

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the present. This, for weighty reasons, the session approved. He agreed, as soon as he receives any word, to inform the session thereof. xxi. 229.

Correspondence from America.

The Church of Kings County, Long Island, to the Classis of Amsterdam, Sept. 15, (O. S.) 1681.

Very Reverend, Prudent, and Very Learned Gentlemen and Colleagues in Jesus Christ: The Deputies of the Rev. Classis of Amsterdam for the Trans-Atlantic Churches: —

We have learned with satisfaction and pleasure, that our letter of the 10th of December of last year was received and favorably considered by your Rev. Assembly. We hope, with your Reverences, that the same favor will be shown to it by the Rev. Classis. Since our last letter, nothing unusual has happened here in our congregation of Long Island, except what occurred with the deposed reader, of which the minister spoke in a preceding letter, written in June. It must be added that since that time this slanderous fellow has broken the agreement made with him about his scoldings, and has incurred a penalty of fifty pounds sterling; that our Lieutenant-Governor has also had him imprisoned for his overbearing behavior. From this he was released after a few days under a bond of fifty pounds more for good behavior. I can only report in my next what may take place hereafter — whether he will proceed against us before the Judge.

Everything else is in passable condition. The number of members, the regular attendants on God's word, and the love for the minister, are all of such a character that we have reason to thank the Almighty for his favor. There are however also some improprieties among us as well as elsewhere, which we must try to correct by the Word, and by strict supervision and example; for the Gospel is a fish net, which catches both good and bad. On account of the vacancy at New York, caused by the untimely

death of Domine van Nieuwenhuysen, which undoubtedly your Reverences have been already informed of, our preacher is burdened with the service of that congregation, besides that of the others on Staten Island and at Bergen. We trust that the supplying of that place, (New York) will be so much taken to heart by your Reverences and by the Classis, that our hopes for said congregation may be realized before winter. We expect to receive on that occasion, what your Reverences have further to reply to our letters. Meanwhile we heartily thank you for the care which you have so far bestowed upon our church, and she requests that you will please to continue in your favorable disposition towards us. Relying thereon and with our dutiful respects, asking God's blessing on your Reverences, your services, deliberations, families, etc., we remain, Reverend Gentlemen,

Your Reverences obliged, obedient and humble servants, friends and brothers,

The members of the Consistory in the Congregation on Long Island.

In their name, and by their order,

Casparus van Zuuren,

Midwoud, 15th of Sept. O. S. 1681. Minister there.

Acts of Classis of Amsterdam.

1681, Oct. 6th.

Inasmuch as no further information up to the present had been received from New Netherland regarding the vacant church in New York, the subject was left in statu, and the further treatment again postponed. vii. 312; xix. 203.

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Correspondence from America.

The Commissioners of Schenectady to the Classis of Amsterdam, October 21, 1681. To the Reverend Domines Segers van Son, Rudolph Rulius, etc., Deputati ad res etc., belonging to the Classis of Amsterdam:

Schaenhechtade, 21st Oct. 1681.

Reverend Gentlemen of the Classis of Amsterdam: —

The letter of your Reverences, dated the 2nd of June, this year (1681), duly reached us this summer and we thereby learned of your pious care for us, and your further advice that we should serve God in the best possible manner. We thank you for your care and above all for your advice as to our duty in reference to the importance of securing a minister. We have always had a reader (voorleser) so that our village has never been entirely destitute of the exercises of Christian instruction.

We have also learned, that our letters came to your hands somewhat late, but that was not our fault, as the Governor-General detained them for about a year.

But this has all passed by now, and the letters have been readdressed to your Reverences. We request further that this matter (of securing us a minister) would be more fully discussed and taken to heart by you according to your promises. On the other hand, we have given orders to Mr. Abel de Wolf, a merchant in Amsterdam, to furnish all necessary funds. Closing herewith, we commend your Reverences to the gracious protection of God Almighty, and remain,

Your Reverences Affectionate and willing friends,
The Commissioners of Schaenhechtade,
Jan van Eps,
Sander Glen,
Reyer Jacobse,
By their order, Ludovicus Cobes, Sec.

Correspondence from America.

Rev. Johannes Weecksteen to the Classis of Amsterdam, Oct. 27, (N. S. Nov. 7), 1681. To the Reverend, Pious, Very Learned and Prudent Gentlemen, Domine Zegerus van Son, Domine Rudolphus Rulaeus, Domine N. Penkovius, V. D. M.,..... at Amsterdam.

Reverend Brethren in Christ Jesus: —

Your special favor and friendship, shown to us in the call to the ministerial office in these parts, has put us under such obligation to you, that only the grossest ingratitude could make us neglect the first opportunity, to inform you of our arrival, and in very good health. We were received here in such a manner that nothing at all was wanting. Imagine, if you can, the most remarkable friendship which is shown to us daily by our beloved congregation. We find ourselves in a country, where everybody but the utterly discontented, can obtain his every desire — a land flowing with milk and honey. Here, everything that can be wished for in the Fatherland, can be obtained. We shall always consider ourselves obliged to you for your favor, and will prove our gratitude by effectual acknowledgements. We commend your Reverences and your services to Almighty God. May he long keep you in health unto the extension of the kingdom of Jesus Christ with all its blessings. I remain,

Pious, Prudent and Wise Gentlemen, Brethren in Christ Jesus,

Your obliged brother,

Johannes Weecksteen,

Eccl. at the Esopus.

In America,
Kingston, in the Esopus
Anno 1681, 27 October, O. S.
7 November, N. S.

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Rev. Caspar van Zuuren to the Classis of Amsterdam, Oct. 30 (O. S.) 1681. To the Reverend, Pious, Very Learned, Prudent and Wise Gentlemen of the Classis of Amsterdam, at the hands of Rev. Domine Zegerus van Zon, Chairman of the Deputies for Maritime Affairs, and Faithful Servant of Jesus Christ in his congregation at Amsterdam.

From New Netherland by skipper Jacob Mauritz of the Ship "Bever", which may God safely guide.

Reverend, Pious, Very Learned, Prudent Gentlemen and Fathers in Jesus Christ: —

Although I have already informed your Reverences of the condition of our churches in this province, by my former letters of June (25, 1681) and September (15), yet I cannot let the present opportunity pass. This is partly because the voyages of ships are uncertain, and it is, therefore, advisable to write the same things twice; and partly, because I want further to explain some special points, touched on before. They relate mainly to what has happened to me in connection with the removal of the schoolmaster at Midwoud. He denied some things and perverted others. He also sought his own advantage in the ignorance of our elders at Midwoud. He picked up a quarrel with them and summoned us all before the civil Justices of the Peace.

Knowing the importance of the case as well as the character of this fellow, I quickly called a meeting of the Consistory of our villages, and laid this case before them, and left it in their hands. They first took testimony concerning his removal. They then deputed three men, of whom two were of their own number, to appear before the Court and to defend our side of the case, which had now become of general concern. They also resolved to request some of the New York Consistory to come over and assist us. The day of the sessions having arrived, and the parties appearing, some of our people fearing the partisanship of the judges,

advised arbitration. This was agreed to, and the settlement was referred to the judgment of some prominent New Yorkers, who had come to defend our case. A settlement was arranged for, by a bond of fifty pounds sterling (from the schoolmaster). The terms of the decision were chiefly, that the schoolmaster's removal was justifiable. Some expressions, however, with some points of the decision, at first astonished me. I could not admit, that private members of another congregation had the right either to close our mouths or bind our hands, in censuring unruly members of our congregation. But soon after I learned from them, that they did not mean to interfere in these matters.

Finally my amazement was superseded by something new. This was that the late schoolmaster had again, on a certain occasion, begun his usual scoldings and behaved worse than ever. He now attacked certain other decent people, indeed all who had taken my part, calling them rogues. Certifications of these facts were procured, and occurrences were then reported first to the arbitrators, and by them to the Deputy Governor. They all decided that he had broken the bond and forfeited the above fine. He was summoned before the Governor, when, however, he was obstinate, denied everything, gave the lie, etc., in our presence. He was accordingly sent to prison. Here he remained about eight days, when a certain man from our villages, but not of our religion, became security for his good behavior and appearance before the Court, when wanted, to give reasons for all his scurrilous speeches, etc. I believe this last bond too, was under a penalty of fifty pounds, as I reported in my former letters. I have my fears as to how it will go on the day of trial, which is to be in the middle of December next. The case is not in danger so long as the proceedings are conducted lawfully, and sufficient zeal on our part is shown. But the judges are quite antagonistic to us; and the people who are of no religion, or of another religion, are to pass sentence upon ministerial censures, pronounced by us on one who is subject to us. Will the liberty of our church remain?

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I can well understand, that the case itself, which has no connection with English law, cannot serve, (be executed) before the forfeited sum has been paid by the transgressor. But the man accuses me of the rupture; because I have not allowed him to come to communion; and because I have submitted the stipulated peace to arbitrators and not maintained (my official position?) That is his argument. He takes that to refer to the clerical peace, as stated above. It all depends on the interpretation of the judges. Three out of five of these he has on his side. It is his intention and his boast, that he will make me appear in person, to answer his accusations. Many people of our own and other villages secretly support him, while they show a friendly face to me. The majority are faint hearted as to exhibiting any zeal for maintaining their own liberty. It is especially dangerous for a pious man, who seeks to keep good his conscience, to have anything to do with a rogue, who has no conscience; with one who endeavors to injure another, any kind of lying tales being used in his defence. It is far easier to stain another's reputation, than to wipe away the stain, without leaving some trace of it.

Wherever I perform divine service, and during the vacancy I take charge also at New York, I am fairly well received, and acceptable to the people. As long as the Gospel goes along harmoniously with worldly interests, everybody seems to be a great friend. When, however, any troubles, persecutions or oppressions occur, then the very thoughts of the heart are revealed. This one openly takes the side of the enemy, while another wants to serve two masters. Very few remain faithful adherents of God and truth, giving up and hating what is contrary thereto. The same may be seen in this case of mine. We have some people of the first kind, (who take the side of the enemy), but they are very few. There are many of the second kind (who try to serve two masters); but of the third kind, (faithful adherents of God) the number is very small. The Spanish adherents were once the ruin

of the Netherlands. Here it is the English Party (lit. the Anglicized people) who destroy our New Netherland.

Meanwhile I have the burden and care of all these churches on my shoulders, until your Reverences send a minister for New York. We all long very much for him. I find myself therefore compelled, again to address your Rev. Body, and humbly to beseech you to be pleased as quickly as possible to provide a minister for us, so that neither the liberty of our churches, nor the honor of the service may suffer injury. I expect in due time to furnish such testimonials of myself, my services and my manner of life, as will please and satisfy your Rev. Body and all pious people. These will fully explain the cause of the difficulties, and the truth of what I have reported concerning them in several letters. I repeat my request, that you would please to defend our interests against the evilly disposed, either by writing serious letters to the Consistories of those places interested in the quarrel, or by giving counsel where your Reverences may deem it proper; or finally, by recalling me to the Fatherland and sending another in my place; for it seems, that so long as turbulent and factious people remain here, neither I myself nor the church can have rest. But I shall take care (not) to prescribe how you are to settle these matters: I know that it becomes me to receive orders from your Reverences. I esteem the wisdom and prudence of your Reverences so highly, that any suggestions from me are quite unnecessary. It is my humble request however, that I may perform my duties with love and joy; and if this is not possible here, as indeed, seems to be the case, that I may then perform them in the Fatherland. I hope you will consent to this, but how it is to be accomplished, I leave it to your discretion, and your affection for us.

I still remember how I was appointed by your Rev. Assembly to the service in this congregation; how some of your members, to encourage me to accept this call, said to me, that I might try it for three or four years, and if it did not please me, I could

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then return home. Your Reverences will have learned from my letters, repeatedly sent, how I have liked it during these four years and a half which I have been here in the service of this congregation. I know it is not advisable to return home without being sure of a call in the Fatherland, especially for people who have not much means, as is generally the case with those who go to foreign countries. Yet it was not so much poverty, as the bad disposition of certain ones, who ought rather to have sought my promotion, which drove me out of the country. Necessity also may become so strong, that without being able to wait for a call from the Fatherland, I may find myself obliged to come home with my wife and two small children. We will hope for better things, although I have reason to fear the worst.

To remain is also not without danger. If I should become disabled, or have to lay down my head, I cannot tell what would happen. The first has not yet occurred in this country; the other has indeed occurred, but the praiseworthy example of other churches has not been followed here. The widows here are treated to a half year's salary or if they are fortunate, to a whole year's salary, as, I believe, the people at New York and the Esopus have done; but of a further annuity of one hundred or one hundred and fifty guilders they know nothing about here. At the very least, things should be done here as in the Fatherland. The duties here are much harder, and the salary somewhat smaller; we also have to live under English rule, and have no security, in cases like the above; and we cannot expect improvement except from the decision of those from whom we have no appeal, etc. These and similar facts will not easily induce any one to come here, or to remain long after he has come, if he has any chance to make a living elsewhere. I will not now refer to the fact that here one is dependent on the congregation, and is paid by John Everybody, even by those who do not belong to the church. One cannot well express how much trouble is caused by the disinclination of some,

and the tardiness of others. But enough has been said of such things in former letters.

I cannot yet tell how well satisfied Domine Weeksteen is at the Esopus, not having yet received any letter from him. The committee which came to meet him in New York, could not at first agree to pay the Classical expenses. They made some lame excuses, but were finally induced to promise that said expenses should be paid to the skipper by subscription. If the sequel is not better than the beginning, then Domine Weeksteen will fare no better than I have done. There has also been some trouble between Domine Tesschenmaker and his congregation on the South River about the salary, as to its kind and value; but I believe the matter will be amicably settled by the good advice of the brethren. I expect news of this daily. As to other matters in our churches here, things go on tolerably well. The number of members steadily increases. We have (on Long Island) about three hundred and sixty; in New York about five hundred; at Bergen, about one hundred and ten; on Staten Island, about fifty. All these at present are under my charge. In Esopus, I think there are about two hundred; at New Albany three hundred and seventy-five; at Schoonechtede one hundred; so that we have here altogether about seventeen hundred members, Dutch and French. May God increase them not only in numbers, but also in virtue, etc. For this we pray; and also that he would bless your Rev. Assembly, your persons, deliberations, services and families, with his rich grace, that the glory and the kingdom of our great God and Savior may be increasingly promoted.

Reverend, Pious and Prudent Gentlemen,

Your Reverences humble and obliged Servant and Brother,

Casparus van Zuuren,

Midwoud, Minister on Long Island, etc.

30th of October,

O. S. 1681.

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Correspondence from America.

The Church of Kingston to the Classis of Amsterdam, Oct. 31, 1681. (Extract in Mints. Syn. North Holland; 1652, Art. 11.)

Reverend, Pious, Very Learned, Prudent and Wise Gentlemen, Fathers and Brethren in Christ: —

Your letter of the 2nd of July 1681 was duly received by us, and with it came also the minister whom you had called here, Domine Johannes Weeksteen. We thank your Reverences for your fatherly care in calling said minister. We are very much pleased with his doctrine and life. After his arrival he was for some time weak and ill, but he is now again in tolerably good health. We pray for him, and wish long life to our shepherd, because without a pastor the sheep may go astray. We shall in everything act according to the recommendations of your Reverences, being also confident that our minister will do the same. Closing herewith, we remain with cordial and submissive respects, and wishes for God's blessing upon your Rev. Assembly and its deliberations, upon your services, persons and families,

Your Reverences willing, obliged and humble friends, servants and brethren in Christ,

Wessel (or Stoffel?) ten Broeck,
Jan Elting,
Jacop Gertsen (or Nicholas Korssen)
W. D. Meyer.

Kingstowne, in the Esopus, the 31st of October, 1681.

CONTRACT BETWEEN THE COMMISSIONERS OF THE DUTCH CHURCH AT NEW YORK AND HENRY SELYNS, AS MINISTER THERE.

1681, Dec. 10.

This day, December 10, 1681, before me, Jacob Lansman — a public notary, admitted by the courts of Holland, residing at Amsterdam, and in the presence of the witness herein after named — appeared Messrs. Gillis Van Hoornbeck and Cornelius Van Ruyven, on the one side; being requested and empowered by the Consistory of the Dutch Reformed Church of the city of New York, through special letters of February 25th, June 29th and September 17th 1681, in consequence of the death of William Van Nieuwenhuysen, their late minister, to procure from Rev. Classis of Amsterdam, an orthodox teacher, called according to the Church-Order of the United Netherlands; and especially to obtain, the Reverend, pious and learned Mr. Henry Selyns, at present preacher at Waverveen and Waveren, in the Classis of Amsterdam; who by his former faithful service there (in America) produced very deep impressions on the minds of the said congregation — and the said Mr. Henry Selyns, on the other side; and these two parties declared, after various interviews and transactions, that they had agreed upon the following terms, which, at the proper time are to be communicated to the Classis of Amsterdam, to wit:

1. That the party of the second part, shall receive for his Sunday services in the Church at New York, a yearly salary of one thousand Carolus guilders, Holland money, or the equivalent of the same, in quarterly payments, according to the custom of this Hollandish Province.

2. That the said salary shall begin, according to the letters of June 19 and Sept. 17, 1681, with the sailing of the party to the second part from his place (Costi); that is, with his departure from Holland.

3. Meanwhile — although the letters say that they (the New

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York Consistory) paid promptly (the salary of the former minister) up to the day of Domine Nieuwenhuysen's death, which is a proof of their custom in this respect — the party of the second part relies on the custom of our Netherlandish Classical churches, that the widow of a minister shall receive the full salary of the quarter in which her husband died, together with the salary of the entire half year following. This cannot be a matter of doubt on either side, since the purpose is to call a minister according to the Church-Order of the Netherlandish churches.

4. Provided also, that the party of the second part shall also have free transportation for himself, his family and his goods, without paying duty on his books and household goods, if such duty must be paid; and further, shall have a house free of rent and fire-wood, as these things should be.

5. As to the preaching on Wednesdays in New York, and twice a year in the villages of Bergen and Harlem, it is thought best to leave that matter, since no compensation is specified, to be hereafter adjusted by his Reverence with the respective Consistories of the said city and villages.

6. And since the wife of the said party of the second part, would, on his death, (in the Netherlands), according to the custom of the country, receive the ordinary widows pension of one hundred guilders per year, the party of the second part and his wife cannot agree to give up this Hollandish provision for widows, unless it be arranged that his widow, whoever she may be, shall receive, once for all, a payment of one thousand Carolus guilders, whether he dies on the way, or after his arrival there (in America) — to be paid within a year after his death.

7. And inasmuch as the breaking up here of the party of the second part must be attended with great damage and loss, the sum of one hundred silver ducats (about $100.) is claimed by him; and to this the party of the first part agrees; fifty ducats to be paid here, and the rest is promised on the approval of the Consistory; not doubting of the fitness and justice of all this, or that

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it will be acceptable to the Consistory and the entire congregation at New York, because of their sincere regard to his person and office.

8. Thereupon the party of the second part, being asked by the party of the first part by virtue of their Commission, has promised and does promise, on the approval of all this by the Classis of Amsterdam, to accept the same, (this call and contract), according to the Church-Order of the United Netherlands, and to repair thither (to New York) by the first fitting opportunity in the coming spring. He avers that, putting flesh and blood aside, he is moved by no other reasons so much as by his love for the said congregation and a sincere desire for the extension of Gospel truth in those remote Provinces. All this is thus concluded, without artifice or craft, in the said city of Amsterdam, in the presence of Abram Van Gargel and Thomas Breda, as witnesses. Quod attestor.

J. Lansman, Notary Public, 1682.

Subsequent Approval of the above Contract and Articles in New York.

We, the undersigned, Elders and Deacons of the Reformed Christian Dutch Congregation in the City of New York, together with the former Elders of the same, who by a special act of February 21, 1680–1 (1681) were empowered to send for a minister, hereby certify and declare that We, with previous consent of all the members whom we have advertised of the business, are entirely satisfied with the above contract and call, made by our Commissioners, the Messrs. Gillis Van Hoornbeck and Cornelis Van Ruyven, with Domine Henry Selyns, and confirmed before the Notary, J. Lansman, and certain witnesses, under date of December 10, 1681, at Amsterdam, in Holland. Accordingly, we, the undersigned, for ourselves and as representatives of the congregation, praise and approve the foregoing Contract and Act of Call with all the contents, clauses and points thereof. We hereby

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promise the esteemed Domine Henry Selyns and his widow, whoever she may be, to give the same full effect, as rightfully bound thereto.

In testimony thereof, signed in New York, November 15, 1682.

Cornelius Steenwyck
Stephen van Cortlandt
Boele Roelofszen
Nicholas Bayard
} Elders.

Conraedt Ten Eyck
Joh. Van Brug
Peter J. Marius
} Former Elders.

Thomas Laurenszen
Johannes Kerfbyl
Peter de la Noy
Jan Herbendinck
Alof Stephens Cortlandt
} Deacons.

Jacob Leydsler
Jacob de Key
Ger. Van Tricht
Jan Der Val
} Former Deacons.

Eng. Translation, Lib. A. 28–31.

"THE FRAME OF GOVERNMENT" OF PENNSYLVANIA.

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Extract as to Religion.

"That all persons living in the province who confess and acknowledge the one Almighty and Eternal God to be the Creator, Upholder and Ruler of the World, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no way be molested or prejudiced for their religious persuasion or practise in matters of faith and worship, nor shall they be compelled at any time to frequent or maintain any religious worship, place or ministry whatsoever.

J. CHURCHILL'S REPORT TO THE COMMISSIONERS, CONCERNING REVENUE OF THE DUKE OF YORK, UNDER ANDROSS'S GOVERNMENT.

1682, Jan.

Fines to be employed toward building a church.

"That several fines which were imposed on several persons and ought to come to his Royal Highness were directed to be employed towards the building of a Church, and that Sir Edmund Andross had 200 li in his hands, and Mr. Antill said he heard the Governor owned that he had about 200 li thereof". But the Governor declared that the Mayor and Aldermen had the benefit of the fines, that he never received a penny of them, but the town treasurer received them from the Sheriff.— Col. Docs. N. Y. iii. 315.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. New York.

1682, Feb. 16th.

Stood within Mr. Cornelius van Ruyven. He handed in a letter from the church of New York. Therein was enclosed a copy of their former letter, already read in our session on July 23, 1681. To this they now make reference, and request, that if the desired call had not yet been made out before the arrival of this letter, that such call should by all means be attended to as speedily as possible. This was signed at New York, June 29, 1681, in the name of the elders and deacons of the Reformed Church of New York by ..... Jacobes, Elder. And whereas the people of New York indicate, in their said letter, their inclination towards Rev. Henricus Selyns, at present minister at Waverveen; and that he had already let the invitation have so much effect upon him, that he had agreed to take counsel about it with God, and with good friends; and inasmuch as Rev. Selyns, has been further heard upon this subject, and has expressed himself in such

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a way; the Rev. Assembly has deemed it unnecessary to look about for another minister for the said congregation. It is expected that the said Rev. Selyns, when the whole case comes before the Classis, will declare himself more completely in reference to going to that church. This was announced to Mr. Cornelius van Ruyven. xxi. 216, 217.

Acts of the Deputies. New Albany.

1682, Feb. 16th.

A letter was received from the Magistrates of New Albany, formerly Fort Orange of a similar nature, dated June 7, 1681. In this they ask that there may be sent to them a good, orthodox pastor, sound in doctrine, pious of life, to take charge of the work there, in connection with Rev. Gideon Schaats. He on account of his age, which is now seventy three years, is feeble, and unable to carry longer the burden of that congregation. He is called on a certain salary, together with a free dwelling. They would like to have an understanding with the minister who shall come over to them, that he should bind himself to remain with them all his life.

To the same end, serves the enclosed letter from Rev. Gideon Schaats, minister at New Albany. It is of the same contents as that of the Magistrates. It makes mention also of the period for which the church desires to have a minister, namely, not for a few years, as was wont to occur heretofore, but for his whole life. They then also promised that the salary shall continue during his whole life. This letter was dated June 9, 1681. xxi. 237, 238.

Acts of Classis of Amsterdam.

Rev. Petrus Vas.

1682, March 16th.

Rev. Petrus (Vas,) van Gent, candidate of S. Theology, of whom (mention was made) in the Acta of Oct. 6th, 1681, repeated

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his previous request to be received as an expectant of the Rev. Classis, (but not for the churches of other lands). This was granted him after he had given proofs of his gifts with reasonable satisfaction; and he signed the usual formulae of Concord. vii. 313.

(See, another Peter Vas, of Esopus. They can hardly be the same individual.)

Rev. Selyns to New York.

1682, March 16th.

Whereas the case of the church in New York, of which mention was made in the Acta of July 21st, and Sept. 1st, 1681, is now judged to be in a shape to be thoroughly considered, and to be brought to an end; therefore the Reverend Domine Henricus Selyns, a worthy member of this Assembly, and to whom, according to the desire of the said vacant church, their call has been already offered through the Rev. Deputies, was requested to be pleased to declare himself more fully in regard to it. This he no longer withheld himself from doing, having had sufficient time to consider everything maturely. He accordingly made a frank, and not less pious declaration upon the subject. This was listened to with profound emotion, and the Rev. Assembly, by unanimous vote, added unto (toegevoegt) Rev. Domine Selyns, at present minister at Waverveen, a church and congregation at New York, and wished him the Lord's rich blessing in his approaching labors. The Rev. Deputati are further authorized to execute nomine Classis, what may belong to the dismission of his Reverence from his church at Waverveen. vii. 314; xix. 204.

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The Fort Orange.

1682, March 16th.

The Rev. Brethren ad res Maritimas, made known to the Assembly that they had received a letter from the church at Fort Orange (alias, Nova Albania) stating that this church would like to secure a second minister, in addition to their now aged, and Reverend minister, Rev. Schaats, thro the care (providence) of the Rev. Classis, inasmuch as Rev. Schaats was no longer able to conduct the services among them as they should be conducted, without assistance and aid. To this fair and Christian request the Assembly gladly acceded; and also, especially, in order that the Christian believers at Schoonechstade (Schenectady) might also enjoy some ministrations from that second minister, until such time that they should be provided with a pastor of their own. But no one offered whose inclinations reached out thither. The business was therefore postponed to another session, and the Deputies ordered to look about for a fit person. vii. 314; xix. 204.

AN ACT CONCERNING THE COMPLETING OR THE RENTING OF THE MINISTER'S HOUSE.

1682, March 29.

At a meeting of the Elders and Deacons of the Reformed Christian Congregation of this City of New York, the undersigned, the former Elders and Deacons being present, the existing resolution was presented by Domine Selyns, whereupon it was resolved, that on the first opportunity, there should be made, by the Elders on the one side and by the Deacons on the other, a contract of rent for the house which is built, according to which the Elders should be bound, in the name of the congregation to pay to the Deacons the sum of eight hundred guilders, provided that the Deacons retain the right, according to the existing resolution, to have a Deacons Chamber in the said house, and to use the same whenever occasion demands. And what remains to be done in the

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kitchen, in the cellar, and in the laying out of a bleaching ground, shall be completed by the Deacons as soon as the state of their treasury will permit.

Actum, New York, March 29, 1682.

Signed by,

Henry Selyns, Minister.	Elders.	Brant Schuyler	Deacons
P. J. Marius		Hend. Wessels Ten Broeck	
J. Kerfbyl		B. Bayard	
J. Van Brug		John Kip	
Jac. de Key			

Is. Van Vleck	Old Elders.	N. Bayard	Old Deacons.
P. de la Noy		Step. van Cortlandt	
T. Laurenszen		Pieter Stoutenberg	
John Darvall		Cor. Ten Eyck	
John Harbending		Boele Roelofszen	

According to the original,

Henry Selyns. Lib. A. 40.

Acts of the Deputies.

Selyns.

1682, March 31st.

Arrangements were made to request the dismission of Rev. Henricus Selyns, called to New York, from his church at Waverveen. For this are commissioned Rev. Ruleus and Rev. Peter Wolprig. To this Committee are intrusted the instrument of call, and the regular credentials. xxi. 238, 239.

REV. SELYNS DISMISSED FROM THE CHURCH OF WAVERVEEN, AND FROM THE CLASSIS.

1682, April 6th.

Rev. Deputati ad res Maritimas reported to the Assembly in regard to their commission at Waverveen. The dismission of Rev. Henricus Selyns from his church was effected by them, for

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which they were thanked. It was further resolved to send (give) along with Rev. Selyns (not only) his dismission from the Classis, but a letter to the Consistory of New York, in reply to theirs to this Rev. Classis.

Waverveen.

Gerbrand vande Cade, elder, and Roeland van Doorenstruyck, deacon, at Waverveen, requested that after the departure of Rev. Selyns, they might enjoy ministrations in their church, as per custom of the Rev. Classis with regard to vacant places. This was granted them.

Acts of the Classis of Amsterdam.

Kingston, on Esopus (Creek.)

A letter was read by Rev. Deput. ad res Maritimas from Kingston on the Esopus, dated Oct. 31st, 1681. In this the Rev. Classis is thanked for their trouble in calling Rev. Weeksteen as minister of said place. Whereupon the Deputies aforesaid were ordered to send off a letter in reply, thither. vii. 318; xix. 206.

Rev. Van Zueren.

1682, April 6th.

Again there was read by the said Deputies an extract from a letter from the Rev. Clasper (Caspar) van Zueren, minister on Long Island in New Netherland, dated June 25th, 1681, (who had been) installed at Midwoud. In this he complains of great unpleasantnesses and troubles, which are being caused him by his schoolmaster and others. He requested that Rev. Classis as opportunity permitted, would have him in mind, in reference to a change of place. This was accepted. vii. 318; xix. 206.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the pastor, Rev. Gideon Schaats, of New Albany, April 6, 1682. xxvii. 150.

Rev. Sir, and Colaborer in the service of the Lord:—

Yours of June 9th, of last year (1681), has been transmitted to our Classis, and delivered to us in good order. We have learned with pleasure from both your letters, and that of your Magistrates, your holy interest in that Church of Christ, committed to your care and guidance now for so many years; (and that you desire a colleague), both to help you govern the church in your advanced age, and who shall be able, after your decease, to feed and nourish the same with the healthful words of life, the heavenly manna of Christ, to their further growth and sanctification. Nothing could have been more pleasant for us than to fulfill your desire as quickly as possible, and thus support your exhausted powers; but to our hearty sorrow, we are obliged to say that after all our efforts, we have not yet been able to find any one inclined, or capable of being induced, to undertake the journey, and go to your help.

We shall, however, look about continually, and remember your church, and send some one over to you as soon as practicable. Meanwhile, we fervently beseech Him who gives courage and power, and increases strength to him who has no might, that it may please Him to be your rod and staff in your advanced age, and enable you, through the power of His Spirit, to declare His righteousness in the congregation. Therewith we commend you to God and the Word of His Grace. We remain,

Rev. Sir and Colaborer,

Your obedient servants and colaborers in Christ,

Rudolphus Rulaeus, Dep. Clas. p.t. Praeses.

Gualtherus Bodaen, Dep. Clas. p.t. Scriba.

Michael De Hertoghe, Dep.

Amsterdam,
Apr. 6, 1682.

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Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Magistrate of New Albany, April 6, 1682.

Honorable, Wise and Prudent Sirs:—

Yours of June 7, 1681, came safely to hand. We have learned with joy therefrom the holy desire of the venerable Rev. Schaats, now worn out in the service of the Lord, to see the sheep committed to him, transferred to the care of another faithful pastor and minister, even before his decease; as also your true-hearted and wise concern, as Foster-fathers of the Church of Christ.

We heartily wish that we were able to fulfill your desire, especially also because other churches are destitute of ministers. We must say, however, with sorrow, that hitherto we have been unable to find or induce anyone to accept the work of the ministry among you, and go over.

However, we will not neglect to think constantly of your church, and will embrace every opportunity to satisfy your holy concern and care for the church as soon as possible. Meanwhile, we pray the Lord, the Chief Shepherd of the sheep, that it may please Him to strengthen the aged sire and servant, Rev. G. Schaats, in his faculties, and to multiply his years, to the edification and prosperity of your church, and the salvation of many. Commending your Honorable persons to God and the Word of his Grace, we remain, with our respects,

Honorable, Wise and Prudent Sirs,

Your Honors' obedient servants in Christ,

Rudolphus Rulaeus, Ecc. Amstel et Classis Deputat. p.t. Praeses.

Gualtherus Bodaen, Ecc. Amstel Deputat. Scriba.

Michael De Hertoghe, Deputat.

Amsterdam,
Apr. 6, 1682.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the church of New York. April 6, 1682. xxvii. 148.

Reverend, Godly, Prudent and Very Dear Brethren:—

Yours of Feb. 25, 1680–1, together with a duplicate of the same, we have received in good order. We learn therefrom to our sorrow, of the untimely death of your worthy pastor, Rev. Wilhelmus Nieuwenhuysen, on the 17th of February, after a protracted sickness. We had indeed wished that the Lord would prolong his days, and spare him yet for many years in the service of his church. But since it has pleased the Divine Majesty to order otherwise, we are bound to submit cheerfully to His will.

We mark with satisfaction your zeal to fill the vacant place with another suitable person as pastor. This is, indeed, the burden of your letter to us. You declare your desire that another orthodox and edifying minister may be sent to you as soon as possible, according to the Ecclesiastical Order of the United Netherlands; and that this may be done with the advice and counsel of your well-known and trusted friends, expressed in addition thereto.

And inasmuch as the remembrance of Rev. Henricus Selyns, his faithful service and piety of life, his extraordinary zeal, lovely intercourse, as well as his pleasing and ready speech, has left deep impressions in the minds of many members; therefore it is your wish that he may come over to you to fill the place of the deceased.

In view of the inclination of your church towards Rev. Henricus Selyns, the Rev. Classis of Amsterdam, upon reflection, has presented your request to him, and sought to make your request palatable with many reasons. He therefore has permitted the matter to have so much weight with him, that he has pondered the subject for some time. He has, finally, out of a sincere interest in your church, declared himself in your behalf. Whereupon he received a call from the Classis of Amsterdam as pastor

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over the church of New York. He has been dismissed from his church at Waverveen. He has entered into agreement with your commissioners upon the conditions which you presented.

We doubt not but that inasmuch as he comes over to you because of his peculiar interest in you, so he will be received with similar affection. We pray the Lord of the Harvest to bless his labors among you, and that through his efforts, many souls may be won to Christ.

We have advised him to undertake the journey as quickly as possible. Hence he does not wait for skipper Jacob Mauritz, but goes over with skipper John Gorter.

In closing, with our respects, we commend you, your services and churches, unto the gracious protection of God. We remain,

Reverend, Godly, Prudent, and Very Dear Brethren,

Your affectionate and obedient Friends and Brethren,

The Deputati of the Classis of Amsterdam,

Rudolphus Rulaeus, Deputat. p.t. Praeses.

Gualtherus Bodaen, Deputat. p.t. Scriba.

Michael De Hertoghe, Dep.

Amsterdam,
April 6, 1682.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the church of Kingstowne in the Ezopus, in New Netherland, April 6, 1682. xxvii. 147.

Reverend, Godly, Very Dear and Pleasant Brethren in Christ:—

Yours of October 31st 1681, was safely delivered to us. We joyfully learn therefrom of the safe arrival of your pastor, Rev. John Weeksteen, and the pleasure you have in his doctrine and life. We doubt not but that he will always be found the same, so that you will ever have reason for satisfaction. We can assure you that he is fully satisfied, yea, beyond expectation, as respects the love and affection which he receives from his church. We trust and

desire that the mutual satisfaction may continually increase. In the meantime, we pray the great God that He may long spare your minister in health, that He may enlarge his spirit and gifts, the longer he remains the more, to the end that your church may be edified, the kingdom of Christ extended in your midst, and many souls be won to Christ.

We close with our respects. We desire God's blessing to rest upon you, your services and families. We remain,

Reverend, Godly, Prudent, Very Dear and Agreeable Brethren,

Your obedient and affectionate Friends and Brethren,

The Deputati of the Rev. Classis of Amsterdam.

Rudolphus Rulaeus, Dep. p.t. Praeses.

Gualtherus Bodaen, Dep. p.t. Scriba.

Michael De Hertoghe, Dep.

Amsterdam,
April 6, 1682.

Departure of Rev. Henricus Selyns for New York.

1682, April 7th.

Rev. Henricus Selyns, called to the church of New York, and dismissed both by his church and by the Classis, appeared before Classis. In taking his leave, he thanked the Assembly, and wished the blessing of the Lord of the harvest upon their labors. Thereupon the Assembly also wished him success and prosperity on his Journey, and all grace, with an abundant measure of the Holy Spirit in his ministry. Then the original of the letter of call, in which he was invited by the church of New York to become their regular pastor, together with the act of financial contract with that church, were handed to him for his personal use. xxi. 240.

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CAPT. BROCKHOLLS TO JUSTICE WOOD OF HUNTINGTON.

Reprimand of the Clergyman of Huntington for refusing to Baptize the Children.

New Yorke, April 27, 1682.

Yesterday I Received a Peticon from Several Inhabitants of your Towne wherein they complaine of your Minister for Refuseing to Baptize their Children, and that their Estates are Vyolently taken from them for his Maintenance for the first you Cannot be Ignorant how Possitively the Law Injoynes it, not to be refused to any Children of Christian Parents When they shall be Tendred under Penalty of Losse of Preferment the Latter to be done with all Moderacon and Equality. I am unwilling to Beleeve that soe greate an Error as Refusall of Baptisme is Committed by your Minister or Vyolent Actings Suffered by you. Therefore Doe not further Proceed thereupon untill I Can be Informed of the Certainty and Reason thereof from yourselfe which I Desire You to doe by the First Opportunity Being Desirous that the Laws be fully observed and as farr as possible to Satisfie the Mindes of all his Majesties Subjects especially in a matter of this importe shall not Further add but the Tenders of my Respects and Remaine,

Sir,

Your affectionate ffriend,

— Doc. Hist. N. Y. iii. 210.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Classes of the Corresponding Synods, May 12, 1682. xxvii. 151.

Reverend, Godly and Highly Learned Gentlemen, and Colaborers in Christ:—

Since it has pleased the Lord of the Harvest through the proclamation of the Gospel, to daily extend the boundaries of his kingdom, and even more widely among the heathen, and to prepare the way for the preaching of the Gospel of the kingdom through the whole world as a testimony to all nations; and since in so great a harvest, the laborers daily decrease; therefore we, as the Deputati of the Classis of Amsterdam for the care of foreign churches, have decided to request you and the other Classes to look about within their limits, and ascertain if there be not among them some godly, learned and zealous ministers or candidates, lovers of Christ's kingdom, who may feel inclined and animated to win souls in foreign parts, by bringing them to Christ. We pray that our zeal in this matter may be seconded by yours, and that if there

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be any, as above described, in your midst, you will send us their names as soon as possible, for which we will consider ourselves under great obligations. Wishing the blessing of the Lord upon yourselves, your services, and the people of your several charges, we remain,

Reverend, Godly and Highly Learned Sirs and Brethren in Christ,

Your obedient Servants and Colaborers in Christ,
Thomas Coenen, Dep. p.t. Praeses.
Gualtherus Bodaen, Dep. p.t. Scriba.
Michael De Hertoghe, Dep.

Done
May 12, 1682.

Godefrid Dellius.

1682, June 1st.

Rev. Godefridus Dellius, S. S. Min. Candidatus, requested to be accepted as "Recommended" by the Classis, even for churches in foreign lands. For this purpose he exhibited proper testimonials, and preached a sermon on the text Heb. 1:1, to the satisfaction of the Assembly. Thereupon his request was granted, provided he sign the formulae of Concord at the next session. From this he was excused at present by reason of the haste of his journey. vii. 325; xix. 209.

MINISTER AT HUNTINGTON, LONG ISLAND.

New York, June 1, 1682.

Sir:—

I have this day Discoursed Mr. Jones* about Complaints made of his Refuseing to Baptize Children and Levying the Rates for him. To the First I finde him Willing in Conformity to the Law to Baptize the Children of all Xtian Parents, butt am sorry to heare that the Loose Lives of some of the Inhabitants Scarce Deserve that name which may have caused some Stand and Denyall and I hope

* Rev. Eliphalet Jones was born at Concord, Mass., January 11, 1641 — accepted a call in 1676 to Huntington, where he laboured untill June 5, 1731, when he died aged ninety years. He left no children. He was a man of great purity and simplicity of Life and manners and a faithful and successful Preacher of the Gospel. Thompson Long Island, i. 481.— Doc. Hist. N. Y. iii. 210; Col. Docs. N. Y. xiv. 765.

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your care in your Station will Prvent and see the Lord's Day well and Solemnly Observed by all and not spent soe vainly as I am informed it is by some. That it may not longer be A Doubt or Dispute Who are Christian Parents. Mr. Jones hath Promissed me to use his Endeavour to be as moderate therein as possible: To the last Mr. Jones hath Sattisfied me it was for Arreares Long Since Ordered to be Paid, therefore Doe not Disallow the Act itt being butt Reason what promissed him should be Sattisfied. But the Moderatest way to Obteine it is Certainly the best. I wish you all to be and Continue in one faith and one minde and that you may bee Soe Bound and United together in the Bond of Peace that all Jealosies and Dissentions may be Removed which will be to your owne Comfort and Rejoyceing off.

Your affectionate ffriend,
A. B.

CLASSIS OF AMSTERDAM.

Acts of the Deputies.

Godfridus Dellius. S. S. Ministerii Candidatus.

1682, June 2nd.

It was also resolved, by order of the Rev. Classis, to write for information about Rev. Godfridus Dellius, S. S. Ministerii Candidatus in the Classis of Wyk, who had presented himself for service in the West Indian churches. This duty the Rev. Coenen has taken upon himself.— xxi. 242.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Classis of Wyk, concerning Rev. Godfridus Dellius, July 2, 1682. xxvii. 155.

Reverend, Godly and Highly Learned Gentlemen: —

Rev. Godefridus Dellius, S. S. Theol. Candidatus under your Rev. Classis, has informed us that he is inclined to serve the West Indian churches, and help to advance Christ's kingdom there. We desire more circumstantial knowledge in regard to him, his studies, and walk, than we have yet been able to obtain. Therefore we have decided to address ourselves to your Reverences, not doubting but that we shall thus obtain the best and most trustworthy account. We pray then, that it may please your Reverences on receipt of this, to acquaint us with the standing

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of the said Rev. Dellius, in your Classis. Depending on this, we remain, with the offer of our services,

Reverend, Godly and Highly Learned Sirs,

Your Revs'. obedient servants and colaborers in Christ,

The Deputati of the Rev. Classis of Amsterdam.

Thomas Coenen, Dep. p.t. Praeses.

G. Bodaen, Dep. p.t. Scriba.

In Amsterdam,
July 2, 1682.

Resolution of a Town Meeting on Staten Island About the Pay of Their Minister.

Att a Towne meeting held the 19th Day of June 1682 By order of Richard Stillwell Esq. one of his Majesty's Justices of the Peace.

Being put to the vote whether the Inhabitants would freely Consent that a Towne Rate should be forthwith made in order to ye Satisfaction and payment of Mr. Morgan Jones who by the Choice and at ye desire of ye Inhabitants aforesaid has Exercised the function of a Minister in this Island this yeare last past, It was carryed in the affirmative for which there were thirty eight votes and for the Negative but thirty one, Whereupon Orders that ye Com'rs. formerly chosen and appointed by the Inhabitants of this Island for that purpose doe cause a Rate to be made whereby a Sufficient Summe of money may be raised for the immediate Satisfaction of ye said Mr. Morgan Jones according to agreement and that they take some speedy Course that ye same may be collected, Ordered that this be presented to the Court of Sessions.

Per Fra. Williamson Cler. Cur.

Copia Vera.

— Col. Docs. N. Y. xiii. 556, 557.

Acts of the Classis of Amsterdam.

Dellius.

1682, June 29th.

Rev. Dellius, S. S. Min. Candidatus, accepted as "Recommended" at the last Classis, but who did not sign the formulae of Concord, has not as yet appeared. vii. 328; xix. 210.

Rev. Dellius Called to New Albany.

1682, July 20th.

Rev. Dellius again appeared before the Assembly, (making) his request to be advanced to the ministry of the churches in foreign

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lands, and especially to that of New Albany. He now signed the usual formulae as Candidate, (proponent). Thereupon the Assembly made a nomination of two persons from whom to choose a minister for New Albany, viz., Rev. Godefrid. Dellius and Rev. Petrus van Gent. The Rev. Dellius was unanimously chosen. He immediately preached a sermon on the words of Jer. 17:9, (The heart is deceitful, etc.) to the good satisfaction of the Assembly. He was then further examined in the principal articles of the Christian Religion by Rev. Michael de Hertoghe, wherein he likewise gave good satisfaction. He was ordained by the Rev. Examiner aforesaid to the Sacred Ministry, with the laying on of hands, and with the wish for the Lord's rich blessing. At the same time he signed the usual formulae for ministers. vii. 330; xix. 210.

The Classis of Amsterdam to the Magistrates of New Albany, July 23, 1682. xxvii. 156.

Honorable, Wise and Prudent Gentlemen:—

Our last to you was of the 6th of April of this year, (1682). We trust that it has been delivered to you, by Rev. Selyns, before the receipt of this. At that time we were yet unable to gratify your desire to send your church a faithful minister to aid Rev. Schaats, and after his decease, to take the charge of that church, as the regular appointed minister in all parts of the service. We have, however, at length become acquainted with Rev. Godefridus Dellius, who has accepted this ministry according to the Order of our churches, and who will deliver this epistle to you. We doubt not but that he will fulfill your desire, as well as that of your church. Our prayer is, that through your assistance and favor, he may perform the service of the Lord with joy, in the church

committed to him. Herewith commending you to God and to the Word of his Grace, we remain,

Honorable, Wise and Prudent Sirs,

Your Honors obedient servants,

The Deputati of the Classis of Amsterdam,

Rudolphus Rulaeus, Dep. p.t. Praeses.

Gualtherus Bodaen, Dep. p.t. Scriba.

Amsterdam, Michael De Hertoghe, Dep.

July 23, 1682.

The Classis of Amsterdam to the church of New Albany, July 23, 1682. xxvii. 156.

Reverend and Godly Co-brethren in Christ,— The Consistory of the church at New Albany: —

We have at the desire of your Magistrates, of Rev. Schaats, and indeed of all of you, been looking about continually, since our last, (dated April 6th), for a suitable person, who shall be able and willing to supply the lack of service in your church, both during the old age of Rev. Schaats, and after his decease. At length we became acquainted with Rev. Godefridus Dellius, whom our Classis has both called and ordained for the service of the Gospel among you. We cannot doubt but that he will be among you (the text says "without you",) a blessed instrument in the hand of the Lord, to edify your souls, and win many to Christ. We pray this from him who holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks. We commend you and the entire church to his protection.

Reverend, Godly Brethren in Christ,

Your Revs. obedient servants and brethren,

Gualtherus Bodaen, Dep. p.t. Scriba.

Amsterdam, De Hertoghe, Deputat.

April 6, (?) 1682.

(But July 23rd, must be the right date.)

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SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1682, July 28, et seq.

Article 11.

At the reading of the 11th Article of the preceding Synod, containing the extracts from the Indian churches, the delegates from the Classis of Amsterdam again handed over their extracts and letters, regarding the affairs of the West India and other foreign churches. Those of Hoorn and Enkhuysen had nothing new to present.

Extract from a letter from the Church of New York, dated February 27, 1681.

They announce the death of Rev. William van Nieuwenhuysen, their worthy minister, who died on February 17, 1681.

They tell of their distress on account of his death. Thereby their congregation, about four hundred and fifty members strong, is deprived altogether of the stated ministry of the Word and of the Sacraments; and that they are without any likelihood of being able to fill his place, because the region is so remote.

Nevertheless they ask the Classis that another capable minister may be sent to them. They promise to give a certain salary to the one called; namely, the same salary which the foregoing ministers have had, and especially what the Rev. Nieuwenhuysen had. This is one thousand guilders, Holland money, or the equivalent thereof, according to a certain agreement, a copy whereof is sent along with this letter; also free fire wood, and a suitable dwelling; and also some additional compensation for week-day services.

And inasmuch as the Rev. Selyns, by reason of his many good qualities, had left deep impressions upon the minds of many in the congregation, which still remain, they request him to decide to come over to them, and to assume the sacred office among them, and to fill this vacant place.

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This was signed by the Elders and Deacons of the Reformed Christian Church in New York:

Peter Jacobsen Marius.
Conrad ten Eyck.
Peter Stoutenberg.
John van Brug, geassumeerde ex-elder.
Olof Stevenson (Van Cortlandt?)
Nicholas Bayard.
Gerrit van Fricht.
Peter Bayard.
Jacob Teunissen Ray.

Extract from a letter from Rev. Caspar van Zuuren, minister on Long Island, in America, dated at Midwout, June 25, 1681.

He gives a circumstantial recital of a certain dispute which arose before his arrival, but which has continued till this time, between the widow of his predecessor (Polhemus,) and one of her neighbors, about the boundaries of certain lands.

On account of this, and inasmuch as for these reasons the said widow had kept herself away from the use of the Lord's Supper, he had expressed his opinion on the subject, and placed her in the wrong. But this had aroused a great unpleasantness between him and the said widow, which he, on account of the evil report which his elders had made of the said widow, (had attempted to settle?)

On account of this difference between him and the widow, he was very badly treated by the school-master and his oldest son, and was complained of before everybody, both before the Deputy Governor and the Consistory of New York. But in reference to this question, silence was imposed both by the Consistory of New York and of Long Island.

But thereupon there immediately arose another question between himself and the school-master aforementioned, and that because he thought that the latter's eldest son, who already was

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under censure for his offensive life, ought to be further disciplined, because of the evil treatment which he (Van Zuuren) had received from him.

This question ran so high, that magistrates and Consistory, who had licensed the school-master, (now discharged him) both on account of these disturbances and of his disobedience.

Thereupon did he (Van Zuuren) address himself to the Consistories of the Dutch villages, who ratified the sentence against the school-master, and pronounced him (Van Zuuren) clear of all slander, and commissioned him to carry this affair, with some from New York, before the judges. They finally brought matters so far, that it was decided that the school-master must remain deposed; be compelled to retract his slanders; to reestablish him (Van Zuuren) in his honor. This was done, and further he promised to act thus no more under the penalty of a fine of fifty pounds sterling.

He indicates, moreover, his dissatisfaction on account of the troubles which he has had there; that were it not for the inconvenience to his wife, who is pregnant; the embarrassment of the church of New York, where he preaches every fortnight, and baptizes, and administers the Lord's Supper every three months; as well as that of other places in the vicinity, which together count up one thousand members; that if these things had not made him change his purpose, he had intended to return to the Fatherland with the ship and the bearer of this letter.

He requests, that on occasion, we will remember him, to secure for him a good place; and concludes with a wish for God's blessing on us.

Extract from a letter from Rev. Casparus van Zuren, written by order of the Consistory of New Albany, dated June 25, 1681, O. S., at Midwout.

He requests in the name of the officers of the church of Jesus Christ at New Albany, that, in view of the high old age, and

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weaknesses arising therefrom, of their present pastor, Rev. Gideon Schaats, their church may be provided with a second minister. He gives a full and extensive account of the work of the ministers in New Netherland, and what localities each one in particular attends to. Therefrom he shows the difficulties of their labors. At the same time, he shows with what inconveniences, many,—who are scattered about in villages and hamlets throughout the country and who would gladly employ the means of grace,—attend to their religious wants; that some have to go several hours (three miles an hour) to have their children baptized, and to partake of the Lord's Supper.

He requests, accordingly, that the said church may be provided with a minister as speedily as possible, as well as the other vacant places.

He makes mention also of the approval given to the call about to be made, by the Deputy Governor; also that for the accomplishing of said call, a considerable sum had already been set aside, and consigned to the care of Mr. Richard Rensselaer, John Henry Boel, and Abel de Wolf, to whom they refer them.

The salary is eight hundred guilders in beavers, that is one hundred pieces of beaver (skin), four pieces at eight guilders; (?) while the old pastor retains his present salary of one hundred and twenty five beavers.

He recommends their present churches to the faithful and hearty care of the Rev. Classis, and concludes with a wish for God's blessing.

.....

Extract from a letter from the church of Kingstown in the Esopus, dated October 31, 1681.

They make known that they had duly received our letter to them, together with their pastor elect, Rev. John Weeksteen. They thank the Rev. Classis for their fatherly care as thus shown.

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They profess to be peculiarly contented with the doctrine and life of their said preacher, and wish long life to him. They promise not to fail in their duty with regard to him; even as they doubt not that Rev. Weeksteen will not fail on his part. They conclude with their wish for a blessing on us.

Signed by the Consistory there.

This year went as minister to New Netherland: Rev. Henry Selyns, to New York; formerly minister at Waverveen.

. . . . . .

Art. 55. Opening of the letters from the Indies, to be done by the Classis of Amsterdam.

Ad Art. 59. Concerning the opening of Indian letters and business to be done by the Classis of Amsterdam in behalf of this Synod, this Christian Synod acquiesces therein; and thus the brethren from Amsterdam have promised to do.

Art. 56. Presidium among the Deputies of the Synods of North and South Holland.

Ad Art. 60. Concerning the Presidium and further management, in the combined college of the Deputies of the respective Synods of South and North Holland: Inasmuch as it has been learned from the report of the Deputies of this Synod, that they had received more satisfaction; and that the brethren correspondents from the South Holland Synod, now present, likewise have promised to give all satisfaction in the future. Therefore this Christian Synod takes pleasure therein, and has resolved to soften the word usurp in the Acta of the preceding Synod, as employed by the Clerk.

Art. 60. Ministerial Changes.

In the Classis of Amsterdam.

. . . . . .

Left: Rev. Henry Selyns, of Waverveen, for New York in America.

. . . . . .

In the Classis of Hoorn.

Died: Rev. Rolandus de Carpentier of Scharwoud.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of New Castle (South River) to the Classis of Amsterdam, September 25, 1682.

Reverend and Pious Fathers in Christ: —

After the death of Domine Welius, who was sent here by your Reverences about twenty five years ago, we were without a teacher of the Holy Gospel of the Reformed Christian Church, for nearly twenty three years, until Domine Petrus Tesschenmaker, then only a licentiate, came to us four years ago, and was advanced to the ministry by the Rev. Classis at New York, upon our urgent request, and with the consent of our Governor there. He left us without lawful reason, and has accepted, as we are told another call made by the people of Bergen, in East New Jersey.

We have learned that Domine Jacobus Coelman, former minister at Sluys, in Flanders, now without a place, is on your coast; and inasmuch as we are sufficiently assured of his Reverences ripe orthodoxy, knowledge, aptness to teach, and good character, by trustworthy persons; therefore we earnestly pray and make request in a manner friendly, that your Reverences will please to give your consent to our call of said Domine Jacobus Coelman,

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and to send him by first opportunity to us, with your permission that he may become our pastor and teacher; and so remain.

We live here among many Lutherans, whose teachers preach in a very unedifying manner; and among a still greater number of Quakers who are given to errors. Apparently they will not cease their efforts to draw into their fold the fickle ones. Therefore preaching and catechizing in the clean, upright, true Reformed religion is very necessary here, especially as a great many unreliable, dissolute people move in here among us. We know, that said Domine Jacobus Coelman usually does not observe the printed forms of prayers or holydays; but we will not grow angry about that while we know that he is sound in doctrine and of a good life. We hope, the Lord will dispose your hearts, so that your Reverences will please to consider our miserable spiritual state and condition, and that you will not fail to send Domine Jacobus Coelman to us; especially, since the majority of our congregation, comprising about one hundred fathers of families, have subscribed for a yearly salary for said Domine Jacobus Coelman and have firmly pledged certain of their lots to him.

We shall therefore rely upon the fatherly Christian love of your Reverences and earnestly await the arrival of his Reverence. We also beseech the Almighty for yourselves, and the growth of your congregations in faith, peace and love, in Jesus Christ, our Lord. We remain,

Reverend, Pious Fathers

Your very humble servants, friends and brothers,

Jean Paul Jacquet, Elder
Joan Moll, Elder
Engel ....., Deacon.
Jan Bisch, Deacon.

At New Castle,
on the Delaware,
the 25th of Sept.
Anno Domini 1682.

Correspondence from America.

Rev. Gideon Schaats to the Classis of Amsterdam, September 25, 1682. xxi. 252. Extract in Mints. Syn. N. Holland, 1683, Art. 11.

The Peace of Christ.

Reverendi Domini Fratri:—

Inasmuch as the Rev. Brethren with the Gentlemen here of Albany, have been pleased to write, expressing their anxiety to provide me with a colleague; and efforts to this end have already been begun and will be continued; therefore I am in duty bound, and cannot neglect to express my cordial thanks therefor. I also wish, that the good God may still spare me in my great age, to build up his church and congregation. The same wish I have also for your Reverences. We have received a letter from de Wolf and Rykert van Rensselaer, since we received yours, saying, that one of my countrymen openly declares his inclination, to come here, and that he is to be sent by the first opportunity, after he has presented himself to the Rev. Classis, which is to assemble in a short time. To this meeting, and to his confirmatory promotion, may the good God give his blessing. I commend the Rev. Brethren (to God and) the Word of his Grace, remaining,

Reverend Brethren in the labor of the Lord,

Your humble servant,

Gideon Schaats,

Minister at Albany.

New Albany,
this 25th of Sept.
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Classis of Amsterdam.

Waverveen's Call Approved.

1682, Oct. 5th.

Thys Huybertsen, elder, Roeland van Doornenstruyck, deacon, and Jacob Pietersen, church master, at Waverveen, requested the

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approval by this Classis of the call made by that church, together with the approval of the Hon. Jacob van Hazemarpel, Bailiff and Dike-grave, (Inspector of Dykes,) of Amstelland; also Dike-grave of the Zeeburg and Dimerdyk; on Rev. John Tuk* as their minister. This call was unanimously approved by this Assembly, with their wish for the Lord's rich blessing upon them. vii. 334.

Correspondence from America.

The Magistrates of Albany to the Classis of Amsterdam, October 12, 1682. xxi. 242. (Extracts in Mints. Syn. N. Holland, 1683, Art. 11.)

Reverend, Pious and Very Learned Gentlemen: —

Yours of the 6th of April last, (1682) was duly received by us. We were sorry to learn therefrom that notwithstanding all your efforts and pious care for our church, you have not yet been able to persuade anyone to accept the duties in our behalf. We are under many obligations to you, and feel very grateful for the efforts made for our spiritual good by your Reverences, and for all your labors. We humbly and earnestly beseech you to continue in your efforts, as you are the only persons to whom we can address ourselves. Our children will gratefully acknowledge the good services of the Rev. Classis, especially if good results ensue. Our old Domine grows in age and infirmities; his voice is also becoming feeble, so that people sitting far back cannot well understand him. Nevertheless our congregation grows, so that we shall be obliged to make a second gallery. A pious, prudent, orthodox and eloquent man would be of great service to us. We have also no doubt, since we have so good a reputation in the Fatherland, but that our distress will soon be removed. From the last letters from Messrs. Abel de Wolff and Richard van Rensselaer, of the

* He was the successor of Rev. Henry Selyns in Waverveen. There was subsequently a family of the name of Tuck in New England, and a recent minister there, near Springfield, of this very name.

24th of May, (1682) it appears that they had great hopes of speedy success. But time will tell. We leave the matter in the hand of God and the nourishers of his congregation, whom your Reverences represent. We commend you to the goodness and protection of his only Son Jesus Christ.

With cordial salutations, we remain,

Reverend, Pious and Very Learned Gentlemen,

Your affectionate brethren and servants,

Albany, in America, 12th of Oct. 1682.

The Magistrates of Albany,
The Colony of Rensselaerswyck, etc.,
Cornelius van Dyck.
Jan Janszen Bleecker.

By order,
Robert Livingston, Secretary.

Correspondence from America.

Rev. Henry Selyns to the Classis of Amsterdam, Oct. 28, 1682. xxi. 249, 250. Extract in Mints. Synod N. Holland, 1683, Art. 11. There is also another abridged translation by Rev. Dr. Thos. De Witt in Christian Intelligencer, March 27, 1856; and an extract (a different translation) in Murphy's Anthology, 93, 94; beginning "I have engaged myself to preach" and ending with "As to Papists" etc. "or that of the Lutherans".

Addressed:

— To be handed to the Rev. Pious and Very Learned Domine Rudolphus Rulaeus, President of the Deputies on Foreign Affairs, and Preacher in the Hospital and the Church at Amsterdam.—

To the Reverend, Pious and Very Learned Gentlemen and Brethren, the Ministers and Elders of the Classis of Amsterdam.

Reverend, Pious and Very Learned Gentlemen and Brethren:—

Having had the happiness of attending your Ecclesiastical Assemblies for many years in succession, and of frequently listen-

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ing to your wise and godly deliberations, I might justly be accused of ingratitude, if I did not send you my cordial thanks, and inform you by the first opportunity of my safe arrival. I had hoped that I would not be obliged to leave without bidding you and your Rev. Assembly farewell, and commending myself and my services to your Christian prayers; but sooner than we expected we were forced to break up and leave, but not without my being able to make the request of several of the brethren to tender my excuse to the whole Classis.

After leaving our Fatherland we ran in at Dover, (Doeveren), where, at the request of the Mayor, I preached for the gratification of the Hollanders there. We spent twelve weeks between Dover and New York. The voyage was longer than usual, partly owing to calms, or to little wind, or to contrary winds; but we experienced not the slightest storm, nor did we suffer in the least for want of food or drink.

I was met with very great love and gladness on my arrival by my whole congregation. As soon as they learned that I was coming, they secured a house for me, which was well adapted both for domestic uses as well as for my studies. I at once delivered your letters to my Consistory, which consists of eight persons. The other letters I sent to their respective destinations. My neighbor (on Long Island) Domine Caspar van Zuuren had been taking charge of the service here with great zeal and fidelity. He came over every Wednesday without reference to the weather, good or bad. At once upon my arrival a hearty vote of thanks was tendered him, with a suitable acknowledgment.

I have engaged myself to preach three times every week, in winter as well as in summer. This I began to do immediately after my arrival, and have thus far continued it. But as the number of inhabitants here, together with the people coming in from the vicinity, is too great for the size of our church building, they are contemplating the building of a new church, or else of increasing the accommodations in this one by a large gallery.

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The number of members has increased to about six hundred in all. For the sake of the children, who multiply more rapidly here than anywhere else in the world, I hold a catechetical class on Sunday evenings, and it is filled to overflowing. Besides this, I have been requested to preach to the people at Bergen, a village lying across the river, three times a year. This I do on Monday mornings and afternoons, and also administer the Lord's Supper. I found there a new church, and upon administering the communion, I found one hundred and thirty four members. At other times these people are accustomed to come over here to service. The people of Harlem also come down to this city to the communion; but in order to ordain their elders and deacons, I have promised to preach there once a year. Agreeably to certain arrangements made on June 19th 1672, (between the New York Consistory and the Harlem Consistory), they nominate a double number of elders and deacons to our Consistory, out of which our Consistory makes the choice. Except in this single instance, there is no difference in the order of worship, church government, etc., between the church of the Fatherland and ours here. This is a circumstance of very great interest, as well as the fact that both in the city and in the rural districts, our religious services are held with quietness, and without any annoyances.

The English residents here worship in our church building, entering and occupying it immediately after our morning service. They read their "Common Prayer". They have no minister, but only a "reader"* who also marries people and baptizes in private houses, but does not publicly preach. There is here also a Lutheran church with a minister, (Bernardus Arensius) who

* Rev. Mr. Eburne was in New York City, 1682, and subsequently resided on Long Island for nearly twenty years, 1685-1705, though he probably did not attempt to carry on his partial Episcopal services at Brookhaven more than a few months in the year, 1685. On November 21, 1705, Cornbury wrote to the Mission Society in England, saying that at the time Rev. Peter Nucella left the Dutch Church of Kingston, March 7, 1704, "there was on Long Island ..... Mr. Eburne, a minister of the Church of England, who had formerly served one of the churches in ye Island of Jamaica, but not enjoying his health there, came to this province

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lives in this city during the summer, but at New Albany in the winter. Besides, we have Quakers, Jews and Labadists, all of whom hold their own separate meetings. The Quakers are the most numerous, the Jews come next, and the Labadists are the fewest. The latter generally attend my morning and afternoon services on Sundays, but after that they meet by themselves. About a year and a half ago, God's church suffered considerable harm from one Domine Peter Sluyter, alias Vosman, who traveled all over the country, with another named Jasper Schilder. They disturbed many by holding up the Reformed Church in a suspicious light. But most of those who had ceased attending church services, upon my arrival returned, and now come to the Lord's Table. As to Papists, there are none; or if there are any, they attend our services or that of the Lutherans.

The church at Albany is badly off on account of the great age of Domine Schaats, who is now more than seventy. It is very desirable that a pious colleague should be provided for him. His son is voorleser at Schenectady. The state of the church in other places is better owing to the unwearied labors of Domine Casparus van Zuuren on Long Island, and of Domine Johannes Weecksteen at Kingston.

But at New Castle, formerly South River, the condition of God's Church is pitiable indeed. A great strife exists there with their minister, Domine Peter Tesschenmaker. He was a licentiate, but was examined finally, and ordained here. He has left that place on account of their failure to pay him his salary, as he says. But they deny this, and declare that it was only because of his desire to get a better position in some of the vacant churches,

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and settled on Long Island, where he had a daughter married". Cornbury ordered Rev. Mr. Eburne to proceed to Kingston, New York, -"to preach and read divine service, in good hopes of bringing the Dutch to a conformity". In this he did not succeed. Dr. Dix thinks this is the first allusion to lay services in the Episcopal Church of New York. Such were afterward instituted by Col. Heathcote, at Scarsdale in 1692, and by Rev. Mr. Vesey, at Sag and Hempstead, Long Island, 1695-6. See Doc. Hist. N. Y. iii. 77, 218, 584; Dix, i. 54, 55, 56. Also in this work, 1685.

either in this city, or Kingston, or Albany, or at least in Schenectady. But these plans all failing, he went off to Boston. Upon his return he again offered himself and his services to his former church. So our Consistory took this matter to heart, and Domine van Zuuren being near us, we met several times to consider this matter. We finally resolved that it would be salutary that said Tesschenmaker should make an apology to his former church, now without a pastor, and that we would second his effort and his letter of Apology, by ourselves writing to that church (New Castle) in a friendly but earnest manner. This was done on the 3rd of September last, (1682), and signed by all of us, but we received no answer. We therefore wrote a second time on September 27th. We did this, especially because we had been informed on good authority that Domine Jacob Coelman, well known to your Rev. Assembly, is said to have offered his services to said church, and would bring with him about two hundred and fifty of his members. (Coelman was a Labadist). It appears that Mr. de la Grandge, who married a daughter of Fonteyn, and who lived at Amsterdam and was settled there for two years, had written about Coelman (going there), or to him, concerning Tesschenmaker's departure.

For the sake, therefore, of keeping God's Church in this country in ecclesiastical peace, and preserving it from many dangers which can easily be imagined; and also especially because innumerable ships with Quakers are arriving at New Castle (and vicinity); we considered it highly necessary, and resolved to write ex officio to this endangered church, and fraternally to exhort them not to make out any new call unless according to ecclesiastical rules; that they should act with great caution, and should especially consult with the Classis of Amsterdam about this Coelman; who would be well acquainted with him personally, and also know all about his separate conventicles. We assured them at the same time that he had seceded from the General Reformed

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Church, to the great grief of the same, and their fear lest there should be a public schism; also that he spoke more or less against the Forms, and that it would be difficult to persuade him to administer Baptism and the Communion according to those Forms.

Therefore we pray that for the preservation of God's Church in this distant country, and for its peace, this danger may be headed off in time by your wise management and pious zeal; and that this church of ours, as well as the one at New Castle may be warned of the approaching storm and of the threatened hurricane.

Enclosed are also letters from Domine Schaats and van Zuuren, sent to me to be transmitted to your Rev. Assembly; also letters from my Consistory and from the Magistrates at Albany. There is no letter from Domine Weecksteen. Domine Tesschenmaker who is here without doing any service, does not desire to write. There is no other news except that we have recently seen a comet which quickly disappeared again.

In closing we commend your Reverences, your services, as well as the churches entrusted to your care to the Great Shepherd of the sheep. We hope to enjoy your paternal fellowship at the throne of grace, and also await your correspondence.

Yours in the Faith and Service of Christ,

Done at New York, Henricus Selyns.
Oct. 28, 1682, N. S.

P. S. A letter from the South River has since arrived, dated 8/18 of October, (1682). It thanks us for our endeavors in their behalf, and also in reference to Domine Tesschenmaker, as well as for the advice about the call of Domine Jacobus Coelman. After canvassing the church they discovered no desire to reinstate Domine Tesschenmaker; they therefore proceeded to discharge him. We immediately wrote the fact and sent it over to him. We were only mediators, not judges. And although the church of the South River has done nothing yet except to show that they

understood our communication, and acknowledged it, nevertheless their passion for some new kind of reformation continually crops out. We take the general welfare of the whole church of God at that place to heart, rather than that of single individuals. They number only about fifty members. We examined the discharge (to Domine Tesschenmaker) and found it to be a penal discharge (poenale dismissie). They themselves speak of it as if it were a de-portment (deposition), inasmuch as he forsook them for want of payment of his salary; yet they admit that he gave them no offence by any lack of piety. But for the sake of keeping them and Domine Tesschenmaker in a better understanding with each other, and in mutual respect and honor, I have, in connection with my Consistory, drawn up and sent to them (for their signatures) a milder form of discharge to him from that church.

In the meantime there seem to be some contradictions in their last letter. The whole congregation was called together on the 5/15 October, to reinstate Tesschenmaker. They then wrote, that an opportunity having occurred, they had already made some inquiries about Coelman. But in a letter to the Rev. Consistory they requested to be excused from this, stating that they had not written to the Classis, not considering that more than our Rev. Consistory belonged to the body of our Classis.* It is to be feared that Coelman will yet be secured, but under some other name. Domine Sluyter was called (when here) by the name of Vosman. It is suspected that Coelman will come out under the name of Guillaume Germonpré. Two Coelmanists, immediately on the sending of the letter from New Castle, signed an obligation to be responsible for the cost of transportation of one Germonpré and his family, now living at Amsterdam. Mr. Maison, owner of this ship and a deacon in the French church at Amsterdam, ought to know whether this Germonpré is Coelman or not. His coming over ought to be anticipated and prevented. Domine Tesschen-

* See their letter, Sept. 25, 1682.

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maker ought not (?) to have written to you, and troubled your Reverences with this (unpleasant) business. But he was very depressed, and dipped his pen in his tears, and now requests (some favor) for himself in this distant part of the world.

H. Selyns.

Nov. 1st, 1682, O. S.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Peter Tesschenmaker to the Classis of Amsterdam, Oct. 30, 1682. xxi. 251–2. Extract in Mints. of Synod of North Holland 1683, Art. 11.

Reverend, Pious, Very Learned and Very Prudent Brethren in Jesus Christ, Sirs: —

It is known to you by letter from Domine Van Nieuwenhuysen, deceased, that by reason of a disaster on the coast of Guiana, I arrived (here) from that country in the year 1678, and engaged, to the best of my ability, in the ministry in the Esopus, until the arrival of Domine L. Van Gaasbeek. I was then requested by the congregation of South River to come to them, and following the advice of several, I went thither, and prosecuted my ministry in like manner there, during the first four months preaching in Dutch and English. But a misunderstanding arose between them, because the English did not contribute enough, and the English broke off. I then preached the five following months only in Dutch. I then proceeded to New York, at the request of the people of South River, in order to obtain my ordination. This was accomplished on October 31st, 1679, and has been made known to you. I again returned to the South River, and since then have discharged the duties of the ministry there. In the meantime the payment of salary became worse from year to year. They sought to satisfy me with the worst kind of payment, viz.

tobacco. This I could dispose of to one individual, exchanging it for goods at his convenience; or else sell it to others at a price less than I could afford. The whole region in which I preached, and where I was well known, was displeased with this kind of payment. My worthy brethren will all testify that nothing can be alleged against my doctrine or life. I may not make complaint how I have supported myself with my own means. Mr. Meyer of this city, with whom I have lived, off and on, for several months, can testify to this. I therefore went to New York, Albany, etc., to make my complaint, especially as last winter I was obliged to sojourn with one of the deacons, and sleep right under the roof; because there was no parsonage. I did not receive more than a half year's board-money for my support, and was obliged to collect the same myself, although they had promised to make the collection. This grievance I laid before the Consistory. They would not assure me what my salary should be, although Domine Van Zuuren, minister on Long Island, wrote a letter to them on the subject, on March 15, 16 $\frac{81}{82}$. Neither would they give me a dismission. So I felt compelled to come hither, and make my complaints. Some people of my church say that I have taken my own dismission. Those who daily see me and know me, observe the worn out condition of my clothes, and that I am destitute and disheartened. What would my condition be, had I a wife and children? But notwithstanding all these troubles, my ministry has been offered to them for four hundred bushels of wheat, which is four hundred guilders, Holland money, reckoning five to one, and to have my board with Mr. Peter Aldrichs, for which I am to instruct his children. The Rev. Brethren, Selyns and Van Zuuren, with their consistories, have used every effort in my behalf, but in vain. They say they cannot and will not agree to it. This is a sad state for a minister to be in. They have become the more unwilling, because Domine Jacobus Koelman has written a letter to Arnoldus De la Grange,

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offering his services to them, which they have agreed to accept, and they have written to your Rev. Body about it. I do not doubt but that you will consider my reasons satisfactory, and approve of them, so that my good name may not be tarnished by the action of these South River people. I am known in the Fatherland and in this whole country, and with Solomon, I consider my good name to be more precious than great riches. I will not detain you with further details, which might prove tedious. I pray that God may be pleased to bless your deliberations in the Classis and in the churches, as well as yourselves, your services and your families,

I remain, Reverend, Pious, and Very Learned Gentlemen,
Fathers and Brethren in Christ,
Your obedient and affectionate brother,
Petrus Tesschenmaker.

New York,
Oct. 30, 1682.

P. S. I am going to Staten Island to engage in the ministry there, during the winter.

The Church of New York to the Classis of Amsterdam, Oct. 30, 1682. xxi. 251. Extract in Mints. Syn. of North Holland, 1683, Art. 11.

Reverend, Pious, Very Learned and Very Prudent Gentlemen, and Dear Brethren in Christ: —

We duly received your favor of the 6th of April at the hands of Rev. Domine Henricus Selyns, who, with his wife, arrived here in good health on the 6th of August (1682) to the joy of the inhabitants. His Reverence is very dear to us. His great gifts satisfy the whole congregation, while his increasing diligence edifies the inhabitants, both in the preaching of God's Word and in catechizing. Nor shall we on our side fail to give his

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Reverence full satisfaction, that he may not be hindered in his excellent zeal for this congregation. We wish to thank your Reverences for the great favor and service done us. We shall always feel under great obligations to you, and we pray God, that he will please to assist you and to bless your councils to the glory of his Holy Name and the salvation of many souls.

We cannot omit to inform your Reverences that the church of New Castle is not able to agree with their preacher, Domine Petrus Tesschenmaker. They have given him his discharge, and have asked the ministers of Amsterdam to call for them one Jacobus Coelman, who, as we hear, is a schismatic and holds separate meetings. We have thought it necessary to inform you of all this, that his coming might be prevented, and a more suitable man be sent over, if possible, to keep the church free from divisions, and to preserve its unity, to the honor of God and his dearly purchased church.

Closing we heartily greet you, Reverend Gentlemen, and commend you and your families to God and the Word of his Grace; we remain,

Reverend, Pious and Very Prudent Gentlemen,

Your obedient servants and brethren in Christ,

The Elders and Deacons of the

Reformed Church at New York.

New York,
Anno 1682,
the 30th of Oct.

Jacob de Key, Joannes Kerfbyl, P. D. La Noy, Jan Harbendinck, Gerrit van Tricht, Pieter Stoutenburgh, Johannes van Brugh, S. van Cortlandt, Cornelius Steenwyck, Pieter Jacobs Marius, Nicholas Bayard, Coenraedt ten Eyck.

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Rev. Casper Van Zuuren to the Classis of Amsterdam, Oct.? 1682. xxi. 253.

Reverend, Pious, Very Learned and Prudent Gentlemen, and Fathers in Jesus Christ:—

Concerning the condition of our churches in New Netherland I deem it necessary, to send these present lines to your Reverences. First, we are very grateful to your Rev. Body for the zeal and care, which you have bestowed upon the vacant church in New York, in sending the Rev. Domine Henricus Selyns, for whom they had asked. His gifts and manner of life are praised and lauded as before. During the vacancy I assisted said congregation to the best of my ability. At first, I preached once a fortnight, from March to November of last year; but from November to August, in the beginning of which his Reverence arrived among us, I preached every week, and administered the Holy Sacraments at the proper times. For this I have been richly compensated by them. You will learn the rest from his (Selyns) letter.

The church of New Albany together with that of Schenectady expect that the earnest desire of their souls will likewise be satisfied by your Rev. Body. The church of the Esopus is, so far as I know, still in a good condition, under Domine Weeksteen. We wish we could say the same of the congregation at the South River. A year ago there arose a great difference between that congregation and Domine Tesschenmaker about his annual salary. I strove to effect peace among them, but in vain. Yet I did obtain this much, that Domine Tesschenmaker went back there in October of last year, under his promise to strive for union and peace. The same was also promised by an elder of that congregation who was then at New York. This however produced no fruit, and Domine Tesschenmaker came back to us last spring, (1682). I cannot indeed say who was most at fault, but I know that the difference broke out with such violence and slander, that we were compelled to defer further negotiations for peace until the arrival of Domine

Henricus Selyns. We thought the best that could be done in this matter was to persuade Domine Tesschenmaker that he should make an offer of peace and of the renewal of his services for a fair salary. This I had previously advised him to do. Whatever may be the result, we hope that the end of this difficulty is near. It is most desirable, that they should accept his services as offered. If, however, this miscarries, and they have nothing else against him personally, except what concerns this difference, then this must be considered as an honorable discharge; yet this, so far, they have refused to give.

We have also heard on good authority that through a prominent member of that congregation, one Jacob Coelman, formerly a minister, has offered his services to them on certain conditions unknown to me, and that he would bring over about two hundred and fifty of his hearers and followers. To this plan, as we have heard, many of the people there are inclined. In fact, so much so is this the case that they are said to have sent letters to the Fatherland for the call of said Coelman. We have written to the Consistory of Albany (New Castle?) advising against such a scandalous project. We have warned them not to desire the addition of such persons. These, on account of rejecting the Forms and the Liturgy of the church, or adopting other ill ways, had proved their unfitness for service in the Fatherland. In calling a teacher we told them they should appeal to your Rev. Body; indeed, that it would be best for them to take back their old teacher, Domine Tesschenmaker, and bind him to their church by a decent salary. We must further submit to the consideration of your Reverences, as we are in doubt whether our proposition would do much good, whether it would not be well for you yourselves to send a letter there (to South River), that the call to Coelman, which threatens evil and scandalous consequences, may not be executed, and the unity and general advancement of our congregations may not suffer a rupture. Finally, concerning our church on Long Island,

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we are in the same condition, as I reported in my last letter, to which I refer you. I hope that in my next I may be able to give a better report. I close herewith. With cordial greetings I commend your Reverences, your families and your congregations to God and the Word of his Grace. I remain, Rev. Fathers in Christ,

Your humble, obedient servant and brother,
Casparus Van Zuuren,
Minister on Long Island.

Midwoud,
(Oct. ? 1682.)

Godfridus Dellius, called as Minister to New Albany.

1682, Nov. 11th.

A letter was read from Rev. Godfridus Dellius, called and ordained as minister for New Albany. Therein he makes known that he had not been able to sail in the previous ship, via England, from Dover, since she had left before his arrival; that he had left his goods at Dover, and of these he had not been able to get possession again; that it would be expensive, and uncertain, for him to return by the same route, (to Holland,) in order to go with that ship which would now sail from here (Holland) within a day or so; for she would run into the Isle of Wight, and thence sail to New York. He therefore requests since very soon a ship is expected to arrive from New York, that he may sail with her when she shall leave. The Assembly resolved to reply to Rev. Dellius seriously; that he should have taken better care to be ready to enter upon the labors which he had accepted in the Lord; and that he must now use every endeavor to depart as soon as possible. A letter of such purport was written to him. xxi. 248.

Acts of the Deputies and their Correspondence. The Classis of Amsterdam to Rev. Godfridus Dellius, Nov. 11, 1682. xxvii. 159. Extract in Mints. Syn. North Holland 1683, Art. 11.

Rev. Brother, etc.

Yours of the 28th ult. style L. has been read before us by Rev. Rulaeus. From it we reluctantly perceive that you are still trying to delay the proposed journey to Albany, and the entering upon the service there, but that you are willing to proceed in a certain vessel, whose very arrival is yet uncertain.

We are of opinion that zeal for God's house, and the service of the church, which you have accepted in the fear of the Lord, ought to have spurred you up to make all possible diligence. And now that the first vessel has sailed without you, you should have been in readiness, at any rate, for the departure of the present one. We are of the opinion that you are yet under obligation to make all diligence to that end, and under no pretext whatever, to delay longer from entering upon the service which you have accepted. He can expect small blessing who does the work of the Lord tardily. In the hope, then, that you will not let either time or opportunity pass, in which you may depart, we close, commending you to God and to the Word of his Grace.

We remain, Rev. Brother,

Your obedient servants and brethren,
The Deputati ad res transmarinas,
R. Rulaeus, p.t. Praeses.
Gault. Bodaen, p.t. Scriba.

Amsterdam,
Nov. 11, 1682.

ACTUM FOR THE BUILDING OF A MINISTER'S HOUSE.

1682, Nov. 15.

At a meeting of the Elders and Deacons of the Reformed Dutch Church of the City of New York, with the advice and consent of the undersigned, former Elders and Deacons, the necessity of pro-

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viding a suitable dwelling for the minister of this congregation, was taken into consideration. It was found through God's grace and blessing that the Deacons' treasury contained enough funds to build a dwelling, as well for the minister as for a Deacons' Chamber. Whereupon it was unanimously resolved that the Deacons, begin to build such a dwelling as soon as possible. And the Elders, in the name of the congregation, promise for themselves and their successors, to pay to the Deacons for such a house for the minister a proper rent, such as shall hereafter be equitably agreed on.

Actum New York, Nov. 15, 1682.

Cor. Steenwyck
Boele Roelofszen } Elders.
Nicholas Bayard

Johan. Van Brug
Peter Jacob Marius } Former Elders.

Thos. Laurenszen
Joh. Kerfbyl
Peter de la Noy } Deacons.
John Harbending

Jacob de Key
Garret Van Tricht } Former Deacons.
John Darvall

According to the original,
Henry Selyns.

THANKSGIVING AND FAST-DAY.

1682, Dec. 31.

A day of special Thanksgiving, Fasting and Prayer, for the Dutch Reformed Churches, to be observed Jan. 7, 1683.

Honored and Beloved Special Friends and Associates:—

Since it has pleased God the Lord in his incomprehensible favor and undeserved grace, to visit this Province, and especially this City of New York with abundant blessings; to guard the same from all mischiefs and misfortunes within and without; and chiefly — while many in other parts of the world have been distressed and oppressed for their religious opinions — to leave us

in the enjoyment of the pure doctrines of the Gospel and the free exercise thereof:

The Consistory of the above named Church, considering these circumstances in the fear of the Lord, feels itself officially bound, after communicating with the authorities, to appoint a special day of Thanksgiving, Fasting and Prayer, to be observed eight days hence, that is, on Sunday January 7, 1683: That on that day of rest in the new year, we may praise God and glorify his name for his undeserved goodness and mercy to this land in general, and this city and church in particular; that we humble ourselves before his High Majesty, and with humble and hearty prayers entreat, that it may please his Fatherly goodness to bless his Royal Majesty of Great Britain, (Charles II), and the Duke of York, (James, afterward James II), and this whole land, city and church, with all spiritual and temporal blessings; to keep us in health, prosperity, peace and love, once given to the saints, and to justify us all through Christ's blood, who — God help us — are burdened by many sins and heaven-high transgressions, and in his long-suffering, ward off the judgments we deserve.

We therefore, as interested in your welfare, earnestly entreat you, our faithful congregation, to observe the said day with Thanksgiving, Fasting and Prayer, and laying aside all unrighteousness and levity, to come in dust and ashes to the House of God, with thankful hearts and souls, that, together, we may call upon and magnify God's name, to the highest welfare of our land, city and church, and especially to the salvation of our souls.

Actum New York, in our ecclesiastical meeting, the last day of December, 1682.

In our name, and by authority,

Henry Selyns, Minister of the Gospel.
Nicholas Bayard
Cornelis Steenwyck } Elders.

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PETITION OF MADNAN'S NECK AGAINST REV. MR. HOBART AND IN FAVOR OF THE REV. MORGAN JONES.

1682.

To his Excellency Thomas Dongan, Governor of his Majesty's Province of New York

The humble petition of ye Inhabitants of Madnan's Neck Humbly Sheweth unto your Excellency that ye greatest part of us have lived upon Madnan's Neck about twenty yeares and have lived without any minister amongst us and at ye first settling of this Necke it was consented to by the Inhabitants of Hempsted that Madnan's Neck people should not pay to any Minister at Hempsted provided they would or could maintain one among themselves and whereas in ye month of June 1682 we entertained one Mr. Morgan Jones amongst us to be our minister and were very well satisfied with him, But soe it is May it please your Excellency that Mr. Hobart that is now Minister of Hempsted did forbid the said Jones of living amongst us, in manner as afforesaide whereupon he was forced to goe away from us to our great damage and our children and whereas your Excellency was pleased to order ye said Mr. Hobart to come and preach amongst us once a month ye which he hath not performed on ye Sabboth Day the most convenient times for ye worship of God but he hath bin here three times on the week dayes which is very inconvenient for your petitioners: for in ye week days we must labour to Maintaine ourselves and our families notwithstanding the said Mr. Hobart Demands Salary for foure years of us without any benefitt that we have received by his ministry and his Collectors doth threaten to disstrain upon us for his pay and will we humbly conceive unles it bee prevented by your Excellency's gracious relieve. Now may it please your Excellency we doe not only want a minister to instruct ourselves but alsoe one that will instruckt our children for other wise we cannot expect but that Atheism or Irreligion will grow up amongst us for we have neare three score children upon Madnan's Neck afforesaide, and we have motioned it to ye saide Morgan Jones to come againe to live amongst us and find him willing to live amongst us again. If your Excellency think it meet your petitioners therefore humbly crave your Excellency to take ye premisses into your serious consideration and to release us from paying to ye minister at Hempsted from whome we can receive noe benefitt, because we live soe farr remote from Hempsted and to grant ye saide Mr. Morgan Jones Induction into Madnan's Neck afforesaide if your Excellency shall think it meet and convenient and your petitioners as in duty bound shall ever pray, etc.

Edward Here Constable in the behalfe of the inhabitants of Madnan's Neck within named.

Endorsed.

Petn. Inhabitants Madnan's Neck.— Doc. Hist. N. Y. iii. 211.

PETITION OF FRANCOIS MARTINOU, JOHN BOULYN AND OTHERS OF STATEN ISLAND ASKING TO BE EXCUSED FROM CONTRIBUTING FOR THE SUPPORT OF A MINISTER.

To the Right Honorable Captain Anthony Brockholst Commander in Chiefe, and the Honorable Councel of New Yorke, etc.

The humble petition of Francois Martonou and Jno. Boulyn inhabitants of Staten Island, for themselves and in behalfe of the Major Part of the Inhabitants of said Island.

Most humbly shew and complaine, That at the last Court of Sessions held at Gravesend, your petitioners when ordered to Contribute towards the Maintaniance of a Certaine person called Joanes Morgan a pretended minister in orders but by reason of his ill life and Conversation, much doubted of by your petitioners,

which said order of the Court of Sessions was obtained by the meanes of Justice Stilwel without any Summons given to the petitioners but only upon the misinformation of the said Stilwel alledging that the Major part of the Inhabitants had consented thereunto, which your petitioners are reddy to make appeare is a great falsehood, for soe it is that the Major part of the said Inhabitants although several times attempted by the said Stilwel and some few others to dispose the petitioners thereunto, yet the petitioners have always refused, and still do refuse, to give any consent to the calling or maintainance of the said Joanes; And your petitioners are further Informed that the said Stilwel is Empowered to make the taxe for the same at his discretion; and are threatened by the Constable Thomas Walton for to straine uppon your petitioners Estates for the same.

Wherefore your petitioners, do humbly Implore to your Honors humbly requesting that a Stopp may be made to the Illeagell proceedings of the said Stilwel; and that your Honors will please to graunt the petitioners, with the said Stilwel a hearing of the whole matter, or otherwise that the same may be remitted by way of an appeale to the Court of Assizes; where the petitioners doubt not but will be releived from the oppression of said Stilwel, and obtaine justice and equity.

And as in duty bound shall ever pray viz.

This is the mark M made by Francois Martinou.

Jan boilin.

January 15th, 1682-3.

— Col. Docs. xiii. 567.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from New Netherland.

1683, Jan. 18th.

Rev. Deputati ad res Maritimas report that they had received a package of letters from New Netherland, addressed to this Classis. They are requested and directed to read these letters, make extracts therefrom, and to favor (serve) Classis with their advice. vii. 336; xix. 212.

Rev. Dellius.

1683, Jan. 19th.

Rev. Rulaeus gave information that Rev. Dellius had indeed received our last; that he would gladly have complied with the injunction of the Deputies given him therein to depart for New Albany as speedily as possible, via England; but that it had been impossible for him to do so, because he did not have possession of his goods. He promised to go in the spring, with the first ship, and to enter upon the office which he had accepted there, (in Albany.) xxi. 254.

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LETTERS FROM JUSTICE STILLWELL TO SECRÉTARY WEST IN RELATION TO THE FOREGOING PETITION (OF FRANCIS MARTINOU, ET ALT.)

The Salary of Rev. Morgan Jones.

Staten Island, Jan. 19, 1682-3.

Sir:—

I received yours of ye 15th instant and was much Surprised when I perused ye inclosed Petition, but more to see ye confidence or rather ye impudence of ye Subscribers, who assume to themselves a power which I am very confident they can no more produce, then they are able to prove what they have in the said Petition alleadged — I have discoursed with severall of ye Inhabitants of this Island since the receipt of yours and have not yet found one man, that knew anything of the Petition, either English or Dutch, and if there be any others concerned in it beside ye Subscribers they are onely some few of ye French and Walloons, As to the matter contained in ye petition it is all false, for Mr. Morgan Jones was hired publiquely at a Towne Meeting, most of ye Inhabitants being present and in particular, Francis Martino one of the Petitioners, who did then and there approve of the Choice as will be most easily proved; Soe did likewise the major part of ye rest, and afterwards at another Towne meeting the said Mr. Morgan Jones was againe confirmed and his salary voted to be paid him as by the enclosed will plainly appeare. At this Towne Meeting there were present Sixty nine of the Inhabitants; the greatest appearance I ever Saw at Such a meeting on this Island, and it was carryed in favour of Mr. Jones by the Major part the Subscribers of ye Petition being both then there present: Afterwards the said order was presented to the Court of Sessions who confirmed the same and this is the whole truth of the matter, I never did anything of myself but by ye good likeing and by ye approbation of the major part of the Inhabitants, neither did I ever heare that Mr. Jones was a person soe Scandalouse as they represent him, nor doe I know anything concerning his ordination but from his owne mouth, but I believe hee was quallified as hee ought to bee, because hee was recommended to us by Sir Edmund Andros who I presume would not knowingly encourage Soe ill a man — As to what they charge me withall about my being impowered to make a taxe for his payment according to my discretion 'tis a very great untruth for I never concerned myself further therein, then by my warrant to Convene the Comrs. who by the Unanimouse consent of the whole Island are annually Chosen and appointed to make all rates and taxes for the defraying publique Charges, and it was by them the Rate was made and none else. The Reasons formerly opposed against Mr. Jones when his time of payment drew neere, were none of those specified in the petition: All that ever was alleadged against him was by the French and Dutch, who said hee not being of their Nation they could not understand him, and therefore were not obliged to pay an English Minister pleading the articles made with Generall Nicolls; and in truth those are their reasons still, although in their petition they Cloake it with other pretences, however they were allwayes out voted and everything was concluded according to the opinion of the Major part as the Law directed. Thus Sir I have given you the whole truth of ye matter, and doe desyre that Captaine Brockholls and ye Councill may be therewith acquainted not doubting but they will take into consideration the abuse which is offered to mee, in this false and Scandalouse Petition, when my reputation is soe neerely Concerned, and my authority brought into contempt, for if such things as these are countenanced, it will tend to ye distruction of ye peace of this Island, which I have hitherto carefully preserved and for the future will doe my endeavor to continue the same whilst it is committed to my Charge, having noe reason but to hope I shall be justified in all my lawfull actings by their Authority — If my presence bee needful at New Yorke upon advice given mee I shall be there, and am ready to confirme what I have here writt by sufficient evidence in the meantime it is my humble Request to the Councell that noe stop may be put to our proceedings in this

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business for Mr. Jones hath beene long out of his money: wants it extreamly and 'tis a great shame hee is not yet paid, having honestly performed his part, Pray give my humble Service to Captain Brockholls and accept the same yourself from

Your affectionate friend and humble Servant,

Richard Stilwell.

Mr. West.

I wrote you at large on the 19th of this instant in answer to yours of the 15th but the badnesse of ye weather hath not afforded an opportunity of conveyance, Since which I have heard that ye Petitioners have made it their business to send round ye Island to perswade ye people to deny their former act and deed, concerning Mr. Jones with promises if they would soe doe that they should pay him nothing, and otherwise telling them that they must pay a great deal more than they really ought to pay; I am greatly troubled at such proceedings and now hope that ye Councell will consider how much I am hereby affronted, and by their authority put a stop to such irregular dealings which will be acknowledged as an obligation by Sr.

Your friend and servant,

Richard Stillwell.

— Col. Docs. N. Y. xiii. 567, 568.

Statten Island, Jan. 24th 1682-3.
This for Mr. West, Secretary att New Yorke.

INSTRUCTIONS OF JAMES, THE DUKE OF YORK TO GOVERNOR DONGAN.

1683, Jan. 27.

Extracts, relating to an "Assembly" for New York, which established Freedom of Religion; and to Morals.

.....

You are also with advice of my Councill with all convenient speed after your arrivall there, in my name to issue out Writts or Warrants of Sumons to ye severall Sheriffes or other proper Officers in every part of your said government wherein you shall express that I have thought fitt that there shall be a Generall Assembly of all the Freeholders, by the persons who they shall choose to represent them in order to consulting with yourselve and the said Councill what laws are fitt and necessary to be made and established for the good weale and government of the said Colony and its Dependencyes, and of all the inhabitants thereof, & you shall issue out the said Writt or Sumons at least thirty dayes before the time appointed for ye meeting of the said Assembly, which time and also the place of their meeting (which I intend shall be in New York) shall alsoe be menconed & expressed in the said Writt or Sumons, and you with advice on my said Councill are to take care to issue out soe many writts or sumons and to such Officers, in every part, not exceeding eighteen, soe that the planters or inhabitants of every part of ye said government may have convenient notice thereof and attend at such ellection, if they shall thinke fitt. And when the said Assembly soe elected shall be mett at ye time and place directed, you shall let them know that for the future it is my resolution that ye said Generall Assembly shall have free liberty to consult and debate among themselves all matters as shall be apprehended proper to be established for laws for the good government of the said Colony of New Yorke and Dependencyes, and that if such laws shall be propounded as shall appeare to mee to be for the manifest good of the Country in generall and not prejudiciall to me, I will assent unto and confirme them In the passing and enacting all such laws as shall be agreed unto by the said Assembly, which I will have called by the name of the Generall Assembly of my Colony of New Yorke and its Dependencyes wherein the same shall be (as I doe hereby ordaine they shall be) presented to you for your assent thereunto.

.....

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You are to take care that drunkennesse and debauchery swearing and blasphemy be discountenanced and punished, and that none be admitted to publique trust and employment whose ill fame and conversation may bring scandall thereupon. You are to give all due encouragement and invitacon to merchants and others who shall bring trade unto your government and Inhabitants or any way contribute to their advantage.— Col. Docs. N. Y. iii. 331, 332.

CONFIRMATION OF MR. JEREMIAH HOBBART TO BE MINISTER OF HAMPSTEED.

By the Commander in Chiefe. Upon Representation made by the Constable and Overseers in the Behalfe of the Towne of Hempsted that Mr. Jeremiah Hobbart was and is by the Major Parte of the Inhabitants of the said Towne Chosen and Appointed to be Minister there for which Desireing my Confirmacon, These are to Certifie that the said Jeremiah Hobbart is hereby allowed and Confirmed Minister of the said Towne accordingly in the Performance and Exercise of which function he is to Conforme himselfe according to Law. Given under my Hand in New Yorke this Twenty sixth Day of Aprill 1683.

January 31st 1682/3. (1683)

A Lycence of Marriage was Granted to Jeremiah Hubbard of Jemeca on Long Island and Rebecca Brush of Huntington.— Doc. Hist. N. Y. iii. 120.

LETTER FROM MESSRS. VAN RUYVEN AND HOORNBERG, COMMISSIONED BY THE CHURCH OF NEW YORK, TO CALL A MINISTER.

To the Reverend Consistory of the Dutch Church at New York

Reverend, Godly and Learned Sirs: —

Your letter of October 30th, 1682, by the ship "New York" has reached us, and we send these few lines in reply. It is very pleasant to us to learn of the safe arrival of Mr. Selyns, and the enjoyment which you and the congregation have in his person and work. This satisfies us for all our efforts in furthering this enterprise. We hope that God the Lord will long preserve him in health that he may render much service to the Church of Jesus Christ.

The contents of the letters which you sent to meet your disbursements, and the interest on the same which you kindly added, we have received, and with this money have fully discharged your account. In case there are any further matters in which we can serve you, be pleased to command us freely. Wishing you all health, blessing and prosperity, upon yourselves and all your

labors, we commend you to God's safe keeping, and with cordial greetings, we remain,

Your affectionate friends and servants,

Cornelis Van Ruyven
Gillis Hoornberg
Tobias Hoornberg

Amsterdam
April 30, 1683.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the church of New Castle, Delaware, July, 1683. xxvii. 166.

Reverend and Dearly Beloved Brethren in Christ Jesus at New Castle: —

The Classis of Amsterdam, having understood that animosities have arisen in the church of New Castle, cannot refrain from expressing sorrow for the same, and a heart felt solicitude lest this outbreak should result in evident loss not only to the church of New Castle, but to the churches of New Netherland in general. It is a great evil when one is overwhelmed with misfortune, because another is quarrelsome. The body of the church thereby becomes powerless, for the Unity of the Spirit is not preserved through the Bonds of Peace. It is also much to be feared that by such means our Church may be deprived of her liberty. We know that the churches of New Netherland are at present under the dominion of the English nation; and we also know what efforts are at present being put forth at London to extend the Episcopal form of government everywhere. Yea, we are informed that there are now commissioners at London from New Netherland to request the establishment of Episcopacy among you. This may be accomplished with far more propriety, if there appear to be a special necessity for it, in order to quiet excitement in your churches by Episcopal authority. But how sad would it

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be for Christians of the True Reformed Faith to give the least occasion for such a change. Thereby the liberty of the Church would be curtailed, and the purity of religious services be endangered. A church would then no longer be permitted to choose such a pastor as they wished, but would be obliged to receive such a one as was sent to them.

Therefore, beloved brethren, our Classical Assembly beseeches you, for the love of Christ, and for the sake of the fellowship of the saints, that you become of one mind, and exercise towards one another all Christian love, which is the bond of perfectness; and that as you have, until now, conformed unto the Order of the Churches of the Fatherland, that you will henceforth continue to do the same. Do not undertake, in ecclesiastical matters, anything of importance which savors of change without first communicating with the Classis of Amsterdam. Expecting this from you, we commend you to God and the Word of his Grace.

With Christian greetings, we remain,

Rev. and Beloved Brethren,

Your Reverences Affectionate Brethren in Christ,

G. Bodaen,
B. Homoet,
— Hertogh,
S. V. Westerhoff.

Amsterdam,
July, 1683.

PETITION FROM MADNAN'S NECK RELATIVE TO THEIR MEETING HOUSE.

To His Excellency Col. Thomas Dongan, Lieutenant Governor and Vice Admirall under his Royall Majesty King James the Second, etc., of his Province of New Yorke and Dependancyes in America etc., and to the Honorable Counsell.

The Humble Peticon of the Inhabitants of Madnan's Neck most humbly sheweth to your Excellency and Honorable Council:

That your petitioners in January 1683 obteyned an order from your Excellency and Council that the Inhabitants of Hempsted, should bee obliged to have your petitioners at their Town Meetings, and that the minister of Hempsted should come sometimes amongst us to Preach and Instruct us and our Children in ye

duties of Christianity etc., and that the Town of Hempsted shall allow your petitioner Liberty of Comonage for our horses and cattle proportionable to the Lands we have purchased etc.

Now may it please your Excellency and Honorable Council since which order the Towne of Hempsteed have built Meeting Houses and Towne Houses and have Rated your petitioners to beare a part of said charge.

Now the distance from our Neck to Hempsted being so farr your petitioners could not convey ourselves and families to saide Towne to have the benefitt and Instruction of said Minister.

Whereupon your petitioners did build a house for to entertaine said Minister to Preach, which in three yeares time came but once amongst us and then we had no notice of it: But sent us word another time that hee would come. But did not; at which time about thirty attended that Day in expectation of his coming.

Which may it please your Excellency and Honorable Council, had he come once a month or oftener amongst us: wee your petitioners and each of us should have freely contributed to him which wee could to our abillityes: Or if in case for the futer said minister will come to us once a month or attend the order wee shall bee willing to contribute to him.

The premisses Being considered your petitioners humbly craves that your Excellency and Honorable Council would bee pleased to order the Inhabitants of said Towne of Hempsted to beare a pte. of ye Charge of ye Meeteing House wee have built on our Necke (as well as wee to beare pte. of theirs erected and built in their Towne) and that in reguard said minister hath not performed his duty according to ye order in Council that your petitioners shall not bee obliged to allow him anything for the time past.

And your petitioners as in duty bound shall ever pray etc.

May it please your Excellency and honourable Council that the Meeting Houses and Towne Houses at Hempsted was erected and built before ye order in Council was issued out (which in ye above peticon was mist written) and your petitioners humble Request is that the Inhabitants of Hempsted may be ordered to allow us their portion of charge for ye house built to entertaine ye minister at Madnan's Neck with ye prayer above desired. Concerning ye minister's pay; and myselfe in behalfe of ye towne shall ever pray who has hereunto subscribed as well for ye Generall, as himselfe in pticular.

The marke (Y) of Christopher Yeamans.

— Doc. Hist. N. Y. iii. 211, 212.

SYNOD OF NORTH HOLLAND, AT HOORN.

1683, July 26 et seq.

Art. 11. Extracts from Foreign Letters.

. . . . . .

The Classis of Amsterdam handed over to Synod the following Extracts from the letters from foreign lands:

. . . . . .

Extract from a letter from Rev. Selyns, of New York, October 28, 1682.

1. He laments, that on account of his hasty departure, he could not take leave of the Rev. Classis.

2. He gives a brief account of his voyage to New York.

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3. He states with what tokens of gladness he was received by the congregation. He had delivered our letter to them.

4. The Consistory consisted of eight persons. Services had been carefully conducted by Rev. van Suren (Zuuren) before his arrival.

5. Since his arrival, he had begun to preach three times per week, with such great increase of hearers, that it was thought they must either provide for more room, or else build a church. The members numbered six hundred.

6. The people of Bergen, a village across the river, had requested him to render them also some service. He had agreed to preach there three times per year, on Mondays, both in the forenoon and in the afternoon, and to administer the Communion. He hoped to found a new church there, [hoopende daer een nieuwe kerck te stichten,] as there were one hundred and thirty four members on the ground already. They were otherwise wont to come to New York, as did also the people of Haarlem; but he had also promised to preach to the latter once a year, at the installation of Elders and Deacons. These people, according to an agreement of June 19, 1672, had sent a double number (of names) to the Consistory of New York, to choose therefrom a single set.

7. Furthermore: among the Netherlanders, in that entire country, there were no differences in the ecclesiastical government, and the churches had peace, and were edified.

8. The English inhabitants of New York used the same church-building as the Dutch. They had no minister, but only a reader. He read the Common Prayer Book; and there was a clergyman, who did not preach, but baptized and married in the homes.

9. There was also a Lutheran church. The minister lived in New York in the summer, and at New Albany in the winter.

10. There were also in New York, Jews, Quakers, and Labadists.

11. On account of the age of Rev. Schaats, things were in a bad condition in the Church of New Albany.

12. On Long Island the churches were prospering under the zeal of Rev. van Suren (Zuuren).

13. But at New Castle the church was in great peril, through some misunderstanding which had arisen between Rev. Tesschenmaker and the congregation; especially, because Jacob Coelman had offered his services there, and to whom also one of the members is said to have written. But the Consistory of New York, by writing, had proffered them their advice for the preservation of peace, and had counseled them to consult our Classis in regard to Coelman. He requests our Classis to do all that is possible to hinder Coelman from going thither.

14. Therewith he concludes, commending the Classis to God.

15. He then makes known in a Postscript, that the Church of New York had received an answer to their letter of October 8/18 from New Castle. They thank the said church for their advice. They further announce that Rev. Tesschenmaker had been dismissed by them, and which fact had already been written to Coelman. Sluyter* went there under the name of Vosman, and Coelman, it is said, under the name of Guilliam Germonpre.

Extract from a letter from New York, written by the Consistory, October 30, (1682,) signed by the Elders and Deacons.

1. Ours was duly handed to them by Rev. Selyns, who had arrived there, and had been received with complete satisfaction.

2. They praise his zeal in preaching and Catechising, and hope to respond to the same with gratitude.

3. Further: they are much obliged for the faithful care and diligence which the Classis of Amsterdam has been pleased to exercise in this call, and in sending over such a man; and trust for a blessing upon the deliberations taken.

* One of the Labadists who wrote the Journal, 1679.

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4. They make known the deplorable condition of the church of New Castle, on account of the misunderstanding between the said church and their minister, Rev. Tesschenmaker. They conclude with salutations.

Extract from a letter from Rev. Tesschenmaker, written at New York and of the same date. (October 30, 1682.)

He states that he had been exercising the ministry in that land, at Esopus, since the year 1678, when Rev. Lambertus Gaasbeeck arrived.

2. He complains, that after he had undertaken the pastoral office on the South River, October 31, 1679, the payment of his salary became continually worse and worse, until finally, it became so small that he could not subsist on it. This was not improved, notwithstanding his constant complaints. Wherefore he found himself compelled to go to New York and New Albany, to complain thereof; especially, because during the past winter he had been treated so badly. Scarcely a dwelling place was left for him, and no hope of improvement was held out. Neither could he obtain his dismissal.

3. But notwithstanding all these previous inconveniences, he had still offered his services to that church for four hundred bushels of wheat per annum, and free board. Yet whatever endeavors had been made to that end, even by other churches, had all turned out in vain. The church persisted in this: that they neither could nor would stipulate for a fixed salary.

4. Thereunto they were especially encouraged, because Jacobus Coelman, in a letter to (or of: van) Arnold Lablé, had offered his services there; whereupon it was resolved to invite him.

5. Thereupon, after making a request that we would ponder these reasons of action with and concerning his church, we would help defend his good name, he concludes with a wish for God's blessing.

A LETTER FROM REV. SCHAETS OF NEW ALBANY, SEPTEMBER 25, 1682.

1. He makes known that he had duly received our last letter.

2. He thanks us for our wish for the divine blessing upon his old age, his person and ministry; and prays for the same upon the churches of our Classis.

3. He desires, according to the promise made by Mr. de Wolf, that a capable minister may come over, as soon as possible, to assist him in his old age. Therewith he concludes with salutations.

A letter from the Magistracy of New Albany, October 12, 1682.

1. Ours of April 6th, had been duly delivered to them.

2. They thank the Classis for all the endeavors put forth to procure them a capable minister, in addition to Rev. Schaets, with the request to be pleased to continue therein; inasmuch as Rev. Schaets, on account of his extreme age and feebleness, can scarcely be heard any more; yet the congregation is daily increasing.

3. Furthermore, they promise that the preacher who shall be sent to them shall be well treated. They conclude with salutations.

A letter from Rev. van Suren (Zuuren) of Long Island, written from Midwout. (October ? 1682?)

1. He thanks the Rev. Classis that Rev. Selyns had been persuaded, and sent by it, to the people of New York.

2. He states how that, before the arrival of Rev. Selyns, he had supplied the church of New York both by preaching and in the administration of the Lord's Supper.

3. The church of New Albany and Schenectady await with longing, that their desire also may be fulfilled, in obtaining a pastor.

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4. The people of Esopus, under the ministry of Rev. Weeksteen, were in reasonably good condition.

5. But the church on the South River was not so fortunate, by reason of trouble between them and Rev. Tesschenmaker. Notwithstanding many endeavors to re-establish rest and peace had been put forth, it had not been possible to allay these troubles, although Rev. Tesschenmaker had offered to serve them at a low figure. Wherefore they had dismissed him.

6. He makes known further that Jacobus Coelman had offered his services at South River, through a prominent member, with a promise that he would bring two hundred and fifty families with him. Thereupon letters had already been sent to Coelman, notwithstanding this church had been admonished and warned by him, (Van Zuuren), that he had requested them to defer a call to our Classis.

7. The church, under his own ministry, (Kings County, Long Island) was still in the same condition as before. Therewith he concludes with salutations.

MINISTERIAL CHANGES.

Sent to the East Indies: .....

Sent to New Netherland.....

.....

Sent Rev. Godfridus Dellius, of (to) New Albany, in New Netherland.

Art. 25. The Labadists and Coelman.

Ad Art. 26. Treating of the Labadists, as also of Jacobus Coelman: The respective Classes have related, how each, in its own vicinity, are keeping watch against both. Good care against both is yet earnestly recommended to them.

EARLY NEGOTIATIONS WITH THE REV. MR. DELLIUS.

Extraordinary Court holden at Albany Aug. 6, 1683.

The W. Commissaries assembled in consequence of the arrival of the new Minister Domine Godefridus Dellius who reached here on the 2nd instant pursuant to the request and letters of this Court to the Venerable Classis of Amsterdam.

And whereas by consent and approval of this Comonality a second Domine is sent for to assist the old Domine Schaets, it is therefore resolved to call the congregation together to enquire of them in a friendly manner how much they will from their own Liberality and good inclination contribute to the maintenance of the said Domine Godefridus Dellius whereupon the following Burghers have freely contributed to the salary of said Domine Godfridus Dellius, and that for the term of one year.

(Here follows a list of one hundred and forty five names with subscriptions amounting to three hundred and fifty pieces of 8, (or three hundred and fifty dollars.)

Whereon Domine Godefridus Dellius is sent for and he is asked if he hath any further letters or documents besides what he had delivered to the Court, especially the Notarial contract dated 20 July 1682 executed in Amsterdam by the Notary Public David Staffmaker Verlett whereby the Domine was accepted for the term of four years, beginning as soon as the ship, in which he would leave Amsterdam, had been gone to sea outside Texel, and that for the sum of eight hundred guilders a year, payable in Beavers at eight gl. each or six hundred skepels of wheat, at the option of said Domine Dellius, besides a free house; but should he, the Domine marry, his salary should be increased one hundred gl. beavers, but as his Reverence was so unfortunate that the ship in which he was to take his passage sailed from Dover on the very day his Reverence arrived in London, so that his Reverence was obliged to return to Holland and put to sea again last April, with Jan Gorter, with whom he is now arrived.

Their Worships find that in further elucidation of said general Contract the Agents Rykd. van Rensselaer and Abel de Woliff and said Domine agreed that his term of Office shall commence on the day when Henry Bier went last year to sea, as his Reverence was then ready to leave; his term commencing on the 15th August 1682 and ending on the 15th August 1686, but with the express condition that his salary shall not date earlier than the day his Reverence put to sea with Skipper Jan Gorter: And whereas we have been advised by letters from our correspondents that his Reverence is not wholly satisfied about his salary being in Beavers or Wheat knowing nothing about such things, and imagines such is greatly to his prejudice, whereupon said Rensselaer and De Woliff have written to us in his behalf, requesting that the payment of his salary may be made as nearly as possible in Holland currency.

Therefore, their said Worships maturely considering the contribution as well as the clause in the aforesaid notarial contract, to the effect that should Domine Schaets die meanwhile, the aforesaid Domine Dellius should receive the same salary as Domine Schaets had and enjoyed, allow Domine Dellius aforesaid the sum of Three hundred pieces of Eight or one hundred and forty Beavers being fl. 1200 in Beavers, which is two hundred guilders in Beavers more than Domine Schaets ever had or received, as a testimony of their good disposition towards him and especially for his Teaching with which their Worships and the congregation declare themselves well satisfied, doubting not but his Reverence will be specially content, it being three hundred gl. above the Notarial contract.

The Magistrates further resolve that if they can obtain anything more, either from the Governor or congregation, the said Domine shall be remembered. And Mr. Marte Gerritse and Com. Van Dyck communicate this to his Reverence.

Pieter Schuyler and Albert Ryckmans Deacons are authorized to receive the new Domine's Money, and to keep account thereof.

Domine Dellius informs the Magistrates, through the Secretary, that he shall adhere to his Notarial contract — that is as second minister of Albany — and that for such sum as the Magistrates allow him; but presumes their Worships pay little

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regard to the Recommendation of the Agents who requested them to pay the salary agreed on in Holland currency; and expresses himself not over satisfied with the Magistrates resolution regarding the fixing his salary at three hundred pieces of eight.— Doc. Hist. N. Y. iii. 535, 536.

FURTHER ARRANGEMENTS WITH REV. DELLIUS.

Extraordinary Court holden at Albany, Aug. 13, 1683.

The Magistrates are again met to fix the salary of Domine Godefridus Dellius, and the contribution of the congregation being calculated, it was resolved that said Domine Dellius shall enjoy yearly the sum of nine hundred guilders Holland currency payable in pieces of eight a forty eight stivers each, or in Merchantable Beavers counted a Two pieces of eight each, and that his Reverence shall receive his money quarterly on condition that if Domine Schaets should grow feeble or die, Domine Dellius shall perform the whole duty.

His Reverence is further told that if the Magistrates should agree with the Inhabitants of Schinnectady regarding Divine Service to be performed there, either once a month or once in six weeks, said Dellius shall take his turn with Domine Schaets to edify said congregation, without being paid additional for it, as such sum of money shall be for the benefit of this congregation.

Domine Dellius is further informed that their Worships desire to be satisfied about the time of the Domine's sojourn here, as his contract mentions only four years, whereupon Domine Dellius gives the Magistrates for answer, that he cannot tell what extraordinary things may happen; but his intention and disposition are to remain here with this congregation, wherewith the Court is fully satisfied.

Resolved that a letter be written to the Venerable, Pious, and very Learned the Ministers and members of the very Rev. the Classis of Amsterdam assembled at Amsterdam, sincerely thanking their Rev. for their Fatherly care in sending over the Rev. Pious and Learned Domine Godefridus Dellius, with whom the Congregation is highly pleased.

Resolved, also to write to Sieur Richd. Van Rensselaer and Sieur Abel De Wolff to thank them heartily for the trouble they have taken, in finding out the Rev. Pious and Learned Domine Godefridus Dellius who arrived here on the 2nd instant, to the great joy of every one, and whose preaching was heard with the greatest satisfaction and contentment.— Doc. Hist. N. Y. iii. 536, 537.

CLASSIS OF AMSTERDAM.

Correspondence from America.

The Church of Albany to the Classis of Amsterdam, Aug. 13, 1683. xxi. 278. Mints. Syn. North Holland, 1684, Art. 12.

Reverend, Pious, Very Learned Gentlemen and Brothers in Christ Jesus: —

The letter of your Reverences, dated the 23rd of July 1682, was duly received by us on the 2nd of August 1683. We learned therefrom of your pious efforts in making provision for the Church of God. It is commanded to you, in Jesus Christ, to keep the

church safely. You have given us certain proof of this in sending over Rev. Very Pious and Learned Domine Godevriedus Dellius, who has become acceptable to us in Christ Jesus, as a servant and messenger of God in this Christian congregation. For this we, as a Consistory, are very grateful to your Pious and Very Learned Reverences, and we pray God Almighty, that he will be pleased to keep you under his holy protection unto salvation. Amen.

Whereas Domine Gideon Schaats is not present, having gone to another place of business, this letter is not signed by him.

Marten Gertsen, Elder.
Peter Bogardus, Elder.
Peter Schuyler,
Albert Ryckman.

Albany,
the 13th of
August 1683.

Correspondence from America.

Rev. Godfrey Dellius to the Classis of Amsterdam, August 14/24, 1683.

New Albany, the 14/24 of August, 1683.

Reverend, Pious, Very Learned Gentlemen and Brethren, in Christ: —

After having sailed from the Texel on the 9th of May, N. S., we arrived safely at Dover (Douvren) on the 11th, and remained there until the 30th. After preaching there in the English church, we went to sea again. I was quite sick during the whole passage, yet by the favor of God, I attended to the service of prayer, every morning and evening, and preached on Sundays. We are grateful for God's special kindness, in giving us a short and agreeable passage. We arrived at New York on the 28th of July. Here Domine Selyns did me the honor to receive me, and Domine van Zuuren to call on me. I made haste to reach New Albany, and

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arrived here on the 12th of August. The Honorable Magistrates, and the members of the Consistory — Domine Schaats was absent, having gone to New York to enter upon a second marriage there — received me with every courtesy. I gave to them and to the Rev. Consistory the letters of your Rev. Assembly, with which they declared themselves to be very much pleased. I also communicated to the Honorable Magistrates the salary contract made with me, to be payable in beavers or in wheat. At the same time I expressed the displeasure I experienced about it while yet in Holland; and that the Messrs. Richard van Rensselaer and Abel de Wolff had further agreed, over their own signature and before my departure that it should not be paid in beavers or in wheat, but in Holland money, which can easily be done here because of the great abundance of Pieces-of-eight. The Honorable Magistrates seeing this, promised and admitted it. At present I cannot give any details concerning my church, as Domine Schaats has not yet returned. Meanwhile I have begun to take charge of the Sunday and week-day services. I pray God that he will please to bless them, and that the kingdom of Christ may daily be more and more extended. I commend your Reverences to God Almighty's protection, and am,

Your humble servant and brother in Christ,

G. Dellius.

(The Pieces-of-eight, refer to the Spanish piaster, consisting of eight reals, worth about one dollar each.)

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The Magistrates of Albany to the Classis of Amsterdam. August 15, 1683, O. S.

Albany in the Province of New York in America, the 15th of August 1683, O. S.

Reverend, Pious and Very Learned, the Ministers and Members of the Reverend Classis of Amsterdam:

Grace and Peace of God, the Father, and Jesus Christ, our Lord and Savior be with your Reverences, Amen!

We received your letter of the 6th of April 1682 on the 20th of August of the same year; also your last letter of the 23rd of July 1682, which was handed to us by the Rev. Pious and Very Learned Domine Godevridus Dellius, who arrived here to our great joy on the 2nd inst. He has already preached five times, as old Domine Gideon Schaats is at present in New York, and has given great pleasure and satisfaction, not only to us, but also to the whole community. We cannot keep silent over all this, but must bring our offering of gratitude to the Rev. Classis and to others who have been pleased to send such a faithful minister to our congregation, as the assistant of our old Domine Gideon Schaats. Dellius will take charge, as our regular pastor alone, of all the church services after his (Schaats) decease. We are already sufficiently assured of his gifts and ability, and we cannot, indeed, be thankful enough to God Almighty for his favor in sending us such a man; nor to your Reverences as the principal instrument therein. We recognize our good fortune to be placed under such foster fathers, who have taken such holy and wise care of this, God's church and congregation, although so far from the Fatherland.

We informed the Reverend Classis, that we had fixed the salary at eight hundred florins, in beavers, with free house rent, without diminishing the salary of our old Domine Gideon Schaats. According to these terms our agents made a contract with Domine

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Dellius. But we learned afterwards that beavers were low in price, and we thought therefore, that it would be to his disadvantage. We found out also that he was not very well satisfied. We therefore, upon our agents recommendation, fixed the salary at nine hundred florins, Holland Currency, with free house. With this he showed great satisfaction as you will further learn from his letter. Indeed, he is so well pleased, that although his contract mentions only four years, he has promised us, not to leave the congregation, unless something extraordinary should happen. We have no doubt but that there will be such good harmony between his Reverence and the congregation, that it will be the means of drawing in those, who are still wandering in the blindness of Popery and other errors. Indeed, we find that some of these now attend our service, who hitherto paid little attention to it.

Last year we learned of the misfortune, that the ship destined for the transportation of his Reverence, sailed from Dover (Doevres) on the same day that he arrived in London; so that he was compelled to return to Holland. But God be praised, he has now arrived in life and in good health. May the Lord preserve him to this congregation for many years, and may he be enabled to build up a flourishing congregation in this wilderness of America. May the Lord of hosts reward your Reverences for the good work, which you have done for our congregation. It will be an obligation yet to be acknowledged by our childrens children. Beseeching you to remember us in your prayers, we commend you to God and the Word of his Grace; and with our respects, we remain,

Reverend, Pious, Very Learned Gentlemen,

Your willing servants,

The Magistrates of Albany, in the Colony of Rensselaerswyck, etc.

By their order, Cornelis van Dyck.

Robert Livingston, Jan Janszen Bleecker.

Secretary.

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The Church of Schenectady to Rev. Henry Selyns of New York, Sept. 24, 1683. xxi. 237. Mints. Syn. N. Holland 1684, Art. 11.

To the Reverend, Pious, Very Learned Domine Henricus Selyns, Minister at New York.

Schenectady, the 24th of Sept. 1683.

Reverend Domine Selyns and Dear Friend:—

Your favor of the 12th of September last was duly received, and we learn therefrom of your sincere zeal and continued endeavors to obtain a pastor for our place. Truly, Rev. Sir, we are well satisfied and very grateful to you for all your efforts, as well as your remarks about the salary.

We think it necessary to stipulate that we cannot bind ourselves for more than one hundred beavers, and there we must cry, Halt, until circumstances shall permit a change. At the same time we acknowledge the scarcity of candidates, but that may also change.

No more, except that we commend you and your family to the grace and protection of God Almighty.

Your Reverence's affectionate friends,
The Commissioners, the Elders and Deacons
of Schenectady,
Jan van Eps
Meyndert Wemp
Johannes Pootman (Poolman?)
By their order
Ludovicus Cobes, Secretary.

I, the undersigned, certify, that the congregation of Schenechtade has resolved to give, besides the one hundred beavers to their minister, also free rent and free fuel, as his yearly salary and maintenance.

Reyer Jacobse Schermerhorn,
Representative of Schenechtade
in the General Assembly.

New York,
October 25, 1683.

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"THE CHARTER OF LIBERTYS AND PRIVILEGES GRANTED BY HIS ROYAL HIGHNESS TO THE INHABITANTS OF NEW YORK AND ITS DEPENDENCIES.

(Passed Oct. 30, 1683.)

"For the better establishing the Government of this Province of New York, and that Justice and Right may bee equally done to all persons within the same: Bee it enacted by the Governor, Councill, and Representatives now in general assembly, mett and assembled, and by the authority of the same,

"Thatt the Supreme legislative Authority under his Majesty and Royal Highnesse James, Duke of York, Albany, etc. Lord proprietor of the said Province, shall forever be and reside in a Governor, councell and the people, mett in a generall assembly.

.....

"Thatt, according to the usage, custom, and practice of the Realm of England, a session of a generall assembly bee held in this Province once in three years at least.

"That every Freeholder within this Province, and freeman in any Corporacon, shall have his free choice and vote in the Electing of the Representatives, without any manner of constraint or imposition, and that in all Elections the Majority of Voices shall carry it, and by freeholders is understood every one who is so understood according to the laws of England.

.....

As to Religion:

"Thatt no person or persons, which profess faith in God by Jesus Christ, shall at any time, be any ways molested, punished, disquieted, or called in question for any difference in opinion or matter of religious concernment, who do not actually disturb the civill peace of the Province, butt thatt all and every such person or persons may, from time, and at all times freely have and fully enjoy, his or their judgements or consciences in matters of religion throughout all the Province, they behaving themselves peaceably and quietly, and nott using this liberty to Licentiousnesse, nor to the civill injury or outward disturbance of others.

Provided always, Thatt this liberty, or anything conteyned therein to the contrary, shall never be construed or improved to make void the settlement of any public Minister on Long Island, whether such settlement be by two thirds of the voices in any Towne thereon, which shall always include the minor part; or by subscriptions of perticular inhabitants in said townes; Provided, they are the two thirds thereof: Butt thatt all such agreements, covenants and subscriptions thatt are there already made and had, or thatt hereafter shall be in this manner consented to, agreed and subscribed, shall att all time and times hereafter, bee firm and stable:

And in confirmation hereof, it is enacted by the Governor, Councell, and Representatives, That all such sums of money so agreed on, consented to, or subscribed as aforesaid, for maintenance of said public ministers, by the two thirds of any towne on Long Island, shall always include the minor part, who shall bee regulated thereby: and also such subscriptions and agreements as are beforemenconed, are and shall be always ratifyed, performed and payed, and if any towne of said Island, in their public capacity of agreement with any such minister or any perticular persons, by their private subscriptions as aforesaid, shall make default, deny, or withdraw from such payments so covenanted to, agreed upon, and subscribed, thatt in such case, upon complaint of any Collector appointed and chosen by two thirds of such towne upon Long Island, unto any Justice of that County, upon his hearing the same, he is hereby authorized, empowered, and required to

issue out his warrant unto the constable or his deputy, or any other person appointed for the collection of said rates or agreement, to levy upon the goods and chattells of said delinquent or defaulter, all such sums of money so covenanted and agreed to be paid, by distresse, with costs and charges, without any further suit in law, any law, custom or usage to the contrary in any wise notwithstanding; Provided always, the said sum or sums bee under forty shillings, otherwise to be recovered as the law directs.

"And whereas all the respective Christian Churches now in practice within the City of New York, and the other places of this Province, do appear to be privileged Churches, and have been so established and confirmed by the former authority of this Government; Bee it hereby enacted by this present Generall Assembly, and by the Authority thereof, That all the said respective Christian Churches be hereby confirmed therein, and thatt they and every of them shall from henceforth, forever, be held and reputed as privileged Churches, and enjoy all their former freedomes of their religion in Divine Worship and Church Discipline; and thatt all former contracts made and agreed on for the maintenance of the several ministers of the said Churches, shall stand and continue in full force and vertue, and that all contracts for the future to be made, shall be of the same power; and all persons that are unwilling to perform their part of the said contract, shall be constrained thereunto by a warrant from any Justice of the Peace; Provide itt bee under forty shillings, or otherwise, as the law directs; Provided also, That all other Christian Churches that shall hereafter come and settle within this Province, shall have the same privileges.

.....

Charter in Revised Laws, 1813, ii; Appendix iii, vi; Munsell's Annals Albany, iv. 32-39; Brodhead's N. Y. ii. 659-661.

Classis of Amsterdam.

Correspondence from America.

Rev. Henry Selyns to the Classis of Amsterdam, Oct. 21/31, 1683. xxi. 275–6. Extracts, Mints. of Synod of North Holland, 1684, Art. 11. Extracts in Murphy's Anthology of New Netherland, 103–106; Another Translation.

Reverend Sirs and Worthy Brethren in the Lord:—

I have already written to you in reference to my arrival and the condition of the church over which I am placed. On the arrival of Domine Dellius, I was sorry to receive no communication from you, yet it is impossible for me to neglect the correspondence I have begun with you. I might forget my right hand, but you — never.

I have exerted myself to the utmost of my power to promote the welfare of my church. I have never yet omitted to preach

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twice on a Sabbath and once each Wednesday. Inasmuch as my audiences continually increased, how could my zeal decrease? Among my hearers I found more unlearned people, (lit. laymen), than teachers. To provide against receiving such into church membership as are hardly yet acquainted with the elements of Christian truth, I instituted a regular course of catechetical instruction with the Compendium of the Heidelberg Catechism, and had about one hundred youth in the class. This is gone through with every three months. Those who are deemed qualified by their knowledge of the truth and who give evidences of piety are then admitted. This plan is very profitable to the church at large, is satisfactory to the Consistory, and a comfort to my own soul.

Numerous complaints and difficulties which had already existed too long, and which had arisen before my arrival, have been adjusted and removed. Church discipline had been greatly neglected; but to avoid condemnation at the last day, it has now been exercised with fidelity and holy zeal. Several have been placed under discipline with a view to produce amendment of life. I have no reason to complain in reference to provision for my necessities. My congregation is now engaged in building me a large house, wholly of stone and three stories high. It is built on the foundation of unmerited love. I have not suffered the neighboring rural districts to be neglected, although the care of them all is too much for one person to attend to. I have preached in these places on Mondays and Thursdays, administering the communion, preaching the Thanksgiving sermon (after communion), ordaining Consistories, etc. Although such services are very burdensome, yet I increasingly experience that God's strength is made perfect in my weakness.

Domine Peter Daille, formerly Professor at Salmurs, (Saumur, France,) has become my colleague. He exercises his ministry in the French church here. He is full of zeal, learning and piety. Exiled for the sake of his religion, he now devotes himself here

to the cause of Christ with untiring energy. Rev. John Gordon, has come over from England, to perform service for the English. His English service is after my morning service, and the French service is after my afternoon service. Mr. Dunghan (Dongan) our new Governor, has at last arrived. He has informed me and my Consistory that his orders from the Duke are to allow full liberty of conscience. His Excellency is a person of knowledge, refinement and modesty. I have had the pleasure of receiving a call from him, and I have the privilege of calling on him whenever I desire. What measures may be adopted for the welfare of our land and church will appear at the approaching meeting of the (civil) Assembly, which will be convened to enact laws appropriate for us and our posterity.

The Domines Schaats at New Albany, Van Zuuren on Long Island and Weeksteen at Esopus, are all in good health, and prosecute the ministry of Christ with diligence. I welcomed Domine Dellius, whom you sent over for service in the church of New Albany, with all friendship in my own house until his departure to his destination. He had carried his point of having his salary raised to nine hundred florins, Holland currency. If he had not accomplished this, he resolved to come down. (?)

I was requested by the commissioners and the Consistory of Schenectady to call Domine Tesschenmaker to the ministry of that church. He had been dismissed from his church at New Castle. Although we made out a formal call, with a salary, which was signed by the (officers of the) above mentioned church, and we labored with all our ability to induce him to accept it, it was like telling a story to a deaf man. He had fixed his thoughts on Staten Island. He had been called there at my suggestion, and the call was approved by us all on condition of his subscribing the Formulæ of Unity. This he only finally did at the urgent requests of Domines Van Zuuren, Schaats and myself, as well as my Consistory. He had undergone his final examination for the

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ministry of the church at South River, before my arrival in the country; but on account of the want of the said Formulæ of Unity at that time, his subscription to them had not then been secured.

In the meantime the sheriff of Schenectady came down with a letter, which I enclose, to obtain a minister, if possible, for one hundred beavers, or five hundred guilders, Holland currency. This was to be his annual salary. It is quite impossible for that church to raise more. I have thought best to forward the letter to you, in the hope that you would be enabled thereby to make some beginning towards supplying that church, by mentioning this to whosoever may be called.

At New Castle, where Domine Coelman was called, everything remains quiet. A sermon is read on the Sabbath days, but the people are too few to support a minister. Several of the inhabitants have already moved away, especially those of considerable means. With the arrival and government of Hon. William Penn, great changes are taking place. His Honor, who is a very eloquent man, preaches, and delivers very learned sermons. I would not advise anyone to come over as minister there (at New Castle) amid the uncertainties of these present waves of enthusiasm.

The Church in New England is in a better condition. At Harvard there is a college from which go forth much learning and many learned men. This appears from the accompanying list (or catalogue).* Domine Caleb, an Indian, is a minister among the Indians. At Boston, the capital of New England, are four ministers. I have been welcomed by them in a written communication, and have, exceptis excipiendis, * * * (exceptions

* (Mr. Brodhead has written in pencil, on the outside of the original of this letter — "There was a Catalogue of Harvard College graduates from 1642-1681, accompanying this letter, when I received it from the Classis of Amsterdam in 1841". J. R. B. It is now missing June 5, 1865.— Murphy says in his Anthology, note on page 105, that this Catalogue, being the only one in existence, was presented to Harvard College).

being made,) the right hand of fellowship from them. In reference to the subject of baptism, they approximate to the Presbyterians.

By information from letters of Domine Voshuyl (Voskuyl?) and passengers from Curacoa, it appears that the church is doing well, but that several, on account of the decline of commerce there, are inclined to come and settle here. No ships this year have been to Suriname. This prevents us giving you any information about the church there. Our vessels coming from Madagascar, stopped at the Cape of Good Hope; but your Rev. Body receives intelligence by letter directly from that place, in connection with the letters from the East Indies.

Finally I commend myself and my services to your remembrance and prayers; and yourselves, individually, and your Rev. Assembly to God's providence, protection and guidance. I request regular correspondence as opportunity may offer.

Your obedient brother,

Henricus Selyns.

SERIOUS CHARGE AGAINST A LABADIST.

1683, Oct. 31.

Declaration of a physician and certain surgeons on the case of Peter Sluiter, who calls himself Dr. Vorstman, and was sent from home, at Wieworden, to come and practise his art as a Doctor in this congregation — (the Dutch Church of New York.) Lib. A. 35, of English Translation.

Post Mortem Examination. Statement of the Case.

We, the undersigned, a Doctor of Medicines, and Surgeons, being directed by the Mayor and Aldermen to examine the body of Jan Gorter, mate of the ship New York, who died last night about

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twelve o'clock, at the house of Cornelia de Peyster, found the same all over broken out with blue and violet from head to foot, especially on the breast, belly and back, where, if scratched in the least with the nails, the epidermis would come off the skin, a clear proof of corruption.

Dr. Vorstman, who had treated the patient, being called on for the reasons of his course, said that he had found the patient in bed, complaining that for four days he had had the "Bord"; still it was now over, in his opinion, and he began to sit up; that he, Vorstman, had given him a pill about as large as a pea, consisting of two thirds of an ace of opium purum, and the rest of saffron,— so he said — and another cordial, a spoonful to be taken at a time.

Remarks.

From the narrative of those who were in the house, as well as of others who were summoned by us, it seems that the patient became from time to time oppressed, not being able to utter any words without great pain, until at last, about eleven o'clock, the oppression became so severe through constant convulsions, that within an hour's time, he died.

From this account, we are to consider two points:

(1) Should the opium have been used in such a case?

(2) Was the quantity, two-thirds of an aes (spelled as before, with saffron, sufficient to produce such a result.

As to the first, we say: that since the patient, by the great and violent retching and stooling was so weakened, all possible means were required to revive and strengthen him, and that the means used, being only stupifying, were inappropriate.

As to the second — It is impossible that so small a quantity could produce so great and frightful a result; and either a great quantity, or something else must have been used. For this person a few days before had his health reasonably well, so much so,

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that his brother-in-law declares that he said during the past week that he had not in a long time gone to bed for sickness.

Done at New York, Oct. 31, 1683.

Signed by

Johannis Kerfbyl, Medical Doctor.

F. de Lange
Isaac Dauv
Hartman Wessels
G. de Forest
Gerrit van Tricht
Hans Kierstede
} Surgeons.

Agreeing with the original,

Henry Selyns.

(The Peter Sluiter, or Schluyter, alias Dr. Vorsman or Vorstman, was one of the Labadist missionaries, who founded New Bohemia, in Cecil county, Md. See Sluyter and Danker's Tour, 1679; also Murphy's Anthology, 94–98.)

Petition of the Mayor and Common Council of New York, to Governor Thomas Dongan, for a New Charter.

1683, Nov. 9.

The Petition describes the former privileges enjoyed by the people; suggests that the City be divided into six wards, and how the different officials are to be appointed. It is signed by William Beekman, Johannes Van Brugh, John Lawrence, Pieter Jacob Marius, Jas. Graham, Cornelius Steenwyck, N. Bayard.

These were all members of the Dutch Church except Graham.— Col. Docs. N. Y. iii. 337.

Petition of Nath: Baker Senr. Against Being Fined for Bringing Home His Ox on a Sunday, Etc.

To the Right Honorable Col. Thomas Dongan Lieutenant Governor under his Royal Highnesse of New Yorke etc.

The humble petition of Natheniell Baker Senr. of Easthampton.

Sheweth

That in June 1682, Your Peticoner being fined by the Court of Sessions then held at Southold the sum of forty shillings and costs of Court, which in all amounted to nine pounds three shillings and three pence, which your petitioner paid, was also forct to enter into bond for his good behaviour (in the penall sume of twenty

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pounds sterling) till the month of March following, only for bringing home an ox of his on the Sunday, which the day before hee went for but could not find, so was obliged to tarry out till the next day and having then found him brought him to his house; which said bond of your petitioners, without any processe against him or warning to answer for himself, the Court aforesaid have adjudged to be forfeited, pretending some difference to have been between your petitioner and his wife, and that your petitioner should have struck or kicked her by reason whereof without any legall proceeding they have condemned your petitioner to pay the said sume twenty pounds sterling, and have issued out execution against his Estate for the same; By which your petitioner finding himselfe agrieved and as hee thinks very much wronged,— Therefore humbly prayes.

That your Honor taking into consideration the illegality of the proceedings against him, the smallnesse (if any) of the first fault, (upon which the bond aforesaid was given,) and the true meritt of his case, will be pleased to reverse the said sentence, adjudged against him, or give him such other reliefe as your Honor in your Judicious and grave judgement, shall find agreeable with Right equity and Justice.

And as in Duty bound hee shall ever pray, etc.

Endorsed. December 23, 1683.

This petition was delivered to the Governor on the bridge, Captain Brockholls, Mr. Lucas Santen present, and then ordered to write to them of ye Court of Sessions at Southold to appear before the Governor and Council on the second Monday of March next to show cause for their proceedings.

May ye 5th 1684.

The petition of Nathanael Baker Senr. read. Capt. Young and Mr. Arnold present in behalf of ye Court of Sessions was referred to law.—Doc. Hist. N. Y. iii. 212, 213.

ORDER FOR A THANKSGIVING DAY. LIB. A. 37.

The day of special Thanksgiving, Fasting and Prayer for the Dutch Reformed Church of New York, to be held January 6, 1684.

Since it has pleased the Lord God, in his undeserved compassion, to preserve this land and city and church during this past year and many preceding years from all misfortune, and has guarded us against all dangers, known and unknown, notwithstanding other nations and churches were visited with the sword of righteous judgments and Fatherly chastisements; and especially to bless us with all prosperity, through evangelical preaching and desired intercourse on land and sea: This church, to avoid the reproach of ingratitude, desires to begin the year and to continue it with sincere evidences of gratitute; and particularly, since certain ones have sought to disturb some of the simple minded —

God help us — and to ensnare them by feigned piety and ambiguous words: We, in order to preserve ourselves, and to save God's honor and his Church, join prayer and self-abasement, with our aforesaid thanksgiving.

Wherefore, the Consistory of this congregation have resolved for themselves and the flock committed to them, to appoint the coming day of rest, January 6, 1684, as a special day of Thanksgiving, Fasting and Prayer; for the purpose of thanking God for his undeserved compassion, and at the same time to humble ourselves before the Most High, and entreat him with loyal and earnest prayers, to preserve his Royal Majesty of Great Britain (Charles II) to bless the Duke of York, (James, afterward James II), and his Governor, (Thos. Dongan, Gov. of New York) who has come in health to this province, and to spare his Church, bought with the blood of Christ, that it may not be overtaken with pride and increasing unrighteousness within, nor by schisms and soul destroying doctrines from without; also to implore that here, as elsewhere, his wrath may not be poured out upon our sins and worldly transgressions.

To the attainment of this end, we commend to the whole congregation without distinction that day to keep from food and from servile work.

Actum New York, in our ecclesiastical meeting, December 30, 1683.

In the name and by authority of said Consistory,

Henry Selyns, Minister.
Boele Roelofszen } Elders.
Nicholas Bayard }

1676-1683

LABADISTS.

1676–1683. Abstracts of various Synodical Acts and resolutions touching Jacob Coelman, taken ad notam, as before. Lib. A. pp. 47–50 of Eng. Trans. of Mints. of Ch. of N. Y.

1. The Synod of Utrecht, 1676, Art. 44. Coelman had come to dwell in Friesland, and had preached there. The Classis admonished the churches to keep him out of their pulpits.

2. The Synod of South Holland at Dort, 1676. "The church of Rotterdam and the Classis of Schlieland gave information that Domine Coelman was excluded from the city by an Act of the Magistrates. Hereupon the Deputies were thanked, and the Consistory of Rotterdam and the Classis of Schlieland were enjoined, together with the Deputati Synodi".

3. The Synod of South Holland at Delft, 1677. "Touching Domine Coelman, he was excluded from the city, and had already departed". The Correspondent from Utrecht testified that the Synod of Utrecht had forbidden him their pulpits. Similar words came from Frisia. In all this, this Christian Synod rejoices, and recognizes a special providence. God was purging his garden of its weeds. They communicated their action by correspondence with the other Synods, and enjoined their Classes "to inquire carefully, by their visitors or some other suitable means, where and by whom any private meeting, catechizing or any other sort of service, conflicting with the Synodical resolutions, may be maintained, so as to act efficaciously against it."

4. The Synod of South Holland, at Leyden, 1678. Nothing occurred at this session concerning Coelman. At the Hague both the Nobility and the Magistrates had been very watchful and would continue so. The Synod charged their Deputati and all their Classes to guard against the encouragement of error.

5. The Synod of South Holland at Gouda, 1679.— It was said that Coelman at different places sought to set forth his schismatical views. All parties were enjoined to watch against him.

6. The Synod of North Holland, at Edam, 1679.— Coelman had held his Separatist Meetings in different places, and had publicly preached morning and afternoon, in the vacant church at Middelye. "The Synod, regarding this as an evil example, earnestly warned the respective Classes to see that it does not occur again. And since it is understood from the report of various brethren that the said Coelman seeks to make the services of the brethren fruitless, and to give the members of the churches an uncharitable judgement of them, thus resisting the Church Order of this land, all the Classes and especially those where he sows his evil seed, are admonished to watch against him and his conventicles".

7. The Synod of South Holland, at Rollerd, 1680.— The Deputati exhorted to watch.

8. The Synod of North Holland, at Alkmaer, 1680.— "Since it appears that Jacob Coelman appears in various places and travels from one place to another to hold conventicles, and to disquiet the minds of the members, giving them an evil impression of their lawful teachers, the respective Classes are enjoined to guard carefully against this. Likewise the brethren of Amsterdam and of some other Classes gave information of their faithful endeavors already in this direction".

9. The Synod of South Holland at Gorinchen, 1681.— Since Coelman preaches in Gelderland, our Committee on Correspondence are requested to induce the other Synods to act in uniformity with us.

10. Synod of North Holland, at Harlem, 1681.— Speaking of the Labadists, especially Koelman, it appeared from various reports, that they were gradually declining in our churches, and that Koelman shows himself here and there with a very small following; still, it is important to be watchful.

Similar action occurs in seven other Synods held at different places and times. Coelman is represented as preaching here and there, and care is enjoined as above. 1681–83.

LABADISTS.

"In the latter part of 1679, two speaking brothers, as they were called, of the followers of John de Labadie, came from Wiewaard in Friesland to New York on a tour of exploration for a place to found a colony of that sect. After traveling over Long Island and Staten Island, up the North River to Albany and eastward to Boston, and traversing New Jersey and along the Delaware, they finally determined upon a site in Maryland, where they actually formed a settlement on the Manor of Augustine Hermans, called New Bohemia. In order to aid this settlement they sought proselytes in New Amsterdam. The Labadists professed the doctrines of the Dutch Church, but adopted some peculiarities more of practice than faith, and very dissimilar to those of the shaking Quakers of modern times. These two brethren spent much of their time in New York, from whence they made their journeys of observation of the country, and where, in fact, they obtained the members of their new community. A son of Augustine Hermans residing in New York was one of their principal converts, and through him they obtained the lands in Cecil county, Maryland, where they finally settled". Murphy's Anthology, 94–98. See also Selyns' letter, October 28, 1682.

1683.

This Jacobus Coelman was of Sluys in Flanders. He embraced the doctrines of the Labadists. It was for this reason that the church at New Castle called him; for there Sluyter and Danckers had secured a controlling influence. Coelman, however, did not come. About this time he renounced Labadism. He published in 1683 an exposure of its errors in a work entitled, "Historical Account of the Labadists."

English Jesuits in New York Under Gov. Dongan.

1683.

Governor Dongan really intended to send some English Jesuits as missionaries to the Caughnawagas, if they would remove into English territory near Saratoga. A certain Roman Catalogue of the Society of Jesus, shows that the following English Jesuits were in New York in Dongan's time:

Father Thomas Harvey, S. J., born in London 1635, became a Jesuit, 1655, was in New York, 1683–90; 1696; in Maryland, 1690–96; 1697–1719, died.

Father Charles Gage, S. J., labored at Norwich, England, in the reign of James II; in New York, 1686–7.

Father Henry Harrison, b. 1632; became a Jesuit 1652; in New York, 1685, died 1701.— See Doc. Hist. N. Y. iii. (4to ed.) 73.

British Chaplains in New York.

Rev. John Gordon, 1683, was succeeded by Rev. Josias Clarke, who was commissioned June 16, 1684, and served two years, as appears by the certificate in New York Colonial Manuscripts, xxxiii, dated October 7, 1686. He was succeeded by Rev. Alexander Innes, whose commission bears date, April 20, 1686. Book of Deeds, viii, 13, 31, 39.— Col. Docs. N. Y. iii. 415.

Early Presbyterianism in America.

Rev. Francis MaKemie.

1683–1706.

He was the organizer of Presbyterianism in America. Between 1670 and 1680, large numbers of Presbyterians came to America from the north of Ireland. Their leading men kept up correspondence with the home churches. The Presbytery of Laggan,

1683

Ireland, was besought to send over a minister. MaKemie was selected. He was a native of Ireland. He studied in Glasgow University 1675–6; was licensed to preach, 1681, and was ordained by the Presbytery of Laggan 1682, to go to America. He arrived in 1683. He traveled through all the colonies. He organized Presbyterian churches at Rehoboth and Snow Hill on the eastern shore of Maryland.

In 1704 he returned to Great Britain to secure aid for the American Churches. The ministers of London agreed to support two men for two years. He returned to America in 1705, bringing with him John Hampton and George Macnish.

Rev. Jedediah Andrews was already a Presbyterian Minister in Philadelphia, having been ordained there in 1701. His predecessor was Benjamin Woodbridge, who had been sent there by the Boston ministers. In 1700 there were three Presbyterian ministers in Delaware, one in Philadelphia, and a Scotch Presbyterian, Stobo, in South Carolina. There were also at this time probably several Scotch Presbyterian pastors over congregational churches in New England.

There were many groups of Presbyterians scattered through the country, ready to be organized into churches. The ministers needed support and sympathy from one another. An occasion soon arose to bring them together. John Boyd was to be ordained as pastor at Freehold, N. J. This ordination took place on December 29, 1706.— Two pages of the oldest record are lost.— Hence it is difficult to decide who called the meeting, and whether they adopted, formally, the Westminster Confession. Probably MaKemie was the leading spirit. Boyd or the people wrote, asking how the ordination was to be obtained. This brought about the meeting and thus the First Presbytery was formed.

In 1717 the Presbytery divided itself into four Presbyteries, and formed a Synod. In 1788 the Synod divided itself into two Synods, and the General Assembly was constituted.

That first Presbytery of 1706, at the ordination of Boyd con-

sisted of Revs. Francis MaKemie, Jedediah Andrews, John Hampton, George Macnish, John Wilson and Nathanael Taylor.

MaKemie died in 1708. On January 19, 1707, he preached in the house of a Mr. Jackson in New York City, without permission of Governor Cornbury. For this he was arrested and tried. MaKemie beat the Lawyers at every point, and the jury acquitted him; but the court made him pay the costs, about 200 dollars. Cornbury had borrowed the Presbyterian parsonage in 1702, and then turned it over to the Episcopalians.

GOVERNOR DONGAN'S REPORT ON THE STATE OF THE PROVINCE, ETC.

AS TO RELIGION.

1684.

.....

(Abstract and Extract.) The Laws in force are the Laws called his Royal Highnesses Laws (The Duke's Laws) and the Acts of the General Assembly, the most of which, I presume your Lordships have seen, and the rest I now send over by Mr. Sprag, etc. p. 390.

.....

He refers to the necessity, in order to preserve the Beaver and Peltry trade, to erect forts on the Delaware and Susquehannah, and on the Great Lake, to secure the English right to the country in opposition to the French. The French had had "Fathers" living among the distant Indians more than twenty years; also among the Five Nations in New York, and had converted many of them, and six hundred or seven hundred of them had gone off to Canada. Dongan had promised to give them a piece of land called Serachtague, on the Hudson, forty miles above Albany, and to send them priests, and build them a church. These Indians have ten or twelve Castles at a great distance from each other, and there were needed three traveling priests, and others to live with the Christian Indians. This would destroy the French pretence to the country, and the French priests would return to Canada. Page 394.

.....

"The principal Towns within this Government, are New York, Albany and Kingston at Esopus. All the rest are country villages. The buildings in New York and Albany are generally of stone and brick. In the country the houses are mostly new built, having two or three rooms on a floor. The Dutch are great improvers of land. New York and Albany live wholly upon trade with the Indians, England and the West Indies. The returns for England are generally beaver, peltry, oil and tobacco, when we can have it. To the West Indies we send flour, bread pees, pork and sometimes horses. The return from thence, for the most part, is rum, which pays the King a considerable excise; and some molasses, which serves the people to make drink and pays no custom". Page 397.

Every Town ought to have a Minister. New York has first a Chaplain belonging to the Fort of the Church of England; (Clarke); secondly a Dutch Calvinist, (Selyns); thirdly a French Calvinist, (Perret); fourthly a Dutch Lutheran, (Arensius). Here bee not many of the Church of England; few Roman Catholicks;

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abundance of Quakers preachers men and Women especially; Singing Quakers; Ranting Quakers; Sabbatarians; Antisabbatarians; Some Anabaptists; some Independants; some Jews; in short of all sorts of opinions there are some, and the most part, of none at all.

The Great Church which serves both the English and the Dutch is within the Fort which is found to be very inconvenient; therefore I desire that there may bee an order for their building another, ground already being layed out for that purpose, and they wanting not money in store where with all to build it.

The most prevailing opinion is that of the Dutch Calvinists.

It is the endeavor of all persons here to bring up their Children and servants in that opinion which themselves profess; but this I observe that they take no care of the conversion of their slaves.

Every Town and County are obliged to maintain their own poor, which makes them bee soe careful that no vagabonds, beggars, nor idle persons are suffered to live here.

But as for the King's natural-born-subjects that live on Long Island and other parts of the Government I find it a hard task to make them pay their Ministers. Page 415. Tho. Dongan.

— Col. Docs. N. Y. iii. 390, 394, 397, 415.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Dellius.

1684, May 29th.

Rev. Dellius, the very successful (edifying) minister at New Albany, and who had been more closely bound to that place by the increase of his salary, was now called to Henkelom, (in the Netherlands.) The Rev. Assembly deems it necessary that the documents relating to this his call should be sent him as soon as possible; but that in addition thereto, he be dissuaded from this call by weighty arguments, nomine Classis. vii. 363; xix. 224.

REV. MR. CLARKE'S COMMISSION AS CHAPLAIN.

James Duke of York and Albany etc. Earle of Vlster, etc.

Whereas I have had sufficient Testimony of the Abilityes and Integrity of Joslas Clarke Clergyman And of his Fitnesse to be Chaplaine to the Garrison of New Yorke I doe therefore hereby authorize and Require You to putt him upon the Estabment as Chaplain to the said Garrison Accordingly; with such salary and allowances as are thereunto belonging to Commence from Michaelmas next and to continue Dureing my Pleasure only. For which this shall be your Warrant. Given under my hand at Windsor this 16th Day of June 1684.

James.

To Coll. Dongan my Lieutenant
and Governor of New York and its Dependencies in
America.

By Command of His Royal Highness
Jo. Werden.

*** A like Commission follows to Alexander Innes, Clerk and Master of Arts, dated 20th April 1686.— Doc. Hist. N. Y. iii. 245.

SYNOD OF NORTH HOLLAND, AT ENCKHUYZEN.

1684, Aug. 1–11, et seq.

Article 13.

Extract from a letter from New York, of Rev. Sullyns, (Selyns) of 11/21 October 1683.

1. He sent word of his arrival. He complains that he has not received a reply with the coming of Rev. Dellius.

2. He preaches twice on Sundays, once on Wednesdays.

3. He finds more laymen than teachers in his church and therefore has appointed a limited (besloten: closed, defined, only for a limited time,) catechising, for one hundred candidates, in the Compendium, extending over three months, in order to admit those who are suitably prepared to the communion.

4. Discipline which had declined, has again been brought into exercise.

5. He has no complaint to make about his salary.

6. His congregation is building for him a spacious stone house.

7. He does not leave the surrounding villages without preaching, and the administration of the Lord's Supper. He serves these on Mondays or Thursdays.

8. Rev. Peter Daille, formerly Professor at Saumur, (France), has become his colleague, but in the French language. He is very zealous.

9. In the English language Rev. John Gordon (English Chaplain) preaches between his two services.

10. Mr. Dongan, their new Governor, has arrived. He says he has instructions from the Duke (of York) to leave consciences free.

11. What is to be devised for the best interests of country and church, will appear at the ensuing (Civil) Assembly, (1683) which has been appointed to frame laws for them and their posterity.

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12. Rev. Schaets at New Albany, Van Zuuren on Long Island, and Rev. Weeksteen at Esopus, are well.

13. Rev. Dellius has attained his object in securing nine hundred guilders, Holland money, as a yearly salary.

14. Rev. Tesschenmaker has been called to Staten Island: this was approved on condition that he would sign the Formulæ, which has also been done.

15. The Sheriff (Schout) of Schenectady had come from there with a letter, requesting to have a minister, at one hundred beavers, i. e. five hundred guilders, Holland; it is impossible to contribute more.

16. At Newcastle, where Koelman was called, it is now very quiet. On Sundays a sermon is read; there were too few people there to support a minister.

17. Mr. William Penn, Governor, an eloquent man, preaches very learnedly.

18. The state of the churches in New England is better.

19. At Hartfort (Harvard) there is an Academy, and it produces learned men.

20. Rev. Caleb, an Indian, is preacher among the Indians.

21. At Boston, the capitol of New England, there are four ministers.

22. They approach somewhat nearer the Presbyterians in regard to Baptism.

23. He had understood from Verkuyl's writing that it was still well with the church of Curacoa.

Ends with salutations.

Extract from a letter from the Sheriff (Schout) of Schenectady to Rev. Selyns; which he sent over; dated October 25, 1683.

1. He thanks him for his diligence in regard to their church; and says it is necessary to stipulate (as salary) for not more than one hundred beavers.

2. In addition, it is promised by the church of that place, that besides the aforesaid beavers, there will be a free dwelling, and fire wood every year.

was signed, Roger Jacobs Schermerhorn
John Van Eps
Meynert Wenen
John Portman.

Extract from a letter from New Albany, of Rev. Dellius, 24/14 August, 1683.

1. He states that he arrived on August 12, and was received with pleasure.

2. He had handed over our letters to the Consistory, who were much pleased with him.

3. It had been conceded to him, not to pay him in beavers but in Holland money.

4. Rev. Schaets had gone to New York to enter into a second marriage; therefore could not write as to the state of the church.

5. He had began to conduct services on Sundays and in the week time.

Concludes with salutation.

Extract from a letter from the Magistrates of New Albany, August 15, 1683.

1. They had received the letter of April 6, 1682, on August 20, and also that of July 20.

2. Had received Rev. Dellius with great joy.

3. For this they thank the Classis, after God.

4. They hope that papists will be converted through him.

5. They give Rev. Dellius nine hundred guilders, Dutch currency, and free dwelling.

6. Whereupon Rev. Dellius had promised not to leave them except for very weighty reasons.

Concludes with salutation.

Another letter of 13th ditto, was of the same contents.

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PETITION OF THE LUTHERAN CHURCH AT NEW YORK TO BE EXEMPT FROM TAXES.

To the Right Honorable Thomas Dongan Lieutenant and Governor Under His Royal Highness of New Yorke and Dependencies in America.

The humble Peticon of the Lutheran Congregation in the Citty of New York.

Sheweth.

That by the allowance of your honors Predecessors and the Acts of the Generall Assembly the said Congregation have had, and still have Diverse Libertyes Privilidges and Immunitys granted allowed and Confirmed to them and their Place of Worship and other Religious houses and Places in this City, etc. have alwayes been held reputed and Esteemed as Priviledged Churches and Places Notwithstanding which is a Tax or Assessment now made by the Mayor and Aldermen of this Citty the said Church and other Religious houses are Assessed and rated as if they were the Estates and freehold of a private Person, and as such are taxed, although the Religious houses and Places in this Citty for those of the Cauluinest opinion are wholly Exempted and freed from any such Imposition tax or Rate.

Your Peticoners therefore humbly Pray

That your honor will be pleased to Examine the Premisses and taking them into your serious Consideracon grant that the said Church and other Religious houses and Places belonging to the said Lutheran Congregacon may as well as the Religious houses and Places of the other Christian Professors allotted within this Citty and Province be Released freed exempted and Priviledged from any such Tax Rate or assessment and that your honor will Please to give such order Concerning the same as shall appear to your Honor to be fitt and Requisite.

And your Peticoners as in duty bound shall ever pray, etc.

Order of Council Thereupon.

September 6th, 1684.

This within Peticon being read before the Governor and Council it was their Opinion that the house Appointed for the Lutheran Minister to live in should be as free and Exempted from Taxes as that of the Dutch and French Ministers, and the Peticon is Referred to the Mayor and Aldermen.

By Order in Council.

A true copy. J. Spragg, Sec.

*** It appears by Deed Book viii. 204, in Secretary's office, that Dominus Barnardus Arisses [Arensius] was Minister of the Lutheran Church in New York in 1688.— Doc. Hist. N. Y. iii. 246.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Van Zueren Called to Gouderak; (South of Gouda.)

1684, Oct. 2nd.

Rev. George de Mey, minister at Gouda, makes known that in the place of Rev. Wildrang, deceased, late minister at Gouderak, there had been unanimously called, after the order and style of the church there, Casparus van Zueren, minister at present on Long Island in New England, (New Netherland.) He requested in the name of the church, of the sheriff, and of the judiciary

(court) of Gouderak, that the very Rev. Classis of Amsterdam, by which the Rev. Van Zueren had been commissioned, would facilitate his dismission, and dissolution (of his pastorate relations there.) The Rev. Classis after reading and examining the written instruments of the call, and the approval of the sheriff and judiciary of Gouderak, and also of the Hon. Burgomaster of the city of Gouda, as Lords (Patroons) of the Manor of Gouderak, directed the Rev. Deputies for outside churches, as soon as they shall have seen the approval of the Rev. Classis of Gouda, to announce to the Rev. Van Zueren, that so far as the Rev. Classis of Amsterdam was concerned they had dismissed him from his service there; with the wish that he might come to the church of Gouderak in the fulness of the blessing of the Gospel. vii. 370; xix. 227.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Godfridus Dellius, at New Albany, October 24, 1684. xxvii. 173.

Reverend, Godly and Highly Learned Sir, and Worthy Brother in Christ:—

We have received your very pleasant letter of the 14/24 of August, 1683, with the enclosures from the Magistrates and Consistory of New Albany, in very good order. From all these we have learned with very great pleasure not only of your safe arrival, and the great joy of the people thereat, but especially of the happy beginning of your labors. On this subject the Magistrates and Consistory speak in terms of highest praise. Next to God, they consider themselves under obligation of ever increasing thankfulness to this Rev. Classis, for its great interest in the church at that place. We are greatly rejoiced at this circumstance, and wish the continued blessing of God Almighty upon you, and hope that it may please his Majesty to allow you to continue a long time in that church in health, and to mutual satisfaction.

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Nevertheless, we are obliged to transmit to you a certain call from Henckelem, which has already been traveling about for a long time, and has become old before it came into the hands of our Rev. Classis. For this reason the determination of the Rev. Classis concerning it was also delayed. It finally, however, seemed to be our duty to transmit the same to you, but at the same time with this understanding — to seek by all conceivable reasons to dissuade you from accepting this Henckelem call. For it is the opinion of the Rev. Classis that since you have been received there with such satisfaction, and are administering the service to such edification, and all this in a church where so much needs to be done, and is now being accomplished; for the Magistrates of your place mention that even Papists come to hear you, and find hope; moreover, since you have ingratiated yourself more fully in that church, and the salary has been increased to your satisfaction; therefore you ought in no wise to leave them. Besides, the gentlemen here, who had authority in regard to your call, (to Albany) are opposed to this new affair most earnestly. In case of your departure thence, (from Albany) which neither they or we desire, they would surely require you to repay all the expenses connected with your call thither. This is in accordance with a resolution of the State respecting speedy change of pastors.

Above all, it is unknown to us how matters are now situated at Henckelem, because nothing further has transpired before us for several months. We do not therefore know whether that place is still vacant or not. Hence, in view of all these things, we doubt not that you will be pleased to remain with your present church. Wherefore, commending you to God, and with our respects, we remain,

Dear Sir and Brother,

Your obedient brethren in Christ,

Bernardus Homoet,
Albert Westerhoff,
Johannes Brandolphus.

Oct 24, 1684.

Extra Session.

Acts of the Deputies.

1684, Oct. 24th.

Was presented Rev. George de Mey, minister at Gouda. He showed a written call, made out by the consistory of Gouderack, which belonged to the Classis of Gouda, on the Rev. Casparus van Suyren, (Zuuren,) minister at Midwout on Long Island in New England, (?) in the place of Rev. Wiltvanck deceased. This call has been approved by the Schout (Sheriff) and by the ..... of Gouderack; as well as by the Messrs. Burgomasters of Gouda, as Lords of the Manor; and also by the Rev. Classis of Gouda. He also renewed his request, already previously made to the Classis, that the said Rev. van Suyren (Zuuren) might be dismissed, in the name of Classis. This request of his is granted by us Deputies on foreign affairs, having been authorized to do so by the Rev. Classis of Amsterdam. A letter was written concerning this business, in which it was made known to Rev. van Suyren (Zuuren) and the consistory of Midwout on Long Island, that the Rev. Classis, having pondered everything in the fear of the Lord, had, so far as it was concerned, dismissed him and discharged him from his office. This appears also from the Acta of the Rev. Classis. xxi. 285.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Caspar Van Zuuren, October 24, 1684. xxvii. 175.

Reverend Sir, and Brother:—

The Deputati ad res Exteras of the Classis of Amsterdam, being assembled at the request of the church of Gouderack, and having been specially charged thereto by the Classis of Amsterdam, have examined the call of the church of Gouderack which has been made upon you. They find that it has its full number of

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members, and conforms to all the required conditions. They have therefore gladly relieved you from your service at Midwoude. They are glad that so excellent an opportunity has occurred, and that you can return to your Fatherland and friends with so much reputation. The act of dismissal accompanies this letter, and will be of service to you with those whom it concerns. With this we wish you the Lord's gracious blessing in connection with this call, and with hearty greetings, we remain,

Rev. Sir and Brother,

Your affectionate,

The Deputati ad res Exteras.

Bernardus Homoet,
Gisbertus Oostrum,
Albertus Van Westerhoff,
Johannes Brandolphus.

Amsterdam,
Oct. 24, 1684.

LEGACY OF MR. CORNELIUS STEENWYCK, MAYOR OF THE CITY OF NEW YORK, IN FAVOR OF THE DUTCH WORSHIP THERE.

1684, Nov. 20.

"Further the testator declares, with the consent of his said wife (Margareta de Riemer), that he, by form of pre-legacy, has made, devised and bequeathed, as he, the testator, hereby, makes, devises and bequeaths to the use of the Dutch congregation in the City of New York, for the better support and maintenance of the minister of the same, called after the Church-Order of the Netherlands, now here, or hereafter to be called and come, all his, the testator's right, title, interest, in the Manor or Domain of Fordham, lying in the county of Westchester, with all the lands, meadows, fields, woods, hills, brooks and other waters, together with all the dis..... jurisdiction, right, title, action and property in, to and upon, the said Manor of Fordham, with all patents, letters, leases, securities, mortgages and other documents

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thereto belonging, or in any way depending, in all respects the same as the said Manor is now already belonging, or hereafter shall be more amply confirmed unto the said testator by deed, conveyance, hypoteek, mortgage, Judgement or otherwise, through or by means of John Archer, deceased, late owner of said Manor: Willing and desiring that the said Manor of Fordham, with all the profits, incomes, avails, rents and livings, with all the appurtenances thereof, shall be conveyed and made over in a full, true and ..... property, by the testator's appointed Executrix, within the space of six months after the testator's decease; and upon lawful demand, to the Overseers of the said Dutch congregation, for and to the behoof of the said congregation, as herein above is further expressed: to be held in full property, possession, enjoyment, inheritable and forever, by the said Overseers and Congregation in being at the time of the testator's decease, and all who shall from time to time succeed in their places, without any or least hindrance, let or opposition of any one: Provided that none of the lands of the said Manor shall be made away, alienated or otherwise disposed of, contrary to the tenor of these presents, but henceforth and forever shall be and remain as lands of inheritance for the support and maintenance of the worship of the said congregation, as above described and not otherwise. Signed,

Cornelis Steenwyck.
Margrieta Steenwyck.

1685, Sept. 16.

Transfer of the said Manor of Fordham, and the rights thereof for the Dutch Worship, by Mr. Cornelis Steenwyck, deceased, and his wife, still living. Lib. A. 43, of English Translation.

The Notary, William Bogardus, hereto requested, shall convey, with a witness, to the overseers of the Dutch Reformed

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Congregation in the City of New York, in the name and on account of me, the undersigned Margrieta Steenwyck, Executrix of his will, the Manor or Domain of Fordham, etc., bequeathed by my late husband, with my consent, for the support of the Minister of the same, according to the testamentary disposition of November 20, 1684; and to take possession of the same for use, as above, according to the aforesaid will; and thereon, seek and obtain an answer of them. Signed,

Margrieta Steenwyck.

1685, Sept. 16.

Thankful Acceptance of said Legacy, given in writing to the Notary, Bogardus, to report to Margrieta de Riemer, widow of the late Mr. Steenwyck.

We, the undersigned, present Elders of the Dutch Reformed Congregation in New York, for and in the name of the said Congregation, hereby thankfully accept the Legacy herein mentioned. But as the Manor therein bestowed, has, since the testator's death, been claimed by that of Westchester and is further encumbered by the same with a certain process, disputing the testator's right to the same, and we are not at all in a situation properly to defend it: We therefore request that the Juffrow, being the lawful Executrix of the last will, and therefore the fittest person to maintain his right, will undertake to clear the Manor of the said claims, and put an end to the process, when the offered conveyance shall be thankfully accepted, and all the costs reimbursed. This the Notary was requested to report as what occurred.

Signed in New York, September 16, 1685.

P. J. Marius, J. Kerfbyl, J. Van Brug, J. De Key, Francis Rombout, Jacob Teller.

According to the original,

Henry Selyns.

ORDER FOR A DAY OF THANKSGIVING, ETC., FOR JANUARY 4TH 1685. LIB. A. 38, 39.

A day of special Thanksgiving, Fasting and Prayer for the Dutch Reformed Church at New York, January 4, 1685.

Honored, Beloved and Especial Friends and Associates:—

Since it has pleased the Lord God in his undeserved pity, to preserve this land in peace and quiet, to bless this city with trades and professions, with navigation and commerce, but especially to preserve this church, gathered in a heathen land, in pure religion and freedom of conscience: all which we should properly acknowledge, or else be liable to the charge of great ingratitude, and merit severe penalties and judgements: Yet perceiving that the Lord, our righteous Judge, who has for some years threatened, and now threatens our land and city and church with very dark clouds, whose contents may come down to-day or tomorrow, or the day after, to our general loss and grief: And observing that he, grieved with our sins, and transgressions that reach up to heaven, such as Sabbath desecration, indifference, cursing, gluttony, drunkenness, pride, wantonness and wanton dancings, is beginning to visit the land as to the harvests; the city, with loss of people and ships, and the church with certain defections and increase of errors:

Therefore the Consistory of this Church, sorrowfully considering these things in the fear of the Lord, has in duty and conscience judged it necessary to appoint and propose to the Congregation, a day of special Thanksgiving, Fasting and Prayer, namely, eight days hence, being Sunday, January 4th 1685 — then to praise with all our hearts Almighty God, the spring and source of every blessing, and with public thanksgiving to magnify his name for all the spiritual and temporal benefits, conferred upon us in the absence of all desert: and also humble ourselves who are but dust and ashes before him who is higher

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than the highest, and entreat with lowly and earnest prayer, that he would increasingly bless both in body and soul, his Royal Majesty, and the Duke of York, and our entire land, our city and church; keep us in health, prosperity and peace, increase our trade on land and sea, feed us continually with earthly bread, save us from every discord in matters of religion, and hold back every threatened judgement.

But especially should we on the said day fall down in dust and ashes, and fast, and for greater abasement, abstain altogether from food, and strive with sincere tears of penitence to appease God's wrath and bring back the light of his countenance, and particularly, abandon our bosom sins as well as the above mentioned iniquities, which have made our land and church deserve destroying plagues.

Wherefore this congregation in general, and every member in particular, whether old or young, is requested and enjoined to observe the day appointed, by abstaining from all works of unrighteousness and vanity, and to come to the house of the Most High with much thankfulness and yet with humility, so that God's name may be praised, and invoked by us all, to the greatest welfare of our land and city, and the salvation of our church and our souls.

Actum, New York, in our Ecclesiastical Meeting,

Henry Selyns, Minister of the Gospel.

Peter Jacobszen Marius
Johannes Kerfbyl
Johannes van Burg
Jacob de Key
} Elders.

REV. JOSIAS CLARKE.

1684–6.

An incident illustrating the character of Rev. Josias Clarke, Chaplain to the British forces, 1684-1686.

Among the emigrants brought from Scotland in the "Seaflower", was an enthusiast, named David Jameson, who though liberally educated, had allied himself with a body of ranters, who abjured the various creeds of Christendom and rejected as well the received version of the Holy Scriptures. Having been examined before the Duke of York, at Edinburgh, Jameson was condemned to transportation to America, and Dr. George Lockhart, one of the proprietors of the "Seaflower," was authorized to sell him as a "Redemptioner" to any one who would pay the cost of his passage. With the humane and kindly impulses of a Christian and a scholar, Clarke, on the arrival of Jameson, promptly paid the redemption money, which "the chief men of the place" at once repaid to the charitable chaplain. The Scotch exile, thus saved from slavery, found occupation and a livelihood as master in a Latin school, for which position he was well prepared.—Perry's Hist. Am. Epis. Ch. i. 153.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Letter from Rev. Dellius.

1685, Feb. 2nd.

Two letters were read, one from Rev. Dellius from New Albany, dated October 15, 1684; the other from Rev. Francken, of Smyrna, dated September 24th, 1684.

Extract from the letter of Rev. Dellius.

He informs us that our letter, dated January 29, 1684, written to Rev. Selyns, and also another, written to him, have been received. In these he is informed that the church of (Henkelom) has made out a call upon him. He thanks the brethren for the information, and for their good advice to him on this matter. He is determined to decline this call at this time; but he believes he will come back to the Fatherland, after the expiration of the period for which he is pledged. xxi. 286, 287.

1685

VETO OF THE ACT ENTITLED, THE CHARTER OF LIBERTIES AND PRIVILEGES FOR THE PROVINCE OF NEW YORK.

At the Committee of Trade and Plantations in the Council Chamber at Whitehall. Tuesday the 3rd of March 1684. (1685?)

Present — The Kings Most Excellent Majesty.

Lord Keeper	Earl of Peterborough
Lord Treasurer	Earl of Sunderland
Lord President	Earl of Middleton
Lo. Privie Seale	Ld. Viscount Falconberg
Duke of Beaufort	Lord Dartmouth
Earl of Huntington	Lord Godolphin
Earl of Bridgewater	Mr. Chr. of ye Exchqr.

The Charter of Incorporation of the Province of New York, is read, and the several powers and privileges therein granted being considered His Majesty doth not think fitt to confirm the same. And as to the Government of New York His Majesty is pleased to direct that it be assimilated to the Constitution that shall be agreed on for New England, to which it is adjoining. And in the meantime His Majesty orders a letter to be prepared for his Royal Signature directing Coll. Dongan Governor of New York to pursue such powers and Instructions as hee shall receive under His Majesties signet and sign manual, or by Order in Council until further Order.

It is also thought fitt that, a Conveyance offering by Captaine Baxter, another letter be sent to Coll. Dongan from the Lords of the Council directing him to proclaim His Majesty King James the Second, according to the form of a Proclamation of the 6th instant, for continuing officers of Government till His Majesty's pleasure bee further known.— Col. Docs. N. Y. iii. 357.

OBSERVATIONS UPON THE CHARTER OF THE PROVINCE OF NEW YORK.

Charter. That the Inhabitants of New York shall be governed by and according to the Laws of England.

Observation. This Priviledge is not granted to any of His Majesty's Plantations where the Act of Habeas Corpus and all such other Bills do not take place.

Char. Sheriffs and other Officers of Justice to be appointed with like power as in England.

Obs. This is not so distinctly granted or practiced in any other Plantation.

Char. That the Supream Legislative Authority shall remain in the Governor, Councill and the People mett in a Generall Assembly.

Obs. The words The People met in a Generall Assembly are not used in any other Constitution in America; But only the Words Generall Assembly.

Char. The Exercise of the Cheif Magistracy and Administration of the government shall be in the Governor assisted by a Councill; with whose advice and consent he shall and may govern and rule the said Province according to the laws established.

Obs. If this oblige and restrain the Governor from doing anything without the Councill it is a greater restraint than any other Governor is subject to.

Char. That according to the usage and practice of the Kingdom of England there shall be a sessions of a Generall Assembly to be called to meet once in three years or oftener.

Obs. This is an Obligation upon the government greater than has been ever agreed to in any other Plantation, And the grant of such a priviledge has been rejected elsewhere, notwithstanding a Revenue offered to induce it.

Char. Which Representatiues of the Province with the Governor and his Councill shall be the supream and only legislatiue power of the said Province.

Obs. Whether this does not abridge the Acts of Parliament that may be made concerning New York.

Char. That all Bills agreed upon by the said Representatiues shall be presented by them to the Governor and Councill for the time being for their Approbation and Consent.

Obs. This seems to take away from the Governor and Councill the power of framing Laws as in other Plantations.

Char. Which Bills so approved shall be deemed a Law for the space of two years unless the Lord Proprietor shall signify his dissent within that time. That in case the Lord Proprietor shall confirm the Laws within that time, they shall continue in force untill repealed by the Assembly. That in case of Dissent or Determination of two years they shall be void.

Obs. This Term of years does abridge the King's power, and has been thought inconvenient in other Plantations, and is different from Colonel Dungan's Instructions.

Char. No person shall be admitted to sitt in the Assembly untill he hath taken the Oaths of Allegiance and Fidelity to the Lord Proprietor.

Obs. This must be altered at present.

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Char. And by his submission and peaceable behaviour hath demonstrated his affection to the Government.

Obs. This seems to be restrained by what follows.

Char. That the Assembly shall with the consent of the Governor judge of undue elections, and the Qualifications of the Representatiues; And with the like consent to purge their house, and expell any member as they shall see occasion.

Obs. This may be inconvenient, and is not practiced in some other Plantations.

Char. That the forfeiture for not making due Entries shall be applyed, one third to the Lord Proprietor, one third to the Governor, and one third to the Informer.

Obs. The Application to the Governor is unusuall.

Char. That all Christians shall enjoy Liberty of Conscience, so they do not disturb the peace.

Obs. This is practised in the Proprieties.

Char. That every publick Minister upon Long Island shall be maintained according to subscriptions. That all Contracts made in New York for the Maintenance of the severall Ministers shall be made good.

Obs. This is agreeable to the Practice of New England, but not of his Majesty's other Plantations.

Endorsed

Observations upon the Charter of New York.
Read 3, March 8 4/5. (1685) — Col. Docs. N. Y. iii. 357-9.

ORDER IN COUNCIL ON THE ACCESSION OF JAMES II.

Memorandum upon the decease of the late King Charles the second of ever blessed memory, on the sixth of February 1684; (1685) and the Accession of His Present Majesty King James the second to the Imperial Crown of England. The Propriety of the Province of New York and Its Dependencies being devolved to the Crown, the following Letter from the Council, together with the Proclamations inclosed, as therein mentioned, were sent to Coll. Dungan, His Majesty's Lieutenant and Governor of New York.

Letter from the Council to Coll. Dungan.

After our hearty comendacons: It having pleased Almighty God, on the sixth day of February last, to take to his mercy out of this troublesome life, our late Sovereign Lord, King Charles, of most Blessed memory; and thereupon His late Majesty's only Brother and heir, King James the second, being here proclaimed: Wee have thought fitt hereby to signify the same unto you, with directions that with the assistance of the Council and other ye principal Officers and Inhabitants of New York, You Proclaim His most sacred Majesty, according to the form here inclosed, with the Solemnitys and Ceremonys requisite on the like occasion. And inasmuch as the Propriety of the said Province of New York is wholly devolved upon the Crown, wee doe further transmit unto you His Majesty's most gracious Proclamation, signifying His Majesty's pleasure That all men being in Office of Government at the decease of the late King, His Majesty's most dear and most entirely beloved brother, shall soe continue as during his late Majesty's life, until His Majesty's pleasure bee further known; which wee doe in like manner will and require you forthwith to cause to bee proclaimed and published in ye Chief place

or places within your Jurisdiction. And soe not doubting of your ready compliance herein, Wee bid you heartily farewell.

From the Council Chamber in Whitehall the fifth day of March 1684. (1685.)

Your loving Friends,

W. Cant	C. S. Rochester	Halifax. P.	Clarendon C. P. S.
Beaufort	Arlington	Huntingdon	Sunderland
Bathe	Peterborow	J. Bridgewater	Allesbury
Middleton	Craven		

John Nicholas.

To our lo: friend

Tho. Dongan Esq., His Majesty's Lieutenant and Governor of the Province of New York and its Dependencies in America. And in his Absence to the Comander in Cheif for the time being at New York.— Col. Docs. N. Y. iii. 359, 360.

King James II. to Governor Dongan.

Trusty and well beloved, wee greet you well. Whereas by the decease of the late King, Our most dearly Beloved Brother, And Our Accession to the Imperial Crown of this Realm, Our Province of New York, the Propriety whereof was, by the letters patents of His said Majesty vested in us, is now wholly devolved upon Our Royal person and annexed to Our other Dominions. Wee doe hereby signify Our Will and Pleasure That you publish and make known the same to all Our loving subjects within Our Province.* And as wee have been pleased, by Our Royal Proclamation, to direct that all men being in office of Government shall soe continue therein untill further Order; soe wee doe hereby charge and require you to pursue such Powers and Instructions as wee have formerly given you, and such further Powers, Authority and Instructions as you shall at any time hereafter receive under Our Royall Signet and Sign Manual, or by Our Order in our Privy Council. And that you likewise give Our said loving subjects to understand, that having committed to Our said Privy Council the care of Our said Province, with the consideration of the several bills and Addresses lately presented unto us from Our Assembly there, They may shortly expect such a gracious and sutable return by the settlement of fitting privileges and confirmation of their rights, as shall be found expedient for Our service and the welfare of Our said Province. And soe wee bid you farewell. Given at Our Court at Whitehall, the 5th day of March in the first year of Our Reign.

By his Majesty's Command.— Col. Docs. N. Y. iii. 360.

Order Concerning the Deacons of the Church of New York.

1685, March 13.

Act concerning the sale, conveyance of lands for the poor, and the reception of new poor (under their charge.) Lib. A. 41, of English translation.

The Consistory, and Deacons of the Dutch Church and of the poor of New York, having met concerning the sale and conveyance of the poor-lands, and other matters touching the service of the Deacons,

* King James II, was proclaimed in the City of New York on the 23rd of April, 1685.— Council Minutes, v. 109.

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Resolved, after calling on the name of the Lord, as of old, that

(1) No real estate shall be alienated or sold unless the Deacons shall previously give notice to the Minister and Elders, and act according to their counsel and determination.

(2) No poor-moneys shall be placed or deposited with or without security, unless after a similar notice as above.

(3) No poor shall be taken under the charge of the Deacons, unless the Consistory have had previous notice of the same.

All this, for reasons, was agreed upon between the Consistory and the Deacons, to be inviolably followed hereafter.

Henry Selyns, Minister.

Signed also by the Elders and Deacons.

(The Consistory, in Holland, embraced only the Minister and Elders. In America, towards the middle of the Eighteenth century, the Deacons began to be included under the term.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Du Bois as to the Call of Rev. Dellius.

1685, May 7th.

Rev. Du Bois, minister at Gorinchem, made known both by word of mouth, and by a letter handed in from the Rev. Classis of Gorinchem, that although the documents of the call of the church of the town of Henkelom on Rev. Dellius, now minister at New Albany in America, or at least the copy of the same, had been sent to him (Dellius) a long time ago; yet that neither the church of Henkelom, nor the Classis of Gorinchem, had received any reply thereto. He asked therefore, whether this Classis had received any information of the inclination and resolve of Rev. Dellius regarding the said call. The Rev. Classis resolved to give Rev. Du Bois as answer, that hitherto this Classis had received no definitely clear answer from Rev. Dellius on this subject. She will, however, as soon as possible, write again to him, and seek a

final answer from him as soon as possible. When this shall have been secured, it shall be made known to the Rev. Classis of Gorinchem by Revs. Deputies ad res Indicas. vii. 376; xix. 228.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Godfridus Dellius, May 7, 1685. xxvii. 182.

Reverend Brother, Godfridus Dellius:—

From yours of October 15, 1684, we learn that you had, through a certain letter of ours to Rev. Selyns, as also through reports coming to you from collateral sources, received information of the call made upon you by the church of Henckelem; and that you remained in expectation of the original documents after this preliminary receipt of the news. These were sent to you in order, on October 24, (1684), with the advice of our Rev. Classis thereon.

We perceive with satisfaction, in your above mentioned letter, your readiness to follow this advice, yet we do not understand your exact meaning, as plainly as we wish, respecting your acceptance or declination of said call. We have therefore been directed by the Rev. Classis to address you again, and to request you seriously, since you are now furnished completely with all requisite documents, together with the opinion of the Classis, to be pleased to express yourself clearly, at the first opportunity, with regard thereto. Also, without further delay, send your final decision, in accordance with the earnest desire of the church of Henckelem. To this topic restricting ourselves, we remain, after wishing all prosperity and blessing upon yourself and services, Rev. Brother,

Your affectionate brethren in Christ,
The Deputati ad res Maritimas.
Johannes Brandolphus, Johannes Relandt,
Amsterdam, Gisbertus Oostrum, Caspar Voskuyl.
May 7, 1685.

REV. DELLIUS ASKS FOR HIS DISMISSION FROM ALBANY.

Extraordinary Court holden at Albany July 6, 1685.

The Consistory of this City appearing in Court inform their Worships that Domine Godefridus Dellius resigned his office as Minister last Thursday at the Consistorial assembly, and requests his demission, as his Reverence is advised of a call for him to Henclem in Patria. To which his Rev. was answered that it was a matter of no small importance, and should therefore communicate it to the old Consistory next Monday; and the Members aforesaid being assembled, the inquiry was made if the Classis had sent letters to them by Domine Dellius, but none were found; On the contrary the letters were sent to the Court and therefore he was referred to the Court through whom he was called and to whom he was consigned.

Whereupon Domine Dellius appeared in Court and informed their Worships that he requested his demission from the Consistory, who referred him to their Worships; and as it is directly contrary to the order of the Netherlands Church, to demand demission from the Political authority, he, therefore, requests that he may receive his demission from the Consistory, and if not, a Certificate.

Their Worships learn with great grief and surprise the proposition and communication of Domine Dellius; request to know the reason of his Reverences departure and if his Rev. is not satisfactorily paid his salary. It is their Worships' Opinion that should he act thus, it will be a violation of his promise, whereby he pledged himself, when his salary was raised, on his arrival, from nine hundred gl. Beaver to Nine hundred gl. Hollands, that he should not leave this Congregation unless something extraordinary occurred; secondly as the call has not been exhibited, they require to see it, considering that it is a very strange thing to call a Minister from America, where he is so necessary.

His Reverence says that he is promptly paid to his full contentment and satisfaction, but being advised of a call to Henckelum, which he cannot now exhibit, he is wholly disposed to return home and prosecute his advancement.

Whereupon their W. desire to know what advancement his Reverence looks for; that they should recommend it, for their W. considering that Domine Schaets, their old Minister, is very feeble and again, that it was requisite he should remain under existing circumstances, when so many strange shepherds are lifting up their heads as we daily see; but the Domine persisting in his proposal to depart, and should no demission be given him, he required a simple certificate for he was fully resolved to return Home and nothing should persuade him to remain even though he left without a certificate.

Their W. of the Court by and with the advice of the consistory, both new and old, resolved, if Domine Dellius is in no way to be persuaded to remain, that he may then go but on his own authority, and that no Demission can be given him, it being contrary to the Will and Inclination of the Congregation.— Doc. Hist. N. Y. iii. 537.

ACTION ON REQUEST OF REV. DELLIUS.

Die Mercury 8thdo [8 July] 1685.

The Consistory informs their W. of the Court that the Rev. Domine Godefridus Dellius proposed to them as he perceives the unwillingness of the Congregation to let him depart, that he will conclude to remain until the Spring, and Jeopardize his call so long, in order to preserve the sheep from all straying at this Conjuncture, on condition that he shall depart for Patria in the Spring and that in the first ship. Meanwhile letters shall be written by him and the Consistory to the Classis of Amsterdam, Gorcum and to the City of Henclum to procure another Minister in his place, in which he shall perform his duty.

Their W. of the Court answer the Consistory that they can inform Domine Dellius that if his Rev. will resolve to remain some years, they shall be well pleased to do their duty in affording him every satisfaction in the world; but if not his Rev. may adhere to his previously adopted Resolution.— Doc. Hist. N. Y. iii. 538.

SYNOD OF NORTH HOLLAND, AT EDAM.

1685, July 31–Aug. 9.

Article 11.

Extract from a letter from Rev. Dellius, of October 15, 1684.

He notifies us that ours of January 17, 1684, written to Rev Selyns and some one else and to himself, had been received; in which he was informed of the call of (the church of) Henkelom on him.

Article 25.

Labadists and Coelman.

Ad Art. 27. Treating of the Labadists and of Coelman, the Rev. Correspondents have read from their Minutes; also the several Classes have related, how each, within its own borders, watches against them. The Rev. Classes were further recommended to take good care against both the one, (the sect), and the other, (the man).

1682–1685. Attestations. Lib. A. 31, 32, of English Translation, Mints. Ch. of New York. Concerning payments to a Minister's Widow.

(1) Custom in North Holland.

We, the undersigned, ministers of the Reformed Churches of Jesus Christ in the Classis of Amsterdam, testify, at the request of the pious and learned Domine, Henry Selyns, that Ministers' widows after the death of their husbands, draw not only the salary of the quarter, in which their husbands died, but besides that, a half years salary, without any abatement. And at the end of that year, draw yearly for life, one hundred guilders. Which, in testimony of its truth, we subscribe with our own hands. Johannes Brandolphus, Minister at Wesop.

Caspar Voskuyl, Minister at Wesop.

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(2) Custom in Utrecht. The same.

Signed, Henricus Ten Brinck, Minister at Witnis.
Cornelius Gentman, Minister at Utrecht.

(3) Custom in South Holland.

That this compensation, through all South Holland, is given to ministers' widows, and is still enjoyed by my sister, a Minister's widow at Noordrecht, I testify.

Casparus Van Zuuren.

The day of his departure
to Holland, May 17, 1685.

Nota bene. Being called and conditioned according to the usage of the Hollandish churches that is exhibited thus plainly, in order to be sooner and better observed, by the third article of the contract of the foregoing call [of Domine Selyns.]

According to the original,

Henry Selyns.

August 16, 1685.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. Godfridus Dellius to the Classis of Amsterdam, September 1, 1685. Referred to in xxi. 296.

To the Rev., Pious, Very Learned Mr. Gisbert Oostrum, minister at Amsterdam.

Reverend, Pious and Very Learned Sir:—

I duly received in the middle of August your favor of the 7th of May (1685) and learned therefrom that the Rev. Classis had sent me, with their advice thereon, the Henckelem call, on the 24th of October 1684. You now demand that I, without further delay, and by the first opportunity, shall finally decide as to its acceptance or declination. Your Reverence will please to take notice that the letter written by Mr. Homoet on the 4th of July

1684, and which you thought had been despatched on the 24th of October, remained in the hands of Mr. de Wolff until the 25th of April current, (1685), and has been sent to me only now with the excuse, that he had not been able to find an earlier chance. I have only just received it simultaneously with yours.

The Rev. Deputies upon the advice of the Rev. Classis, in their first letter, sought to dissuade me from accepting said call. They did this both because they had taken notice of the satisfaction of the congregation with me, and because I am supposed to have further engaged myself to this church by their increase of my salary. This reason was hardly presented to the Rev. Classis in good faith. Before I came here from Holland, Messrs. Rensselaer and de Wolff, authorized the calling me a second time, and promised me a second contract, that nine hundred florins should be paid to me, not in beavers or wheat as stipulated in the first contract, by which I claimed to have been led astray, but in Holland money. I receive therefore, no increased salary, but the proposed payment in beavers or grain was changed into a specie payment in silver. The first reason would have been powerful enough, viz., to follow the wise counsel of the Rev. Deputies and to stay here, if I had received it immediately after the call. Then the church might have been in a position to be grateful for their favor, (the favor of the Classis). But inasmuch, as, in the meantime, it has not wearied them (of Henckelem) to wait so long for me; and as I have not even darkly hinted to them that by sending over the call their desires would be so far gratified; so now I feel that I am compelled, and may the Rev. Classis approve of my determination, to accept the said call, as I hereby do, and to exchange for another church this dear and growing congregation, of whose esteem and affection I am fully satisfied; and which has been pleased to bestow much trouble upon retaining me. I pray God, that he will be pleased to bless our services there, as he has done here. I have also written to the church at Henckelem, that I accept their call, and with God's help intend to return to the Fatherland some-

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time yet this year. I remain, with my wishes of salvation for you, and blessings upon you, your services and your families,

Reverend, Pious, Very Learned Sir,

Your humble and obedient servant,

G. Dellius.

New Albany,
the 1st of Sept.
1685.

REV. JEAN DE LAMBERVILLE TO GOVERNOR DONGAN.

1685, Sept. 10.

My Lord:

I had the honour not long since to write to you; it was last month; Since the despatch of my last letter, the Senecas who were desirous to make trouble and to persuade the Mohawks and other villages to unite with them against Mons. de la Barre, have changed their minds; since they were assured that the peace concluded last year, as you desired, would not be broken by M. de la Barre, as they were maliciously told, and as a hundred false reports which are never ceased being related would persuade them. To complete successfully what you have so well begun, it only remains to exhort the Senecas to add a few more peltries to the ten beavers and thirty otters which they left in deposit with the Onnontagues to satisfy Mr. de la Barre, as you last year recommended them to do. Let your zeal for the publick peace, and especially for the Christians of this America induce you, if you please, to put the finishing stroke to this good work and to recommend the Senecas and other villages not to attach credit to the recent floating rumors, since it is true that the Governor of Canada desires with all his heart that all things should be quiet, and to second your just intentions. The Onnontagues and those who are of their opinions, have operated powerfully on the minds of the said Senecas to induce them to resume thoughts of peace, as Mr. Arnout, bearer of this letter, who was present at what was done and said, can inform you, and from whom you will be glad to receive the news.

Since peace, through your care, will apparently last, we shall continue to carry the Christian Faith through this country, and to solicit the Indians, whom you honor with your friendship, to embrace it as you yourself embrace it, for this is the sole object that has caused us to come here, that the blood of Jesus Christ, shed for all men, may be useful to them, and that His glory may be great throughout the earth.

If you will please to honor me with a line from your hand you can have your letter given to one named Garakontie who is deputed from the Onnontagues to repair to the Diet which you have convoked at Albany. Do him the charity to exhort him to be a good Christian, as he was whose name he bears, and who was his brother. Recommend him I beseech you not to get drunk any more, as he promised when he was baptized, and to perform the duties of a Christian. One word from you will have a wonderful effect on his mind, and he will publish throughout that it is not true that the English forbid them to be Christians since you who command them will have exhorted him to persevere therein.

I pray God who has given us the grace to be united in the same Catholic faith, to unite us also in Heaven; and that he may heap his favors on you here on

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earth, is the wish of him who is perfectly, and with all manner of respect, My Lord,

Your very humble and very obedient Servant

Jean de Lamberville,

of the order of Jesuits. (called in Indian, Telorhensere).*

Oblige me, I request you, to have the enclosed sent to its address.

Please, My Lord, pardon me the liberty which I take to present my humble respects to the Governor of Virginia, who is called among the Indians, Big Sword or Cutlass,* who I learn is with you at Albany to whom, some time ago, I caused to be restored an Englishman named Robelman, whom these Indians here had plundered and captured, and whom I took into my hut to save him from the fury of some refractory people and from those who would make him their slave. It is the least service I would desire to render him.— Col. Docs. N. Y. iii. 453-4.

1685? Reverend Father Dablon to Governor Dongan.

Sir:

The peace of our Lord.

I have learned by the letters to the two Fathers de Lamberville, who are with the Iroquois of Onnontage, the kindness you have for them and the protection you afford them in their difficult position where zeal for God's glory and for the salvation of souls alone occupies them.

As God hath willed that they should be under my guidance, it has been their duty to inform me to what extent you carried the affection of which you afford them such sensible proofs, and what you have been so good as to do to extricate the younger from the danger to which he was exposed during his elder brother's absence.

I am already aware that your protection extends even to the trouble of saving them from a thousand sorts of insults to which they are exposed especially during the drunken debauches which constitute one of their severest martyrdoms. In a word, they have informed me that you spare no pains to procure for them the repose necessary for the exercise of their functions, furnishing them also the means to send many souls to Paradise.

Here is, Sir, sufficient cause to oblige me to express to you by this letter, which I have the honor to write you, how sensible I am of so many kindnesses, the continuance of which I make bold to ask of you through the adorable blood of Jesus Christ whose precious remains those Fathers are collecting among the Heathen.

I cannot hope to be ever able to acknowledge them as I ought; but I can assert that God will be the witness of my gratitude, and that I shall often pray Him to be your rich reward and to heap His holy Blessings on you in time and eternity. This is what I ask him with as much ardour as I am with respect,

Sir,

Your very humble and very obedient servant,

Claude Dablon,

of the Society of Jesus.

— Col. Docs. N. Y. iii. 454.

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* Signifying, "The Dawning of the Day". Colden's Five Nations, 107. It is derived from the Onondaga word, iorhenha — the morning.

* In Indian, Assarigoa. Colden's Five Nations, 49. In the Mohawk version of the Gospel of St. John, attributed to the Chief Norton, the word "Sword", (xviii. 10), is rendered by the term Asharego-a, which signifies, literally, "Big knife"; being compounded (see Gallatin's Vocabulary) of Ausehirlee, knife, and goa, big.

CLASSIS OF AMSTERDAM.

Correspondence from America. Rev. Henry Selyns to the Classis of Amsterdam, Sept. 20, 1685.

To the Reverend, Pious and Very Learned Domine Gisbertus Oostrum, P. T., Deputy for the foreign churches, and faithful pastor of Christ's Church at Amsterdam.

To be delivered to himself.

New York, the 20th of Sept. 1685. O. S.

My dear Sir:—

When Domine Van Zuuren removed to Gouderack, I at last persuaded the vacant churches of Long Island, with the exception of New Uytrecht, to convene for the call of a preacher. This was to be done on their behalf by the Rev. Classis of Amsterdam. Full power and authority for it was sent to the Rev. Classis by the ship "Beaver". To have it done as quickly as possible, there was enclosed a draft of one hundred and fifty florins, Holland currency, payable by Reynier van Brug, who lives on New Street, in Amsterdam.

But lest the "Beaver" should be shipwrecked, which may God forbid, or captured, a copy of the former letter written by said churches to the Classis, is here enclosed, with a duplicate of the draft for the same amount and order, if the first remains unpaid. This is to induce the Rev. Classis to send us an able pastor by the same ship "Beaver", or by another ship about to sail, the "Hopewell"; or at least by the next, the "New York".

The enclosure will inform you how urgent is this case, for the Antwerp man, it is said, has been engaged by the King. Concerning the Labadists — their blustering has mostly been quenched; but now, upon the arrival of some more from the house at Wiewarden, they again protrude their heads above the water. They have been reinforced also by Dutch Quakers, who have come to Long Island. Their impudent head and teacher, Telle-

naer, intended to go and live in Pennsylvania, but he remained here and has not yet left, because of Domine van Zuuren's departure. He has dared, may God help us, to disturb public divine service at Breuckelen and Midwout, on one Sunday at the former place, and on the next Sunday at the latter. He comes assisted by his confrater, singing into the church. He pushes himself forward and sits down near the pulpit. After public prayer he rises and calls out loudly, that it has been revealed to him by God to say something to this congregation which is now without a pastor: that they had until the present time, only an hireling, who drew wages. He offers his service as pastor for nothing; and as heretofore they had been deceived by a false divine service, he is sent to them to preach the true and living God. One of the Elders ordered Tellenaer to be silent and pushed him, amid great commotion and disturbance, away from the baptismal fount. The constable then led him out of the church. After the service they went to the school house. There, with great audacity, he boasted of being without sin, and spoke against original sin, psalm singing, baptism, communion, and the righteousness ascribed to Christ. He shook his head, brushed the dust from his feet, and delivered up all, who were not willing to listen to his word, to the evil one.

But besides this, certain troubles are arising in other of the neighboring churches. Certain men came over last year with certificates from Sluys in Flanders, and from Middleburg and Groode, in Zeeland. They were only tailors or shoemakers or cobblers, yet they endeavored to be promoted in this place or in that to the office of precentor and schoolmaster. Some of them were assisted by me because of their great zeal; but how is it possible to agree with most of them? They speak against the church, public prayer and the liturgy of the church. They say we are Coelmanists, catechize, have private exercises and special prayers; and almost say, that the public prayers are spurious. True believers are grieved at these things and look forward to very great troubles therefrom to the church of God.

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I lived in Abraham's bosom at Waverveen; but am sorrowful to live here among so many wild beasts and bulls of Bashan. It is sad that the Rev. Classis of Amsterdam sees all this with an unmoved eye, without showing the least commiseration; without holding out the smallest hand of brotherly love.

But to remedy these things, we request, that from the Synodical Repertorium (or General Digest of Acts), some extracts may be sent to us concerning schoolmasters and precentors in order that churches and schools in this country may be regulated and conducted according to the familiar usages of the churches and schools in the Netherlands. In particular, there is a person from Middleburg whose name, as we understand it is Gelande Coutrier. The church at B. (Brooklyn?) desires to have a minister but for a very little. They wanted the Rev. Classis to examine him as to his knowledge; but understanding that it would cost one hundred and fifty florins, Holland currency, they looked at each other without saying anything. A request was then made to have the examination and ordination performed here, as in the case of Domine Tesschenmaker. But we remembered the struggles of the city of Batavia, and those of Ceylon, in their efforts to make licentiates out of Comforters of the Sick, and Ministers out of Licentiates;* and especially that it would lean towards the Independents of New England, and therefore I refused to second it, and spoke against it. Let the Rev. Classis, as well as myself and my church, be faithful (to Church-Order.) I shall remain faithful to the very end. Those people alluded to, seem to have some evil intentions; and who, God help us, seems to care for the result. Here is a grain merchant, but neither a licentiate nor minister, and he offers his services to take charge of a congregation in this country. He would be satisfied with a salary of perhaps three hundred and fifty florins, Holland currency. I leave it to you to consider, whether this does not savour of simony;

* For an account of these irregularities in Batavia, See Hofstede, Oost Indische Kerkzaken, 1779.

whether it does not tend to the ruin of all ministerial service, and to open the door to many irrational novelties.

Your Reverences may now judge whether we have no reasons for complaints and to pour our lamentations from our souls, when so many spirits of error, myriad-eyed, wait for the destruction of the Church of God; while the Rev. Classis turns not a single eye of pity, nor casts even the slightest glance for the strengthening of a distant church which is in deadly peril.

I dare not detain your Reverences any longer and shall await for what I requested. Domine Tesschenmaker has been called to Schenechtade, but is in doubt whether to accept it or not. Domine Dellius, who received the letter from the Classis, wrote to me two weeks ago about returning home this year. His Reverence suffers, as I am told by travellers from Albany, with some severe complaint. Domine Weeksteen remains under the cloud.

In closing I shall ask you to greet D. D. Roelant, Brandolphus and Voskuyl, your fellow Deputies for foreign affairs, and to read to them, or if necessary, to the Rev. Classis, this letter. Vale.

Your willing brother,

Henricus Selyns.

Conditional Legacy to the Poor of the Dutch Church. Lib. A. 44 of Minutes. English Translation.

Be it known to every one whom it may concern, that I, the undersigned, Maria Gordon, wife of Domine John Gordon, being on my journey to England in the ship Hopewell, John Forna, Master, of my own free will, good reasons and opinions, my conscience moving me thereto, by title of donatio causa mortis, a gift in view of death, have given and granted, as I hereby do to the after described persons, (1) To the Deacons of the Dutch Reformed Congregation in the City of New York, for the behoof of the poor of the same, the just half of all my outstanding debts,

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(credits,) actions and claims, which are actually due to me from different persons dwelling in the province of New York and the neighborhood thereof, and elsewhere in America, according to the book accounts, reckonings, obligations, hypotheeks and other documents and proofs thereof, being and resting in the hands of Mr. Dirck Vander Cliff, etc.

Well premeditated, and with good intention and understanding, signed and sealed in New York, September 30, 1685.

Maria Gordon, [L. S.]

Attest,

William Bogardus,

Witnesses, Notary Public.

Isaac Grevenraet,

G. V. Tricht.

CLASSIS OF AMSTERDAM.

Inquiry as to Rev. Dellius.

1685, Oct. 1st.

Rev. John van Leesten, of the Classis of Gorinchem, inquired in the name of that Classis, whether this Classis had received further news of Rev. Dellius, whereof (mention is made) in Acta of May 7th, 1685. Also if it have any knowledge of a pledge (covenant) of Rev. Dellius to the church of New Albany? The Classis replies that it has received no later news from Rev. Dellius of the church of New Albany; but we have in our possession a letter from the magistrates at New Albany, in which it is stated that Rev. Dellius was bound to the church of that place for four years after August 1682; and that the Depp. ad res Indicas would furnish the Classis of Gorinchem, if it so desire, with a copy of that letter. vii. 398; xix. 230.

Call of Rev. Varick to New Netherland.

1685, Nov. 12th.

Rev. Rudolphus Varick, minister, having offered his services to the Classis, to minister to the church in New Netherland, the same was gladly accepted by the Rev. Classis. He was subsequently unanimously called as minister in New Netherland, with the proviso that he shall have the choice of such churches as shall be vacant at the time of his departure for New Netherland. vii. 402.

General Thanksgiving for the King's Victory. Lib. A. 51, English Translation of Mints. of Church of New York.

1685, Dec. 13.

By the Governor in Council:—

Whereas it has pleased Almighty God to give to his most sacred Majesty, James II, etc., our most gracious King, so signal and absolute victories over the late rebels; a blessing so great that it extends to this as well as to the rest of his Majesty's dominions: and Whereas, nothing is more acceptable to the divine goodness than the due tribute of praise and thanksgiving; and nothing more effectual to preserve good order and repose than hearty thanks for deliverance from rebellion and tumults: It is therefore thought fit and ordered that a solemn day be appointed, to render the most public and cheerful expressions for God's great mercy and bounty. And that it may be the more unanimously performed, Sunday the 13 of December next ensuing, is the day appointed to render thanks and praises to almighty God throughout this province. Hereby we (wish) all ministers and preachers to excite their people to a due sense of God's great goodness and blessings, and to pray earnestly to the King of Kings that his majesty may reign long and happily over all his subjects, and never have occasion for or obtain victories; and that there may

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be always one of his Royal line to sit on the throne of his illustrious ancestors so long as the sun and moon endure.

And since the Turks are so violently bent to subvert and extirpate the Christian religion and people; all who believe in Christ are therefore required to offer up their hearty thanks for the good success of the Christian armies against the Ottoman sword, together with their earnest prayers for the happy continuance of the same; that the power and the cruel outrage of the infidels may cease, and all Christendom enjoy a perfect tranquillity and quiet.

All Christians within this government are strictly commanded to observe the aforesaid 13th day of December with all sobriety, seriousness and devotion, agreeably to so solemn a time and occasion.

Given under my hand at Fort William, New York, the 20th day of November, 1685.

Thomas Dongan.

Passed the Office,

J. Spragg, Secretary.

REV. SAMUEL EBURN (?) AT BROOKHAVEN, L. I.

1685.

"Mr. Samuel Eburne the minister of this towne, being at a towne meeting held by Mr. Justice Woodhull, his warrent elected by a vote to be minister of this towne and parrish; and it being proposed unto him by the Towne, in regard of some tender consciences, that he would omitt the ceremonies in the Book of Common Prayer, in publick worshipe; the said Mr. Samuel Eburne hath promised and by the presents covenant and promise to, and with the Inhabitants and Parrishioners of this towne, that according to their desire with regard of their tender consciences to omitt and not use the aforesaid ceremonies neither in his publick worship or administracon of the Sacraments excepting to such persons as shall desire the same. In wittness whereof the said Samuel Eburne hath hereunto set his hand. Wittness my hand,

SAMUEL EBURNE, Minister.

Records of Towne of Brookhaven, of 1685, p. 63. Quoted by Dix, 1. 56, note. See Document under date of Oct. 28, 1682.

TO THE GOVERNOR AND COUNCIL OF THE PROVINCE OF NEW YORK AND DEPENDENCIES.

1686.

The Address of the people called Quakers of this Province Sheweth:

That whereas the said People have in all matters wherein the freedom of their Consciences are not concerned, readily obeyed and doe obey the wholesome Laws of this Government one of which Laws by the favour of the King and his Gouvernour hath by an Act of Assembly entitled the Chartre of the Liberties wherein this Clause is Contained, That no person or persons Professing faith in God by Jesus Christ, shall at any time be any wayes molested punnished disquieted called in question for any difference in opinion or matter of Religious concernment who do not actually disturb the Civil peace of the Province, but that all and every such person and persons shall from time to time and at all times freely have and fully enjoy his and their judgements and consciences in matters of Religion throughout the Province.

Now whereas notwithstanding the Liberty and freedome granted unto all professing Faith in God by Jesus Christ in the aforesaid act, the said people called Quakers have in several parts of the government bein molested and disquieted in having their goods distrained and taken away for not training which the said People doe conceive and apprehend to bee an infringement upon the Liberty granted in the forecited Act, by reason the said people do refuse the bearing of Arms upon no other account then as they Conscienciously dare not in obedience to God and not out of any Contempt to Authority, as is well known by the practice of said people in other parts of the World as well as here. Therefore the said people doe Intreat the Governor and Council aforesaid to take into their most serious consideration the premises aforesaid, so that the said people may be relieved in the Dammages already sustained and prevented from the like Sufferings hereafter.

Att a Councill held ye 24, Feb. 1686 prt. his Excellency etc.

Addresse of the Quakers read — upon which the Councill on perusall of the acts requiring trayneing unanimously gave it for their Opinion that no man can bee exempted from that obligation and that such as make fayluer therein lett their pretents be what they will must submitt to ye undergoing such penaltyes as by the said Act is provided.— Doc. Hist. N. Y. iii. 607, 608.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. A letter from Rev. Dellius accepting the call of Henkelom. A letter from Rev. Casparus van Suuren, (Zuuren.) Rev. Rudolphus Varick called to Long Island.

1686, March 12th.

A letter was read from Rev. Godfridus Dellius dated September 1, 1685. In this he roundly declared himself in favor of the church of Henkelom. He has written to the church herself on the subject, and says that he accepts her call in the fear of the

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Lord, and that he hopes ere long to let himself be found in person among them, for the fulfilling of his duties.

There was also received a letter from Long Island. In this they make request, that as soon as possible a minister may be sent to them in the place of Rev. Van Suuren, (Zuuren). The Classis having looked about, as they had opportunity, for a capable person, finally struck the good fortune of finding one not disinclined thereto. This was the Rev. Rudolphus Varick, minister at Hem,* in the Northern Quarter. In order further to dispose him to accept the service of the said churches in those far off regions, and to put matters in proper shape; since he has been unanimously called thither by the Classis, and he himself has also been pleased to follow up the said call in the fear of the Lord; and for the further carrying into effect the said call, both in regard to his church at Hem, and in regard to the Rev. Classis of Enckhuysen; the Revs. Gisbert Oostrom, and John Brandolphus are appointed a Committee thereto. xxi. 296.

Rev. Varick.

1686, April 1st.

The call of the Rev. Varick to New Netherland had already been carried into effect to such an extent by Rev. Deputati that he was dismissed (dissolved) not only from the Classis of Enckhuysen, and the church of Hem, but was already on the way thither. vii. 404.

Acts of the Deputies. Varick.

1686, April 2nd.

Rev. Oostrom made known, that the Committee, consisting of himself and Rev. Brandolphus, mentioned in the previous Acta, had secured the dismission of Rev. Varick from the church of

* This is the church, between Hoorn and Enkhuysen, in which Rev. Jonas Michaelius was settled, 1614-1624, who in 1628 became the first minister in New York. See note on Hem, in connection with his name.

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Item, and from the Rev. Classis of Enckhuysen, with satisfactory testimonials of esteem for his person and work.

The answer to the letter of Rev. Selyns was also despatched by Rev. Oostrom, with the exception of the School regulations. These are to be taken out of the Repertorium, (the Digest) and will be sent to him at the next opportunity. xxi. 298.

1686, April 20.

Commission of Rev. Alexander Innes as Chaplain. Same as that to Rev. Josias Clark, June 16, 1684. Doc. Hist. iii. 245.

SECRET INSTRUCTIONS SENT BY JAMES II. TO GOVERNOR DONGAN, OF NEW YORK.

1686, May 29.

.....

Repeal of Charter of Liberties.

12. "And whereas we have been presented with a Bill or Charter passed in ye late Assembly of New York, containing several franchises, privileges and Immunitys mentioned to be granted to the Inhabitants of our said Province. You are to Declare Our Will and pleasure that ye said Bill or Charter of Franchise bee forthwith repealed and disallowed, as ye same is hereby Repealed, determined and made void" .....

.....

but they were to continue the duties and impositions mentioned in said Charter.

INSTRUCTIONS ON RELIGION.

31. You shall take especial care that God Almighty bee devoutly and duely served throughout your Government: the Book of Common Prayer, as it is now established, read each Sunday and Holyday, and the Blessed Sacrament administered according to the Rites of the Church of England. You shall be careful that the Churches already built there shall be well and orderly kept and more built as ye Colonie shall, by God's blessing, bee improved. And that besides a competent maintenance to bee assigned to ye minister of each Church, a convenient House bee built at the Comon charge for each Minister, and a competent proportion of Land assigned him for a Glebe and exercise of his Industry.

32. And you are to take care that the Parishes be so limited and settled as you shall find most convenient for ye accomplishing this good work.

33. Our will and pleasure is that no Minister be preferred by you to any Ecclesiastical Benefice in that our Province, without a Certificate from ye most Reverend the Lord Archbishop of Canterbury or his being conformable to ye Doctrine and Discipline of the Church of England, and of good life and Conversation.

34. And if any person preferred already to a Benefice shall appear to you to give scandal either by his Doctrine or Manners, you are to use the best means for ye removal of him; and to supply the vacancy in such manner as wee have directed. And also our pleasure is that, in the direction of all Church Affairs, the Minister be admitted into the respective vestrys.

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35. And to th' end the Ecclesiastical Jurisdiction of the said Archbishop of Canterbury may take place in that Our Province as farr as conveniently may bee. Wee doe think fitt that you give all countenance and encouragement in ye exercise of the same; excepting only the Collating to Benefices, granting licenses for Marriage, and Probat of Wills, which we have reserved to you our Governor and to ye Commander in Chief for the time being.

36. And you are to take especial care, that a table of marriages established by ye Canons of the Church of England, bee hung up in all Orthodox Churches and duly observed.

37. And you are to take care that Books of Homilys and Books of the 39 Articles of ye Church of England bee disposed of to every of ye said Churches, and that they bee only kept and used therein.

38. And wee doe further direct that noe Schoolmaster bee henceforth permitted to come from England and to keep school within our Province of New York, without the license of the said Archbishop of Canterbury; And that noe other person now there or that shall come from other parts, bee admitted to keep school without your license first had.

39. You are to take care that Drunkenness and Debauchery, Swearing and blaspheming bee severely punished; And that none be admitted to Public trust and Imployment whose ill fame and conversation may bring scandal thereupon.

.....

42. You shall permitt all persons of what Religion soever quietly to inhabit within your Government without giving them any disturbance or disquiet whatsoever for or by reason of their differing Opinions in matters of Religion Provided they give no disturbance to ye public peace, nor doe molest or disquiet others in the free exercise of their Religion.

.....

60. You shall pass a Law for the Restraining of Inhuman Severitys which by all masters or overseers may be used towards their Christian servants or slaves, wherein provision is to be made that ye willful killing of Indians & Negroes may bee punished with death, and that a fitt penalty bee imposed for the maiming of them.

61. You are alsoe with ye assistance of Our Councill to find out the best means to facilitate & encourage the Conversion of Negroes and Indians to the Christian Religion.— Col. Docs. N. Y. iii. 370-374.

COMMITTEE OF TRADE AND PLANTATIONS TO THE GOVERNOR AND COUNCIL OF NEW YORK.

1686, June 3.

After Our hearty Comendacons unto you, It being altogether requisite for the welfare, improvement & preservation of His Majesty's Colonies in America, that wee, whom His Majesty hath appointed a Committee of his Privy Council for Trade & fforeign Plantations, should have, frequent Accounts & Informacons of ye publick transactions, occurances & condition of each place whereby wee may bee the better enabled to give His Majesty such advices as may bee best for His Royal service & ye advantage of his said Dominions; These are therefore, in His Majesty's name, and by his express Commands, to signify His Royal pleasure unto you ye Governor & Council of His Majesty's Province of New York in America & ye Territorys

depending thereon, & to ye Governor and Council thereof for ye time being. That you transmit unto us quarterly & at four several times in the year, a particular account & Journal of all matters of importance whether Civil Ecclesiastical or Military which shall concern His Majesty's said Province & Territorys.— Col. Docs. N. Y. iii. 375.

.....

MONSIEUR DE DENONVILLE TO GOVERNOR DONGAN.

Missions to the Indians in Central New York.

June 5, 1686.

Sir:—

I have received the letter you did me the honor to write me on the 13th of October last.

The very particular regard I have for your merit causes me to receive with much pleasure all the kind expressions with which your letter is filled. Be assured, Sir, that I can appreciate all the obligations I am under to endeavor to deserve your friendship. The union and close alliance which have existed for so long a time between our masters; their zeal for the true religion; your individual piety joined to the great esteem you have acquired among our troops, of which I have personally a very perfect knowledge, being in the King's army when you served; all these, Sir, are sufficiently potent reasons to satisfy you that I shall always be very glad to have an intimate union with you. I assure you that, on my part, I will readily contribute towards it.

.....

In regard to the business wherein Monsieur de la Barre interfered which might have created a coolness between the two Crowns, as you write me, I presume you refer to his quarrel with the Senecas. As to that, I shall state, Sir, to you that I believe you understand the character of that nation sufficiently well to perceive that it is not easy to live in friendship with people who have neither religion, nor honour, nor subordination. M. de la Barre had many causes of complaint against their proceedings. Their conduct has not improved, having falsified their pledges by the violence which, as you are aware, they perfidiously and contrary to all good faith, committed this winter upon the Outaouax. I ask you, Sir, what then can be expected from that people? The King, my master, entertains affection and friendship for that country through the zeal alone he feels for the Establishm of Religion there and the support and protection of the Missionaries whose zeal to preach the gospel leads them to expose themselves to the brutalities and persecutions of the most ferocious of tribes.

You are better acquainted than I am with what they have suffered, the torments they have endured and the fatigues they experience every day for Jesus Christ his name. I know your heart is penetrated with the glory of that name which makes Hell tremble and at the mention of which all the powers of Heaven Fall prostrate. Shall we, Sir, be so unfortunate as to refuse them our Master's protection to sustain them and to contribute a little on our part to win poor souls to Jesus Christ, by aiding them to overcome the enemy of God who rules them. No, Sir, it is impossible for you but to groan when you perceive that so far from assisting those Apostles of the Gospel, we wage war against them if we allow their enemies to obstruct their converting these poor people to the Faith.

Hitherto the avarice of our Traders warred against the Gospel by supplying these people arms to wage war against us, and with the liquor that makes them mad. You are a man of rank and abounding in merit; you love the religion — Well, Sir, are there no means by which we can come to an understanding, you and I, to maintain our missionaries by keeping those ferocious tribes in respect and fear — the only mode of inculcating the Gospel among them. And besides, must the avarice of our merchants furnish arms for the destruction of their brethren and their own country? What have not the Iroquois done to the poor

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people of Merilande and Virginia? Truly, I do not understand how the heart of a Christian can be hardened to such a degree as to behold with a dry eye that it is they themselves who destroy their brethren and compatriots.

The confidence I repose in your piety, which has been a long time known to me, has caused me to inadvertently open to you my heart with unrestrained freedom. I have done so with so much the more joy as you afford me room to hope that you would be willing that we should imitate our masters in the close alliance of friendship and union existing between them, for the re-establishment of Royal Authority in England and the restoration of the Gospel there in its ancient lustre. If any reflection move you somewhat, have the goodness to communicate your thoughts to the Rev. Father de Lamberville who is at Onnontague, who will advise me of what you wish me to know. May God grant that the frankness with which I take the liberty to write you be agreeable to you and eventually useful in aiding you to bring all our Savages into the bosom of the Church. I know that the King my Master has nothing more at heart than this great work; and I tell you in truth that on taking leave of the King before embarking to come hither, his Majesty recommended to me only this matter which alone makes him love this savage land.

I could not sufficiently thank you, Sir, for the news you sent me of the just chastisement which the Duke of Monmouth received for his treasons. Who would have ever thought that this poor unfortunate prince could ever have been capable of such unfortunate conduct after so great a kindness as the late King his father, of glorious memory, exhibited towards him at the siege of Maestricht? I could never have believed that he would ever have had so disloyal a heart as he had. I assure you, Sir, of my wishes for the success of the King, your Master's arms. There is not a Frenchman but must love and honor him. He has gained the hearts and veneration, especially of those who have had the honour to see him in the army. No one of his subjects is more penetrated with respect, affection and zeal for his service than I, in wishing him a happy success in all his enterprizes.

.....

One of your officers, the clergyman of Kannestaly (Schenectady), demands of me two Negro slaves who have deserted and whom he believes have come hither. I had them looked for every where. I assure you they are not here and, should they turn up in the colony, that I will in good faith have them bound and manacled to be sent to you, hoping that you will do likewise.

.....

The M. de Denonville.
— Col. Docs. N. Y. iii. 456, 457, 458.

NEW COMMISSION OF GOVERNOR DONGAN AFTER JAMES, THE DUKE OF YORK, BECAME KING — JAMES II.

1686, June 10.

As to Religion.

" And wee doe by these presents authorize and impower you to collate any person or persons in any Churches, Chapells or other Ecclesiastical Benefices within our said Province and Territorys aforesaid as often as any of them shall happen to bee void ".

.....

..... " And wee doe by these presents will, require and command you to take all possible care for the Discountenance of Vice and encouragement of Virtue and good living, that by such example the Infidels may be invited and desire to partake of the Christian Religion ".— Col. Docs. N. Y. iii. 379, 381.

Answer of the Five Nations to Governor Dongan.

French Jesuits vs. English.

.....

Wee doe acknowledge that your Excellency's advice to us is very good in everything, and particularly concerning the French Jesuite whom wee are resolved not to receive any more, nor none from the French; and if any of the Five Nations are inclined for English Jesuits, they will come to acquaint your Excellency with it. Doe give three Belts of Wampum.— Col. Docs. N. Y. iii. 443.

.....

Instructions from Monsieur de La Barre to Monsieur de Salvaye.

French Jesuits.

.....

That that place has been occupied over twenty five years by the French who there established Catholic Missions of the Jesuit Fathers, and traded there (ont fait la traitte) since that time, without the English having ever known, or spoken of, that country.— Col. Docs. N. Y. iii. 451.

.....

Governor Dongan to Monsieur de La Barre.

Jesuits.

1. .....

2. The pretences you make to that countrey by your twenty five years possession and sending Jesuits amongst them are very slender, and it may bee, you may have the same to other countries. As for Jesuits living amongst them, how charitable soever it may bee it gives no right or title and it is a great wonder that the English who so well know America should neither hear nor see in a long time the treaty you speak of.— Col. Docs. N. Y. iii. 452.

.....

Governor Dongan to Monsieur de Denonville.

.....

I have had two letters from the two fathers that live amongst the Indians, and I find them somewhat disturbed with an apprehension of warr, which is groundless, being resolved that it shall not begin here, and I hope your prudent conduct, will prevent it there, and referr all differences home as I shall doe. I hear one of the fathers is gone to you, and th' other that staid, I have sent for him here lest the Indians should insult over him, though, it is a thousand pittys that those that have made such progress in the service of God, should be disturbed, and that by the fault of those that laid the foundation of Christianity amongst these barbarous people; setting apart the station I am in, I am as much Monsieur Des Novilles humble servant as any friend he has, and will ommit no opportunity of manifesting the same.

Sir,

Your humble servant.— Col. Docs. N. Y. iii. 455, 456.

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MONSIEUR DE DENONVILLE TO GOVERNOR DONGAN.

June 20, 1686.

.....

The natural treachery of the people without faith and without religion, require us to be so far distrustful of them that you ought not to blame me for using precaution against their restlessness and caprice.

I had the honour to inform you, by my letter of the 6th of June last, that the orders I have from my Master manifest merely the zeal which His Majesty entertains for the progress of religion and for the support and maintenance of the Missionaries. I expect from your piety that you will not be opposed to that, knowing well how much you love religion. Think you, Sir, that they can reap much fruit whilst the Savages are allowed no peace in the village in which our Missionaries are established?

.....

The letter which the Rev. Father de Lamberville has been so kind as to be the bearer of from me on the 6th of June last ought to suffice, Sir, to put you perfectly in possession of my intentions. It would be unnecessary that I should make any other reply to your last of the 22nd of May, were it not that I was very glad hereby to prove to you again, that I shall always feel a great pleasure in seizing every opportunity to shew that I am

Sir,

Your very humble and very obedient Servant,
(signed) The M. de Denonville.

— Col. Docs. N. Y. iii. 458, 459.

ADVICE OF THE DELEGATES FROM CONNECTICUT TO CAPTAIN LEISLER.

1686, June 26.

.....

3dly. That no Papist be sufred to come into the fort: let not the warning given that day His Majesty was proclaimed: bee not soon forgotten bye you wherein the torrat in the fort was fired in three places under which roof lay your ammunition: so helishly wicked: and cruell a papistical design: to have destroyed you and us: the fort and towne: it made our flesh to tremble: high praise unto Almighty God: that you and the fort and the city ware preserved.— Col. Docs. N. Y. iii. 589.

.....

PATENT FOR THE MANOR OF LIVINGSTON.

1686, July 22.

Besides the usual form and stipulations we find the following relating to Religion:

..... "Together with the advowson and Right of Patronage and all and every the Church and Churches Erected or Established or hereafter to be had Erected or Established in the said Mannor". (Manor.)

Signed by, Thos. Dongan.

— Doc. Hist. N. Y. iii. 376. (4to. ed.)

SYNOD OF NORTH HOLLAND, AT ALCKMAER.

1686, Aug. 1-15.

Article 24. Labadists; Koelman. On the 25th and 26th it was resolved, that in regard to the Labadie people, and the conduct of Koelman, the Classes be as much as possible on their guard; and it is understood that the case of Peter van Balen shall henceforth remain out of the Acta.

GOVERNOR DONGAN TO MONSIEUR DE DENONVILLE.

Indian Missions to Central New York.

July 26, 1686.

.....

I doubt not but your Master's inclinations are very strongly bent to propagate the Christian Religion and I do assure you that my master had no less a share in so pious intentions; for my part I shall take all imaginable care that the Fathers who preach the Holy Gospel to those Indians over whom I have power bee not in the least ill treated and upon that very account have sent for one of each nation to come to me and then those beastly crimes you reprove shall be checked severely and all my endeavours used to suppress their filthy drunkennesse, disorders, debauches, warring and quarrels, and whatsoever doth obstruct the growth and enlargement of the Christian faith amongst those people.

.....

And now, Sir, I begg your pardon for giving you the trouble of my particular affairs which is thus: when my Prince called me out of the French service twenty five thousand liures were due to me as was stated and certifyed to Monsieur De Leuoy by the intendant of Nancy — my stay was so short that I had no time to Kisse the Kings hands and petition for itt — a very great misfortune after so long service, for in the circumstances I was then in, I served him faithfully to the uttermost of my power. After I quitted France I went to Tangier and having left that place some time after came hither so that I never had time to represent my case to his Majesty which I request you to espouse for me that so by your means I may obtain either all or at least some part of that which is due to me — The King I know had been bountiful to all and I am confident hath too much generosity to see me suffer however it happens, I shall as heartily pray for the good health and happy success in all his undertakings as any one breathing and bee ever ready to make all just acknowledgements to yourself for so great an obligation and favour; wishing heartily for a favourable occasion to demonstrate how profound an esteem I have for your person and merits and give undeniable proofs that I am sincerely and with all respects,

Sir,

Your most humble and affectionate servant,

(signed) Thomas Dongan.

— Col. Docs. N. Y. iii. 460, 461.

CERTIFICATE, AS TO THE MINISTRY OF REV. JOHN PRUDDEN AT JAMAICA, 1676–1686.

We whose names are subscribed doe testifie that the inhabitants and ffreeholders of Jamaica at a publick meeting call to treat with Mr. John Prudden to be their minister June ye 19th 1676 did (after he had declared his judgement and proposed his terms) by a town act freely and firmly promise and engage to give unto Mr. Prudden the accommodations which he now possesseth and a yearly sallary of fourty pounds to be paid to him or his order so long as he should continue in

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ye town imployed in ye work of ye ministry and his fire-wood brought home free as specified in ye town registry. Furthermore we doe testify that Mr. John Prudden hath continued in this towne discharging the work of a minister according to the way of ye churches in New England the ffull term of ten years and more since the Town called him and covenanted with him for his labour in ye ministry.

Nehemiah Smith
John Carpenter.

— Doc. Hist. N. Y. iii. 122.

CLASSIS OF AMSTERDAM.

Correspondence from America. Rev. Rudolphus Varick to the Classis of Amsterdam, Sept. 9, 1686. Extract, Mints. Syn. N. Holland, 1687, Art. 54.

Reverend, Pious and Very Learned Gentlemen and Brothers in Christ:—

After having sailed from Amsterdam last March, (1686), we arrived safely, by God's help, in New Netherland in the beginning of July (1686). On my arrival in New York, I was requested by a Burgomaster and Secretary of New Albany, not to engage myself at once to the congregation of Long Island, as they were assured, that Domine Dellius would leave. But I excused myself, judging it to be more necessary and useful both to myself and for the congregation of Long Island to make a binding contract at once with them. Consequently I have attended to the service there already for some weeks. I was received with unusual kindness, and at a salary of nine hundred florins and free fuel. In addition they are to build for me a new stone house ..... (effaced) ..... pleasant .....

I understand, that there are on our (Long) island several English ministers. With these I shall endeavor to keep in fraternal relations.

Upon the removal of Domine Tesschenmaker to Schenectady, the people of Staten Island have requested me to serve the Lord's Supper for them four times a year. This I have consented to do. I can write but little yet about the condition of my congregation, which is quite numerous and widely scattered; for I have not been long enough with them. A certain German

Quaker, Jacob Tellenaer, who travels through city and country here with other Pharisees, has somewhat meddled with a few simple minded members of my congregation. But I think they will quickly be led back into the right path. I know of no particular sectarians elsewhere on my field. Our congregation is very grateful to the Rev. Classis of Amsterdam for the faithful care of their wants.

In closing I commend your Reverences, Fathers and Brethren in Christ, to God's blessing, both yourselves and your services.

Your servant and brother in Christ,

New Netherland, Rudolphus Varick.
the 9th of Sept.
1688. (1686?)

MONSIEUR DE DENONVILLE TO GOVERNOR DONGAN.

Indian Missions in Central New York.

October 1st, 1686.

Sir,

I received by the Reverend Father de Lamberville the elder, Missionary to the Iroquois of the village of the Onnontagues, the letter of the 27th of July which you were at the trouble of writing me. I repeat to you, Sir, what I have already had the honor of advising you of, that it will not be my fault if we live not on good terms. I wish to believe, Sir, that on your side you will contribute thereto, and that you will put an end to all the causes which people may have of being dissatisfied with what has occurred under your government, through your merchants or others whom you protect.

.....

I ask you, Sir, what do you wish me to think of all this, and if these things accord with the letter you did me the honor to write on the 27th of July which is filled with civilities and just sentiments as well regarding Religion, as the good understanding and friendship existing between our masters which ought to be imitated in this country in testimony of our respect of, and obedience to them.

.....

I am heartily convinced of the zeal of the King, your Master, for the progress of the Religion; His Majesty affords us solid and certain proofs thereof in the mighty things that Great King accomplishes in his States where our Holy Religion begins to breathe since the accession of the crown. But it were desirable, Sir, (in order) that his piety should have the like effect under your orders, that you would enter with greater accord than you do into the means of checking the insolence of the enemies of the Faith, who by their wars and customary cruelties blast the fruit of our Missionaries among the most distant tribes. You know, Sir, they spare neither the Outawas, our most antient allies, nor the other tribes among whom we have Preachers of the Gospel and with whose cruelties to our holy Missionaries, whom they have martyred, you are acquainted. Are all these reasons, Sir, not sufficiently conclusive to induce you to contribute to designs so pious as those of the King my master? Think you, Sir, that Religion will make any

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progress whilst your Merchants will supply, as they do, Eau de Vie in abundance which as you ought to know, converts the Savages into Demons and their Cabins into counterparts and theatres of Hell.

I hope, Sir, you will reflect on all this, and that you will be so good as to contribute to that union which I desire, and you wish for.

Finally, Sir, you must be persuaded that I shall, willingly and with pleasure, contribute my utmost to obtain for you the favor you desire from the King my Master, who is not in the habit of being behindhand with persons of your merit who have efficiently served him. I should have wished, Sir, that you had explained your case more clearly, and that you had placed in my hands the proofs or vouchers of your debt, so as to explain it to the King, for so many things pass through the hands of his Majesty's Ministers that I fear M. de Louvoy will not recollect your affair, which he cannot know except through the Intendant who was at Nancy, whose name you do not mention. I shall not fail, Sir, to endeavour to obtain for you some favour from the King my Master for the services which you have rendered his Majesty. I should wish, Sir, to have an opportunity, on some other more fitting occasion, to prove to you that I am

Sir,

Your very humble and obedient Servant.

(signed) The M. de Denonville.

— Col. Docs. N. Y. iii. 461, 462.

INFORMATION OF THE ATTORNEY GENERAL.

To his Excellency Thomas Dongan, Captaine Generall, Governour in Cheife of New Yorke and territoryes Belongeing and the Councill.

New York ss James Graham Esq., Attorney Generall of our Sovereigne Lord James the Second by the grace of God King of England, Scotland, Ffrance and Ireland King defender of the faith, etc., Gives your Excellencye and honors to understand and be informed That Mr. Thomas James Late Minister of Easthampton in the County of Suffolk within this Province nowayes regardeing the duety and fealty he owes unto our Sovereigne Lord the King did upon the Seaventeenth day of October 1686 att Easthampton in the County of Suffolk aforesayd publish and declare in a sermon by him then and there preached upon the text in the twenty fourth chapter of Job the Second verse many Seditious words which were these following viz., Cursed is he that removes his neighbour's landmark and in application to the present matter of this Towne meaneing the Town of Easthampton aforesaid (as to the land lately layd out here the Curse is against them that acted in it and their order for it (meaneing an order of this honorable board) is no excuse though it were an edict from the King himselfe as Supreme nay though it was establisht by a law yett they (meaning those that gave obedience to the sayd order) cannot bee excused from the curse.) Which words were preached by him on purpose to Raise and Stirr up the minds of his Majestyes Liege people into sedition and his Majesty's Laws and authority into Contempt to bring against the peace of our sayd Lord the King and to the Scandall and Reproach of the Clergy whereof his Majesty's Sayd Attorney Generall prayeth the Consideracon of his Honorable board in the premises and that the sayd Mr. Thomas James may answer the same.

James Graham.

Endorsed.

Information against Mr. Jeames, 1686.— Doc. Hist. N. Y. iii. 216, 217.

PETITION OF THE REV. MR. JAMES.

To the Right Honorable Thomas Dongan Gouvernour and Capt. Generall of all his Majesty's Territoryes belonging to the Province of New Yorke, The Humble Petition of mee Thomas James Minister of Easthampton as followeth.

Whereas your Excellency's Supplicant was informed that you were offended with me, in Respect of some expressions of mine in a sermon preached October 17, —86. I thought myself bound in duety, and from the High Respects I have of your Excellency's dignity and upon good advice, voluntarily to make my appearance before your Excellency in New Yorke and have waited your pleasure to this day in order to your Excellency's satisfaction, and have submitted myself to your Majesty's Censure, and knowing your Excellency's Clemency am emboldened humbly to crave your pardon, of what through my error in my apprehension I have given occasion of offence to your Excellency my intentions being right in whatever proceeded from mee att that time; and that your Excellency be graciously pleased to remitt the Penalty imposed, and what fees may be exacted upon me before the tyme of my being summoned to appeare before you and ye Honorable Councill, considering the great charge I have been att for about three weeks time since my comeing from home this being the first tyme (for almost forty years of my being a Minister of the Gospel) that I have been called to accompt by any authority I have lived under, or given any cause for the same, nor needed at this tyme had there been that favourable construction of my words as they deserved. So hoping as God hath got you as a father over this Commonwealth, so you will exercise a fatherly compassion towards your humble Petitioner, who hath and shall continue your Excellency's humble Orator att the Throne of Grace, and stand ever obliged to your Excellency in all hearty affection and duetifull ..... (Here a word or two are illegible in the original copy.)— Doc. Hist. N. Y. iii. 218.

ORDER IN COUNCIL RESPECTING ECCLESIASTICAL AFFAIRS IN THE COLONIES.

1686, Oct. 27.

At the Court at Whitehall, the 27th of October 1686.

Wensday afternoon.

The King's Most Excellent Majesty.

Present —

His Royal Highness Prince George of Denmark

Lord Chancellor	Earle of Middleton
Lord Treasurer	Earle of Milfort
Lord President	Earle of Tirconnell
Duke of Albemarl	Viscount Preston
Lord Chamberlain	Lord Arundell of Wardour
Earle of Peterborow	Lord Dartmouth
Earle of Craven	Lord Godolphin
Earle of Powis	Lord Dover
Earle of Berkeley	Mr. Chancellor of ye Exchequer
Earle of Morray	Mr. Chancellor of ye Dutchy

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Whereas his Majesty hath thought fit to appoint Commissioners for exercising ye Episcopal jurisdiction within the City and Diocesse of London, His Majesty in Council did this day declare his pleasure that the Ecclesiastical jurisdiction in ye Plantation shall be exercised by ye said Commissioners, and did Order, as it is hereby ordered that the Right Honorable The Lords of the Committee for Trade and Plantations do prepare Instructions for ye several Governours in ye Plantations accordingly.— Col. Docs. N. Y. iii. 388.

REVEREND JACQUES DE LAMBERVILLE TO REVEREND JACQUES DE BRUYAS.

November 4, 1686 arnoniogre.

My Rev. Father, I am alone here since the 29th of August, much grieved particularly for having, through my neglect, allowed two adults to die without baptism, who were altogether disposed to receive it. Instantia quotidianna. I did not expect my brother to have been so long on his journey, nor supposed that he was so necessary there as at his mission linguia tuum quia. I wrote by way of the fort all that I considered prudent to write. The occasion of this (is a) friend whose name is N., who requested me to inform you that he still has the gun of la miette, who is called in India "ganniaton" and that he retains it to restore to him when he'll meet him again; also that he has placed in security what he gave him in exchange to return it to him at their interview. If you know the whereabouts of the said la miette whom the Onondagas took on his way to reside among the Dutch, have the goodness to communicate to him what the friend has instructed me to write.— Col. Docs. N. Y. iii. 488.

.....

REVEREND JACQUES LAMBERVILLE TO MR. ANTOINE LESPINARD.

Sir,

Dumas' return affords me an opportunity to again thank you for the kindness you manifested to do us a service when affairs seemed troubled and desperate. My brother, who was in Canada, reports nothing but what is good, and found the French having no idea nor disposition for war, which creates a hope that God will arrange matters. Had I been obliged to withdraw, it would have afforded me great joy to have seen you. This will be when God pleases. If, however, there be any way in which I can be of service to you, be assured that I shall willingly act in it, as professing to be,

Sir,
Your very humble and obedient servant,
Jacques de Lamberville,
Jesuit.

November 4, 1686.

— Col. Docs. N. Y. iii. 490.

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COMPLAINT AGAINST THE REV. MR. JAMES.

Josiah Hubbart of Easthampton in the County of Suffolke, Esq., being deposed upon his Corporall Oath Saith That upon the Seaventeenth day of October one thousand six hundred Eighty and Six in Easthampton Mr. Thomas James minister of Easthampton aforesaid preached out of that text in the Twenty fourth Chapter of Job the second verse the whole subject of his Sermon was to show the evill and pronounce the curses against those who removed their Neighbours Land Markes and in his application he brought it to the present matter of this Towne as to the Land laid out here lately and continued the pronouncing the Curse against them that acted in it and shewed that there order for it was noe excuse though it were an Edict from the King himself as Supreame nay though it were establisht by a Law yet they could not be excused from the Curse and then he went on and blessed God that this was not our condicon for the Providence of God had so ordered it that our Honorable Governor had made such Restrictions in the order that mens Proprieties could not be meddled withall

Jos. Hobart.

Jurat decimo Octavo die Novemb: Anno Dmni (1686) Sedente Cur.

J. Palmer.

Endorsed — Mr. Hobarts Affidt. 1686.

— Doc. Hist. N. Y. iii. 215.

ORDER OF COUNCIL.

Att a Council held the 18th day of November 1686, present his Excellency the Governour Major Brockholls, Mr. Fflipsen, Mr. Cortland, Mr. Spragg, Major Baxter.

Two depositions being this day read against Mr. Thomas James minister of Easthampton for preaching a certain Seditious Sermon on the Seventeenth day of October last past Its ordered that a warrant bee made out to one of the messengers of this board to repayre forthwith to Easthampton and take into his custody the body of the said Jeames and him keepe So as to have him to answer the premisses before this board this day fortnight.

Its likewise ordered that Mr. Josias Hubbart bee Subpenaed to attend the same day; and that the Clerk of Easthampton bee then likewise here with the bookes of that Townes publick affayres.

A certeyne Lybell being this day read called ye ptest of a committee of Easthampton wherein they contemptuously oppose the orders of the Governour and Councill for the layeing out land in that Town and it appeareing that in a most riotous mutinous and Sedithious manner they the said pretended Committee did publish their Sayd lybell by Beate of Drum and afterwards did affix the same on the publick meeting house of the Sayd Towne It's therefore ordered that Samuell Mullford, Robt. Dayton, Samuell Parsons, Benj. Concklin, Thomas Osborne and John Osborne bee by vertue of a warrant taken into ye custody of a Messenger of this Board to answer ye premisses here this day fortnight.

Another Lybell of the same nature by Thomas Osborne, Stephen Hedges and Mary Perkins being likewise read, Ordered That Stephen Hedges and the husband of Mary Perkins bee likewise taken into custody to answer the same the same day.

Ordered lykewise that Jeremy Concklyn, Dani. Bishop and Nathaneel Bishop bee likewise taken into the Custody of the messenger to answer likewise this day fortnight.

Ordered likewyse that Mr. Hubbard bring up along with him one or more of persons to whom hee layd out ye land by order of this board who are in feare from the threats of the aforemenconed persons and their accomplices.

In the difference between Mr. Prudden minister of Jamaica and his parishioners, It is ordered that they pay to the Sayd Mr. Prudden what is due to him by agreement on reccord in the Towne booke — and that when that's done if the said parishoners have anything to object against their said minister they shall be heard.

— Doc. Hist. N. Y. iii. 216.

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WARRANT TO ARREST THE REV. MR. JAMES.

Thomas Dongan Captayne Generall and Governor of the Province of New York and the territoryes thereto belongeing to Henry Fflkin one of the Messengers of the Council greeting These are in his Majesty's name to command you to take into custody the body of Thomas Jeames late Minister at Easthampton wheresoever hee shall bee found and him safely keepe so as you may have him to answer before mee and the Councill on the first Thursday in December next ensuing unto a certayne Informacon then and there to bee exhibited against him for that hee the Sayd Thomas Jeames on the Seventeenth day of October last past in the sayd Towne of Easthampton did preach a certeyn Seditious Sermon tendeing to the stirring up of Strife and publick disturbance of the peace and quiett of his Majesty's Liege people and Government here hereby lykwyse comandeing and requireing all Sherriffs Constables and other officers as also all other persons of what degree or quality soever to bee aideing and assisteing unto the sayd Henry Fflkin in the execution of the premisses as they will answer the contrary att their peril and have with you at the same time this precept for your doing whereof this shall be your sufficient warrant. Given under my hand and Seale att ffort James this nineteenth day of November in the second yeare of his Majesty's Reigne Annoq Dmne 1686.

Thomas Dongan.

Sheriff's returne

By vertue of this writt I have in my custody
the body of the within named Thomas Jeames

Henry Fflkin.

Endorsed — 1686 Warrant and apprehendding of Jeames.

— Doc. Hist. N. Y. iii. 217.

GOVERNOR DONGAN TO MONSIEUR DE DENONVILLE — INDIAN MISSIONS.

December 1st, 1686.

.....

I desire you to send me word who it was that pretended to have my orders for the Indians to plunder and fight you; that I am altogether as ignorant of any enterprise made by the Indians out of this Government as I am by what you meane by "mihillmiqum." and neither have I acted anything contrary to what I have written, but will stricktly endeavour to immitate the Ammity and friendship between our Masters — I have desired you to send for the deserters, I know not who they are but had rather such Rascalls and Bankrouts as you call them were amongst their own countrymen then this people, and will when you send word who they are, expell, not detain them and use all possible means to prevent your good wishes and hopes that our Merchants may suffer by them —'Tis true I ordered our Indians if they should meet with any of your people or ours on this side of the lake without a passe from you or me that they should bring them to Albany and that as I thought by your own desire expressed in your letter, they being as you have very well remarked very ill people and such as usually tell lyes as well to Christians as Heathens. The Missionary Fathers if they please but to do me justice can give you an account how careful I have been to preserve them. I have ordered our Indians strictly not to exercise any cruelty or insolence against them and have written to the King my Master who hath as much zeal as any prince liveing to propagate the Christian faith and assure him how necessary it is to send hither some Fathers to preach the Gospel to the natives allyed to us and care would be then taken to dissuade them from their drunken debouches though certainly our Rum doth as little hurt as your Brandy and in the opinion of Christians is much more wholesome; however to keep the Indians temperate and sober is a very good and Christian performance but to prohibit them all strong liquors seems a little hard and very turkish — What I wrote concerning what was due to me for my service in France was very true, Monsieur Charuell the Intendant at Nancy adjusted and sent them to Monsieur Leuoy signed by himselfe and me and I gave the copies of them to Monsieur Pagaion liveing in the street of St. Hone.

to putt them into the hands of Monsieur Carillon Chaplaine to the Duchesse of Orleans — but Sir, you need not to trouble yourselfe about itt for I intend to gett it represented out of England and doubt not but the King my Master who is so bountiful a prince will be so just as to pay what became my due by a great deal of fatigue and labour, however I humbly thank you for the ciuill obliging offers you make me and do assure you (I) shall be heartily glad of any occasion to requite them desiring you to believe I earnestly wish and contend for the union (you say) you desire and will contribute all in my power to promote and preserve it which is all the reflection I shall make on your letter being — Sir, assuredly with all due respect, Your most humble and affectionate servant,

T. Dongan.

— Col. Docs. N. Y. iii. 462, 463.

PETICON OF THE REV. MR. HUBBART, [HOBART].

Delivered 9th December 1686. To his Excellency Colonell Thomas Dongan Governor of the Province of New York under his most Excellent Majesty James the Second King etc., and his Honorable Councill now sitting in James ffort in the Citty of New Yorke. The humble peticon of Jeremia Hobart minister of the Towne of Hempst'd on Long Island in the Province aforesaid,

Humbly Sheweth,

That whereas your petitioner hath for almost five years since been lawfully called, and after that legally approved by the then Commander in Chief, Major Anthony Brockolls, to be minister of sayd Hempst'd, yet allthough a full agreement was mutually had, between the towne and myself, as to the house building, and comfortable finishing, and as to annuall Sallary etc., neither is it by the parish performed to my great damage and almost insupportable inconvenience.

My humble request is that your Excellency and Council would be pleased to take cognisance of my afflicted low estate, and apply a remedy comensurat to your Excellency's pleasure and justice.

So shall your petitioner ever pray, etc.

Your most humble and poor petitioner,

Jeremy Hobart.

December ye 9th 1686. Read and ordered that the Inhabitants of Hempsted or some in their behalfes Do appeare this day Sen'at to shew cause why this petition should not bee granted.— Doc. Hist. N. Y. iii. 120.

PETITION OF THE DUTCH CHURCH OF THE CITY OF NEW YORK, FOR A SITE FOR A NEW BUILDING, AND FOR A LOT OF STONE. (IN ENGLISH. A DUTCH NOTE SAYS, "THIS PETITION FOR CERTAIN REASONS, WAS NOT PRESENTED.")

To the Worshipful Mayor, Aldermen and Assistants for the County and City of New York, at present assembled at the City Hall, within this City:

The Humble Petition of the Minister, Elders and Deacons, the Representatives of the Dutch Church in this City, humbly showeth:

That your petitioners are informed of his Excellency's inclination that a church should be built in this City: Therefore your

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Petitioners upon due advice and consultation, are willing to concur with his Excellency's inclination to cause a church to be builded in this City, for their own proper and particular use and worship, with all possible expedition. For the performance thereof there will be necessity for a convenient place and several materials.

Therefore, your Petitioners for the better effectuating of the premises do humbly crave your Worship would be pleased, in

(1) The first place to present them and their successors with a certain vacant piece of ground formerly designed for that purpose, lying within this City, or any other convenient place fit for that purpose.

(2) Secondly, to intercede by (with) his Excellency, the Governor, in our behalf, to give and grant unto your petitioners a parcel of clipt stone that are at the old fortifications of this City, which would be a great help towards the building of said church. And your Petitioners as in duty bound, will ever pray, etc.

Henry Selyns.

Actum, Dec. 12, 1686.

The estimated cost of the church, one hundred and twenty feet long, ninety feet broad, seven feet in the ground and twenty five above the ground, was florins 91,940 [or $36,776.]

DUTCH CHURCH OF NEW YORK.

Directions for Jan de la Montagne, in reference to the Public Service of the Church, and Funerals; likewise in the Service of the Minister, Elders, Church Masters and Deacons. (Lib. A., Mints. ch. New York, Eng. 55–57.)

1686, Dec. 12.

After stating that they approved of his request for the office, they appointed him on the following terms and conditions:

1. This is about the time of ringing the bells, etc.; keeping the seats in order; and the church clean, arranging the elements of

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the Lord's Supper, and "delivering to the deacons what is left over". He was keeper of the Baptismal books. "He shall restrain with all his might any talking in the Lord's House, and any disorders, whether done by children or negroes" during service. "And further to do whatever is required for the public and social service, and what shall be conscientiously deemed to be for the advantage of the Lord's House and the ministrations there."

II. "He shall, upon the order of the Elders, every quarter, collect the moneys appropriated to the public service; address the members and other contributors with all courtesy and gentleness; hand over the moneys received without any delay to the Elders, and on each occasion give to them a strict account of the same".

III. He is to give notice of meetings, to the Consistory, to the congregation; and attend them to be ready for any service.

IV. "The graves which are made in the Church or Churchyard he shall dig sufficiently deep to be secure from dogs, and satisfy the friends of the deceased. At funerals, he shall ring the bell seasonably to the satisfaction of those interested; except that when it is the time of private catechizing, he shall use his discretion, and ring somewhat earlier or later, so as not for the pleasure of the dead to do hindrance to the living, who are fed with the bread of life".

V. He must behave well and with general propriety, etc.

(1) He was to receive five per cent for all this, together with a beaver — from the Elders.

(2) He shall receive from the Church-Masters a yearly salary of one hundred guilders.

(3) From the Deacons, two hundred and fifty guilders.

(4) The fees for grave digging.

(5) The fees at weddings.

Dec. 12, 1686.

Jan De La Montagne (probably the same person who was the Schoolmaster in 1652) was appointed to be present at the public catechising, and at the private catechising held every fortnight on Wednesday afternoon.— Dunshee, 35.

PETITION OF THE REV. MR. EBURNE.

To his Excellency Thomas Dongan Captain Generall Governor etc., of the Province of New York, etc., and the Honorable Councill etc.

The petition of Samuell Eburne of Brookhaven Clerk.

Humbly Sheweth:—

That on the twentieth day of September 1685 your petitioner was entertained by the Inhabitants of Brookhaven aforesayd to bee their minister in consideration whereof they covenanted with him to pay and satisfy him for the same the sume of sixty pounds per annum soe long as hee should continue to preach amongst them — and that in pursuance of the sayd agreement hee did on his part Exercise the office of a minister amongst them for and during the space of one whole yeare from and after the sayd twentieth day of September and that the sayd Inhabitants of Brookhaven on theyre parts have not satisfyed and payd unto your Petitioner the sayd summe of sixty pounds nor any penny thereof according to the tenor and effect of the sayd agreement. Therefor

May it please your Excellency and this Honorable board so farr to take the premisses into your consideration as that the sayd Inhabitants of Brookhaven may bee obliged to pay and satisfy unto your petitioner his sayd debt of sixty pounds and observe and performe on their parts the sayd agreement your petitioner on his being thereto ready and willing and hee as in duty bound shall ever pray etc.

Samuel Eburne.

December the 13th, 1686.

This petition Read and ordered that if the within named inhabitants of Brookhaven do not forthwith pay unto the petitioner the within mentioned sume of sixty pounds that then and in such case they bee and appeare in their behalfs before this board on the first Thursday in February next Ensueing to shew cause if any they have to the contrary.— Doc. Hist. N. Y. iii. 218, 219.

EVERT PIETERSEN, OLD. ABRAM DE LA NOY TO ACT AS CLERK.

Dec. 16, 1686.

In consequence of the advanced age of Evert Pietersen, Abram De La Noy was appointed to act as Clerk, Chorister and Visitor of the Sick (offices, as well as that of Catechist, always included in the duties of the Schoolmaster previous to the Revolutionary War).

Mr. De La Noy asked for the fees for recording baptisms, but Consistory resolved that the yearly allowance of fifty gulden for baptismal fees shall be made until the death of Mr. Evert Pietersen, but when he dies the fees for recording baptisms shall be paid to petitioner.— Dunshee, 35, 36.

[FINES OF QUAKERS FOR NOT TRAINING.]

An Account of what hath been taken from our ffriends in New York Government since the arrivall of Governour Dongan and upon what account, viz.

	[1686.] £		
Taken from Samuel Hoit by John Farrington, one sheep for not training the 18th of the 10th mo. 1686	0	10	00
Taken the same day by John Farrington from Daniel Patrick for not training one broad Ax	0	6	00
Taken from Daniel Patrick for not training by John Farrington Say Harrison for the 7th day of ye 5th Mo. 1687 one saddle vallued at	1	00	00

	£		
Taken from John Bowne for his son Samuel not training two sheep by John Harrisson the 3rd of the 7th mo. 1687, worth	1	00	00
Taken away the same day by the same man from Samuel Hoit for not training two sheep	1	00	00
Taken away by John Farrington from Hugh Copperthwaite the 16th of the 10th mo. for one day not training two good Ewes his demand being ten shillings	1	00	00
Taken away from Hugh Copperthwaite the 2nd day of the 7th mo. 1687 by John Harrisson for three dayes not training one fatt Cow	4	00	00
Taken away from Henry Willis the 15th of the 1st mo. 1687 by Richard Wintherne Constable and Richard Gilderse Collector for not paying towards the Building the Priests Dwelling house at Hempstead their demand being one pound fourteen shillings, one Cow valued at	4	10	00
Taken away from Henry Willis the 30th of the 10th mo. 1687 by Samuel Emery Constable and Francis Cleple Collector for the Priests Waidgees of Hempstead eight sheep sould for four pounds fourteen shillings, their demand being two pounds seventeen shillings	4	14	00
Taken from Edward Titus the 15th day of the 1st mo. 1686/7 for Refusing to pay towards the building of the Priests house of Hempstead one cow by Richard Wintherne Constable and Richard Gilderse Collector their Demand being one pound fifteen shillings.			
Taken from ditto for not paying the Priests Waidges of Hempstead by Samuel Emery Constable and Francis Claple Collector four young Cattle allmost a year Old their Demand being one pound eight shillings.			
Taken from Henry Clifton of Flushing the 30th of the 1st mo. 1687 by John Harrisson for not training one Hatt cost	0	18	00
Taken from Jasper Smith the 18th day of the 10th mo. 1686 by John Farrington for not training, one two year old heffer valued at	1	10	00
Taken from James Clements by John Farrington the 24th of the 10th mo. 1686 for not training two sheep valued att	0	16	00
Also in the year 1687 taken by John Lawrence Capt. sixteen shillings in money for not training from ditto	0	16	00
Taken from Harmanus King of Flushing by John Farrington some time in the 10th mo. 1686 for not training one hyde vallued at	0	15	00
Taken from ditto in the year 1687 by John Harrisson for not training one swine valued	0	15	00
Taken from Elias and John Burling of Hempstead on Long Island by Richard Wintherne Constable and Richard Gilderse Collector for not paying eight shillings Demanded towards Building the Priest of Hempsteads house one iron pott one pewter dish and a Bason worth one pound, taken the 15th of the 4th mo. 1687	1	00	00
Taken from ditto by the same persons for three days not training the 16th of the 4th mo. 1687 one Cow	3	00	00

New York.

Taken the 24th of the 10th mo. 1686 from Phillip Richards for not training by John Cavileir thirteen yards of fflannen two shillings per yard.	1	06	00
Taken from Thomas Phillips much about the same time by John Cavileir marshall and John Pattee Constable fourteen and a half yards of fine Draught Stuff at four shillings per yard by virtue of a warrant from Nicholas Bayard Collonel for fine of thirteen shillings six pence for not goeing in Armes	2	18	00
Taken from Francis Richardson the 3d of the 7th mo. 1687 by John Cavileir for not training eleven and three fourth yards of Stuff at four shillings six pence per yard	2	12	10
Taken from Albartus Brandt by John Cavileir by order of the melitia the 5th of the 8th mo. 1687 for refuseing to Goe up in Armes to Albany one ps. of Holland Linnen qt. forty eight yards at four shillings six pence per yard £10.16 Two ps. striped do qt. seventy ells 4.17.4	15	13	04

1687

Taken away from John Weigh in the year 1687 in the nineteenth third month by Jonathan Hazard Tho. Pettet Benjamin Sivorns a Lanthorne a pewter Bason and a half bushell Cost..... £ 0 10 06

For not appearing in Armes one day in the foott Company; and for the troop they demand three pounds.— Doc. Hist. N. Y. iii. 608, 609.

GOVERNOR DONGAN TO THE LORD PRESIDENT.

.....

And now, My Lord, the charges will be a great deal more, for we must build forts in ye country upon ye great Lake, as ye French doe, otherwise we loose ye country, the Bever trade and our Indians, and also there must be Missionaries sent amongst them, the French priest desired of me leave for there Missionaries to goe and live amongst them again, by which I fynde they make religion a stalking horse to there pretence, when I denyed him in a great heat he told me his Master ye French King had sent over eight hundred thousand livres to prosecute this Warr, half of which he said had it been but given to bribe those Indians, they might have been all gained upon to come over to there side, So I believe they will leave no stone unturned to get them. There are also officers that belong to ye government who must be paid.— Col. Docs. N. Y. iii. 511.

.....

Albany ye 19th Feb. 1688/7. [1687]

DEATH OF MRS. PETER STUYVESANT.

Her Will in Reference to Stuyvesant's Chapel at the Bouwerie.

Peter Stuyvesant died February 1672, at his Bouwerie. He was buried in the vault under the Chapel. His widow, Judith Stuyvesant died in 1687. By will, she left this Chapel to the Dutch Church of New York, to dispose of as they saw fit, provided the vault was preserved.

The extract from her will, on this subject, is as follows:

.....I doe further bequeath to my said Cousen, Nicholas Bayard, and to his wife and child or children (if desired), a bureing place In the Tomb or Vaught of my last deceased husband In the Chappell or Church att my Bouwerie: And in case it should happen that my said Church or Chappell did come to decay, or for another reason be demolished, I doe hereby declare and publish it, to bee my Last will and Testament, that of the materialls and Rubbage of said Chappell bee made a building sufficient ffor a cover upon the Vaught..... And I doe by these presents further, by forme of a Legasie give and grante to the Reformed nether Dutch Church or Congregation of the Citty of New York My Testracies Church or Chappell Scituated On my bowry or farmes, Together with all the revenues, proffitts and immunityes, As also with all the Incumbrances to the said Chappell belonging Or appertaining. To have and to hold the said Chappell and appurtenance after the time of my decease Untò the Overseers of the said Congregation, to the use aforesayd for ever, with further power, iff they see cause to demolish or displace the same, and to employ the Materialls thereof to such uses as they shall think fitt and expedient, Provided that in such case of the said materialls bee made and built all and whatsoever In the enclosed Testament is expressed and required, for the preservation of the tombe or vaught which was built by my deceased husband in the said Church.....

This Chapel does not seem to have been used for Dutch Church services after 1672, or at least after 1687. In 1799 the Episcopal Church of St. Marks was founded on this same spot.

CLASSIS OF AMSTERDAM.

Acts of the Deputies. Kingston, 1687, March 27th.

(A letter from) Kingston in New Netherland, by Rev. John Weeksteen, August 23, 1686.

He requests the Acta in reference to the approval of his call, signed by his Excellency, Governor Andros, and which are now in the hands of this Classis; inasmuch as no copy thereof is to be found, (with his church.)

New Netherland. Letter from Rev. Rudolphus Varick, September 9, 1686.

Sailing the last of March from Amsterdam, he arrived safely in New York in the beginning of July. He had been invited to settle at New Albany; but found it better to bind himself to the people of Long Island, with a good salary, and free firewood, and in a new house. At the same time he had agreed, upon the departure of Rev. Tesschenmaker from Staten Island to Schonehsteil (Schenectady) to administer the Holy Supper on that Island, four times per annum.

A certain Quaker, Jacob Telner, had taken in some people on Long Island, but he seemed to be almost through; and they were singularly ..... the English minister with whom he hoped to associate.

New York. Letter from Rev. Selyns, Sept. 20, 1686.

He rejoices in the satisfaction the Classis takes in his labors. He mentions the arrival of Rev. Varick. He shows himself rejoiced also in the fact that, over and above the stipulated terms, he had given to him eleven hundred guilders for his transportation in divers kinds ....., and the house had been enlarged and improved.

1687

Of Tesschenmaker, as above.

That Rev. Godfridus Dellius had taken leave of New Albany; and that until his (proposed) departure, he was staying at New York, where his children and his wife had fallen into a serious illness: that he had indeed good reasons to stay with the church; and that a schuyt (boat?) from Antwerp did harm to the church.

He himself, (Selyns), and the church at New York, Bergen, and N(ew Harlem?) were still in good condition.

He maintained church discipline, and had established catechization for married persons, who thus prepared themselves for confession.

Many French refugees were filling up the churches there, (in America.)

Rev. Peter Daille, at New York, Rev. Lambertus van der Bosch, on Staten Island; and at Boston, Rev. Morpo, were ministers of that nationality.

Having been made a widower seven months ago, he had now hopes of a good marriage. xxi. 301.

Letters from Rev. Varick.

1687, April 1st.

A letter from Rev. Rudolphus Varick was handed in to Classis, and was placed in the hands of the Deputies ad res Exteras, to make extracts therefrom. The first (or next?) regular Classis shall be held May 5th, 1687, and Rev. Lucas van Noord shall preside. viii. 9.

PETITION OF THE FRENCH PROTESTANTS OF NEW YORK.

(Translated from the French.)

To Mylord,

My lord Dongan, Governor for the King, in the Countries of America.

The French Protestants humbly supplicate and represent, that they are infinitely obliged to the King for having so much goodness for them, and for consenting, as you have taken the trouble

to testify, that those who will repair to this Province should enjoy some special advantages. Therefore the Petitioners hope from his Majesty's Clemency that he will not refuse them the favour they ask with all possible respect — that is, that Merchants, Masters of Vessels, and others who will settle in this Country, may have the privilege of trading, going and coming in and to all places in America, Islands and Mainlands, that are under the Kings dominion, without the Governors of said Countries giving them any trouble, disturbing their Commerce and treating them otherwise than as his Majesty's Natural Subjects; inasmuch as the Petitioners swear inviolable obedience to the King, acknowledging him for their Sovereign Lord, Protector and Benefactor, to whom they will take an Oath of Fidelity, which they shall observe to the last breath of their lives.

The Petitioners, My Lord, apply to your Lordship as to a Channel through which the King's favours flow to them; beseeching you to be pleased to write to his Majesty that he may have the Charity to order said Governors of the places subject to him, duly to receive the Petitioners who shall have your passports, and to act towards them as towards His Majesty's Subjects which is necessary in order that the Petitioners may subsist in this Province. That will encourage them to establish themselves there, and to attract others who eventually will greatly enhance and augment these countries. What will afford you My Lord satisfaction the Petitioners shall accomplish with all their power, being your Excellency's

Most humble, most obedient, most faithful
and obliged Servants
Jean Bouteillier, for all.— Col. Docs. iii. 419.

Endorsed, New York $168\frac{6}{7}$
Petition of the ffrench Protestants
to be permitted to settle there.
Received from Mr. Spragg 9 May 1687
Read 18 May '87. [See July 19, 1687.]

GOVERNOR DONGAN TO THE REVEREND FATHER DE LAMBERVILLE.

May 20th, 1687.

Reverend Father:

I have received yours of the tenth courrant from the Onnondages and am heartily glad that you are in good health and as much as lyes in me you may be assured that I will do all my endeavours to protect you from the danger you apprehend from those people and all those others of your fraternity that continue in doing good service.

I am sorry that our Indians are soe troublesome to the Indians of Cannida but I am informed from Christians that it is the custom of those people, that what countrey they conquer belongs to them as their own, yet I lay no stress on that, but I am still in doubt whither that land where the Indians goes to warr belongs to our King or to the King of France, but in all probability if I be truly informed it must depend on the King of England territories, it lying west and by south of this place and your countryes lye to the northward of us but that is no material reason for the Indians to disturbe the people of Canada and I will use my endeavour that they shall disturb them no more but leave the decission of that to my Master at home as I leave all other things which relates to any difference between us and the people of Canada and I am sure that Monsieur de Noville will do the same.

I have not spoke to the Indians as yet, your messenger being in hast, cannot give an account what they can say for themselves but to continue a right understanding between the government of Canada and this if any of the Indians will doe any thing to disturbe the King of France's subjects, let the Governour send to me and I will doe all the justice that is possible for me to do and if he will do the same it will be a meane to keep those people in, and to see both Governments in a good correspondence one with the other. But I hear they pretend that they are afraid of the French, but I hope that Monsieur de Nonville will well weigh the business before he inuades any of the King of England's subjects — I have no time to write to him at present but assure him of my humble service and that I will write to him before I goe, Haveing no other business here in sending for the Indians but to check them for offering to disturbe the people of Canada.

Reverend Father,

I am your humble servant,

(signed) Tho. Dongan.

I pray you to pray to God for me.

Col. Docs. N. Y. iii. 464.

GOVERNOR DONGAN TO MONSIEUR DE DENONVILLE.

June 20, 1687.

.....

I am informed by some of our Indians that your Excellency was pleased to desire them to meet you at Cadaragüe; I could hardly believe it till I had a letter from Father Lamberville, wherein he informs me that it is true. I am informed of your Fathers endeavours dayly to carry away our Indians to Canada as you have already done a great many, you must pardon me if I tell you that that is not the right way to keep fair correspondence. I have also been informed that they are told I have given to Indians orders to rob the French wherever they could meet them, that is as false as tis true that God is in heaven, what I have done was by your own desire in complyance wherewith I ordered, both, the Indians and the people of Albany that if they found any French or English on this side of the great lake, without either your passe or mine, they should seize them and bring them to Albany: I am now sorry that I did it since it is not agreeable to you and has as I am informed hindered the coming of a great many beauers

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to this place — I shall therefore recall those orders. I am daily expecting Religious men from England which I intend to put amongst those five nations. I desire you would order Monsieur de Lamberville that soe long as he stays amongst those people he would meddle only with the affairs belonging to his function and that those of our Indians that are turned Catholiques and live in Canada may content themselves with their being alone without endeavoring to debauch others after them, if they do and I catch any of them I shall handle them very severely.

. . . . . .

I am, Sir:
Your most humble servant
(signed) Tho. Dongan.

Sir I send you some Oranges hearing they are a rarity in your parts and would send more, but the bearer wants conveniency of Carriage.— Col. Docs. N. Y. iii. 465.

Remarks of Governor Denonville of Canada, on Letter of Governor Dongan of New York, concerning Central New York, and the Missionaries there.

1687–June–August.

Copy of a Letter from Mr. Dongan to the Marquis de Denonville of the 11th of June, 1687.

Sir,

The enclosed came to my hands last night from England with orders to have it proclaimed which has accordingly been done; what is there agreed upon I will observe to the least title, and I doubt not but your Excellency will do the same, and I hope, be so kinde as not desire or seek any correspondence with our Indians of this side of the Great Lake; if they do amisse to any of your Government, and you make it known to me, you shall have all justice done: and if any of your people disturbe us I will have the same recourse to you for satisfaction.

The Marquis de Denonville's Answer by paragraphs to M. Dongan's letter of the 22nd of August, 1687.

Sir,

Nothing will be observed on my part more strictly than all the articles contained in the Treaty of Neutrality concluded between our masters, a copy of which I send you as I received it from the King, similar to that you sent me in Latin. If you observe it as I do, we shall all have a good understanding; but you do not take the proper way to effect it by your pretensions against the King's rights, which form the whole subject in dispute between us, respecting the limits; as you agreed with me that we should refer the decision thereon to our masters. You are wrong, Sir, to hold as indisputable that the Iroquois savages, whom you call your Indians, are your's. You must, Sir, leave things in the state you found them

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on arriving at your Government, and make no innovation. You know we have been more than twenty years in possession of the Five Iroquois Nations by various circumstances, and especially by that of the Missionaries whom the King first sent thither, and who have always remained there despite the persecutions experienced at the hands of those Heathen, and through the instigation of your heretic merchants, and particularly of the Trader named Robert Sendre.

. . . . . .

I am informed by some of our Indians that your Excellency was pleased to desire them to meet you at Cataraque. I could hardly believe it till I had a letter from the most distant Lambervilles who inform me that it is true.

. . . . . .

Since you have been informed that I wished to see the Iroquois at Cataracouy, to arrange with them the causes of discontent I had, on account of their violence and misbehaviour, this is telling me that it is you who prevented them coming to give me an explanation of their violence. Therefore, Sir, I have no reason to doubt but you would wish to induce me to proclaim war against them. The Rev. Fathers Lamberville were justified in advising you that I had called the said Iroquois to Catarocouy, as I instructed them to warn the Five Nations to come there. Had you loved peace and union you would have sent thither some one on your behalf to contribute to the general peace between the nations.

I am also informed of your Fathers' endeavors dayly to carry away our Indians to Canada as they have already done a great many. You must pardon me if I tell you that that is not the right way to keepe fair correspondence.

If you had been better informed of the zeal of the King for the increase of the Christian and Catholic Faith, you would have been aware of the great number of Jesuit Missionaries who have labored for more than eighty (sixty? 1607 or 1627?) years with infinite pains for the conversion of

the poor savages of this country. I am astonished that you are ignorant of the number of martyrs who have spilt their blood and sacrificed their lives for the faith of Jesus Christ. I am further astonished that you should be ignorant that before Manate (Manhatten) belonged to the King your Master — being in possession of the heretic Dutch as you are aware — our Missionaries, persecuted and martyred, found there an asylum and protection. Is it possible now, when the said country has the happiness to be under the dominion of a great King, the protector and defender of the truth of the Gospel, (James II) that you, Sir, who represent his sacred person and profess his Holy Religion should find it strange, and be scandalized that our Missionaries labor so usefully as they do for the general conversion of these poor Heathen people. You did not reflect, Sir, when you complained of it. But I have much greater cause to find it strange, that people should have come last year into our missions with presents from you, to debauch and dissuade our Christians from continuing in the exercise of the Holy Religion, which they profess with so much edification. Pardon me if I say that this is not a right way to preserve good correspondence.

.....

I am daily expecting Religious men from England which I intend to put amongst those Five Nations. I desire you would order Monsr. de Lamberville that so long as he stayes amongst those people he would meddle only with the affairs belonging to his function, and that those of our Indians that are Catholics in Canada may content them-

.....

I should think, Sir, that you ought to have awaited the decision of the differences between our Masters relative to the boundaries, before dreaming of introducing religious men among the Five Nations; your charity, Sir, for the conversion of these people would have been more useful to them, and more honorable to you, had

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selves with their being alone without endeavoring to debauch others after them. If they do, and I can catch any of them, I shall handle them very severely.

you commenced by lending your protection to the Missionaries they had for the advancement of religion, instead of taking pains to drive them from their missions and prevent them converting the heathen. You cannot deny, Sir, that should our Missionaries leave, these poor infidels will be a long time without instruction, if they must await the arrival of your religious men, and until these have learned the language. Regarding your desire that our Missionaries content themselves with what Christian Savages they have in Canada, you little understand, Sir, their zeal. I assure you there is not one who would not willingly be burnt alive, were he assured that he could attract by his martyrdom all the Indians to the Christian and Catholic faith. Can you censure them for this charity, and can you accuse them of debauching people when they seek only their salvation and God's glory?

I should wish, Sir, with all my heart to be able to serve you and to visit you; but the distance between us is too great. I have much respect for all the people of quality of your nation and especially such as have served in the armies.

I should wish you would desire to be on such good terms as that we could visit each other. I would willingly repair to the confines of your government, which are very close to Orange. [Albany.] Therefore you would not have much of a journey to make.

I thank you, Sir, for your oranges. It was a great pity that they should have been all rotten. I am, Sir,

Your very humble and very obedient servant,

(Signed) The M. de Denonville.

— Col. Docs. N. Y. iii. 469–472.

Acts of the Classis of Amsterdam.

Letters from Rev. Varick.

1687, June 9th.

The extracts, from the letter of Rev. Varick which had been given into the hands of Deputies ad res extrandas (?) are (not?) yet exhibited. viii. 17.

Order to Governor Dongan Concerning French Protestants. [See May 9, 1687.]

After our very hearty commendations; His Majesty having been made acquainted with the Petition of Divers French Protestants transmitted by you, humbly praying that being come with their families to settle at New York, liberty may be granted unto them to trade to his Majesty's Plantations in such manner as His Majesty's natural born subjects; And his Majesty being graciously inclined to give all due encouragement to such French Protestants as are settled or shall become Inhabitants of New York, Wee have received His Majesty's Commands to signify His Royal Pleasure unto you That you give unto them all fitting encouragement soe far forth as may bee consistent with His Majesty's service in those parts. And that you doe forthwith transmit unto us (and so from time to time) the names of such French Protestants as desire to settle or continue in that Province, to the end that Letters of Denization may pass under ye great seal of England, whereby they may become qualified to trade to His Majesty's Plantations according to their request and the several acts of Trade and Navigation in that behalf. And soe wee bid you heartily farewell. From the Council Chamber at White Hall the 19th of July 1687.

Your very loving friends,

Jeffreys C. Sunderland P.
Arundell C. P. S. Craven.— Col. Docs.

1687, AUG. 12–21, SYNOD OF NORTH HOLLAND, AT HAARLEM.

Article 54.

Kingstowne, in New Netherland, by Rev. John Weeksteen

August 23, 1686.

He requests the act of approval of his call, signed by Governor Andros (1680), which was in the keeping of this Classis, inasmuch as no copy was to be found there, (in America).

New Netherland, from Rev. Rudolphus Varik,

September 9, 1686, (1685?)

Having sailed from Amsterdam the latter part of March, he arrived safely in New York in the early part of July. He had been invited to New Albany, but found it better to bind himself to the people of Long Island, at a salary of nine hundred guilders, free fire wood, and a new dwelling. At the same time, upon the departure of Rev. Teschenmaker from Staten Island to Schenectady, he agreed to administer the Lord's Supper on the said Island four times per annum.

A certain Quaker called Jacob Telmer, (Tellenaer), had won over some people on Long Island, but he seemed to be nearly through. There were, singularly enough, no other sectaries; only there were several English preachers, with whom he hoped to have intercourse.

New York — from Rev. Selyns,

September 20, 1686 (1685?)

He rejoices in the pleasure the Classis takes in his work. He mentions the arrival of Rev. Varick, and shows that he is much pleased therewith; that he also receives beyond what was stipulated, namely, one hundred guilders for his passage, and is encouraged; his house is also improved and enlarged.

Of the Rev. Teschmaker — as above.

That Rev. Godfrey Dellius has taken leave of New Albany, and had stayed at New York since he left there, where his child had died, and his wife had become seriously ill. He himself was well, and his churches at New York, Bergen, and New Haarlem were also in good condition. He maintained church discipline; and had established a Catechism Class for married persons, who are preparing for confession.

Many French refugees augment the churches there (in America). Rev. Peter Daille, at New York, Rev. Lambertus van den Bosch, on Staten Island, Rev. Mageto, (Morpo?) at Boston, were the preachers of that nationality.

MONSIEUR DE DENONVILLE TO GOVERNOR DONGAN.

August 21, 1687.

.....

When you arrived in your present government, did you not find, Sir, in the whole of the five Iroquois villages, all our Missionaries sent by the King, almost the entire of whom the heretic merchants have caused to be expelled even in your time, which is not honorable to your government. It is only three years since the greater number were forced to leave; the fathers, Lamberville alone bore up against the insults and ill treatment they received through the solicitations of your traders. Is it not true, Sir, that you panted only to induce them to abandon their mission? You recollect, Sir, that you took the trouble to send under a guise of duty, so late as last year, to solicit them by urgent discourses to retire under the pretext that I wished to declare war against the village of the Onnontagues. What certainty had you of it, Sir, if it were not the charge and prohibition you had given them, not to send the prisoners I demanded of them and they surrendered to me? You foresaw the war I would make, by that which you were desirous of waging against me through them, and which you have waged against me through the Senecas. In this way, Sir, it is very easy to foresee events.

I admire, Sir, the passage of your last letter of the 11th of June of this year in which you state that the King of England your Master has juster title than the King to the posts we occupy, and the foundation of your reasoning is that they are situate to the South of you, just on the border of one portion of your territory (domination). In refutation of your sorry reasonings, Sir, it is only necessary to tell you that you are very badly acquainted with the Map of the country and know still worse the points of the compass where those Posts are relative to the situation of Menade (New York). It is only necessary to ask you again what length of time we occupy those Posts and who discovered them — You or we? Again, who is in possession of them? After that, read the 5th Article of the treaty of Neutrality and you will see if you were justified in giving orders to establish your trade by force of arms at Missilimaquina. As I send

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you a copy of your letter with the answer to each Article, I need not repeat here what is embraced in that answer.

. . . . . .

Rely on me Sir. Let us attache ourselves closely to the execution of our Masters' intentions; let us seek after their example to promote the Religion and serve it; let us live in good understanding according to their desires. I repeat and protest, Sir, it remains only with you; but do not imagine that I am a man to suffer others to play me tricks.

I send you back Antoine Lespinard, bearer of your passport and letter. I shall await, Sir, your final resolution as to the restitution of your prisoners whom I wish much to give up to you, on condition that you execute the treaty of Neutrality in all its extent and that you furnish me with proper guarantees therefor.

Sir, your very humble and obedient servant

The (M.) de Denonville.

— Col. Docs. N. Y. iii. 467, 468.

GOVERNOR DONGAN OF NEW YORK TO GOVERNOR DENONVILLE, OF CANADA.

Abstract

Dongan acknowledges the reception of Denonville's letter of August 21, 1687. It then tediously discusses the relative claims of France and England to Central New York:— "and for your pretences of sixty years possession (1627-1687), 'tis impossible; for they and the Indians who wear pipes through their noses, traded with Albany long before the French settled at Montreall"

. . . . . .

You say also in your letter, that the King of England, has no right to the Five Nations on this side of the Lake, I would willingly know, if so, whose subjects they are in your opinion.— You tell me of your having had Missionaries among them; itt is a very charitable act, but I suppose and am very well assured, that giues no just right or title to the Government of the Country — Father Bryare writes to a Gent: there, that the King of China, never goes anywhere without two Jesuits with him: I wonder why you make not the like pretence to that Kingdome; you also say you had many Missionaries among them att my comeing to this government; in that you have been misinformed, for I never heard of any but the two Lambervilles who were att Onnondages, and were protected by me from the Insolencys of Indians, as they desired of me, and as by their letters in which they give me thanks, appears; but when they understood your intentions, they thought fit to go without taking leave; butt their sending there was, as I afterwards found, for some other end than propagating the Christian Religion, as was apparent by some letters of theirs directed to Canada, which happened to come to my hands.

Now you have mist of your unjust pretentions:— You are willing to refer all things to our Masters; I will endeavor to protect his Majesties subjects here, from your unjust invasions, until I hear from the King, my Master, (James II.), who is the greatest and most glorious Monarch that ever set on a Throne, and would do as much to propagate the Christian faith as any prince that lives, and is as tender of wronging the subjects of any potentate whatever, as he is of suffering his owne to be injured.

Itt is very true that I have eat a great deale of the bread of France, and have, in requittall, complyed with my obligations in doing what I ought, and would prefer the service of the French King, before any, except my owne; and have a great deal of respect for all the people of quality of your nation; which engages me to advise Monsr. Denonville to send home all the Christians and Indians prisoners, the King of England's subjects, you unjustly do deteine; this I thought fitt to answer to your reflecting and provoking letter.

A true coppy.

Classis of Amsterdam.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to Rev. Zeleins, (Henry Selyns), Nov. 13, 1687. xxvii. 196.

Reverend and Much Beloved Sir and Brother in Christ:—

Yours, dated September 20th, 1686, was as pleasant to us in its reception as yourself could have been. We shall never cease to maintain our ecclesiastical correspondence with you and the other pastors whom you mention in the Indies of New Netherland; neither will we in any wise doubt your determination to build up and advance the kingdom of Jesus, and to edify his Church. In reference to these things we wish you God's rich and gracious blessing. We also remain thankful for the honor and respect which you have for our Classical Assembly. We hold ourselves under obligations ever to meet you with courtesy, and likewise to hold you in respect, as well as all other pastors which edify (the flock.) It has also been very pleasant to us to learn from your letter, that Rev. Varick arrived in good health, and that you are pleased with him; also that he himself and the church of Long Island are mutually satisfied. May the Lord enable you to continue in the unity of the Spirit and in the bond of peace.

We are also rejoiced that Rev. Tesschenmaker has accepted the call extended to him by the church of Schenectady; also that Rev. Dellius has resolved to be a light-bearer, both in doctrine and life, to the church of New Albany, in warning his church against the Papacy and its abominations.

We are thankful and continue so for the communication which you have been pleased to make respecting Pennsylvania; that there is there a French pastor, with a church: also concerning the good results which are accomplished by your colleague, Rev. Peter Daillè; that Rev. Laurentius Van der Bosch has been ac-

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cepted as pastor on Long (Staten?) Island, for the French people there, and that Rev. Moyro (?) instructs and comforts the French refugees in Boston; also in reference to what the English church has been subjected to, by the change of pastors. May God Almighty preserve his church, and keep us all in the purity of the doctrine of the Holy Gospel. May he give again into your bosom a good and God-fearing wife, in place of her who has deceased, one with whom you may live in peace, love, edification and mutual satisfaction.

Since your departure there have been many changes here, even as the world is a constant scene of change. Of these you have doubtless been previously and specially informed. Mr. Wittichius, of Leyden, has recently died in the Lord. Enough for this time, on account of other and similar duties. May Jehovah be with you and all of us. Be heartily greeted nomine omnium.

Your obedient servant and brother in Christ,

J. Ojers, Dep. Cl. p.t. Scriba.

Amsterdam,
Nov. 13, 1687.

Classis of Amsterdam to Rev. Rudolphus Varig (Varick) on Long Island, Nov. 13, 1687. xxvii. 197.

Sir, and Most Worthy Brother in Christ:—

We learned with joy, from your letter, dated September 9, 1686, that you, together with your dearest and your children, had arrived in New Netherland in health and safety; that with great earnestness you have taken charge of the service of the Holy Gospel in the church of Long Island; and that you have been received with great good will by that church and to your own entire satisfaction. All this affords us special pleasure, and we are sure you will do much to profit and edify that people. To this end, may the Lord give you his richly-gracious blessing. We also must praise your determination to maintain, in those far distant regions of the West Indies, friendship and fraternity

with the English ministers there; and that you have also promised certain on Long Island, to be at their service four times a year, to administer the Holy Supper for them. May Jehovah, the triune and faithful God, grant his blessing upon you and your family, and may your labor, service and gifts be spent to the honor of his Name, and the extension of the Kingdom of Jesus, even among the heathen. In closing, receive a hearty greeting from me, who write, nomine omnium.

Sir and Most Worthy Fellow-laborer,

Your obedient servant and brother,

Joannes Ojers,

Amsterdam, Depp. Cl. p.t. Scriba.
Nov. 13, 1687.

Call for a Day of Thanksgiving, Fasting and Prayer, for the Dutch Church in New York.

The Consistory, finding on the one hand, that it has pleased Almighty God, according to his boundless mercy, to bless this state and city with general health, abundant produce of the earth, commerce by sea, with increasing trade and business; and observing on the other hand, because of our extreme ingratitude, the increase of our sins, and our decline in piety, that God's wrath has begun to kindle, and will without doubt burn hotter unless there be a speedy decrease of our transgressions:

Has therefore resolved to proclaim to this congregation a day of special thanksgiving, fasting and prayer, namely, eight days from the coming Sunday, being January 8, (1688), to praise and thank God the Lord, with an earnest and upright heart, for his undeserved grace and benefits, so mercifully shown to this state in general, and to this city and church in particular, at various times and on sundry occasions: and further to entreat his Divine Majesty with holy humility, that his threatened wrath may be turned into grace; that his blessings may increase and not be driven away by our sins: and that all of us together, both

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old and young, may lay aside all pomp and pride, cursing and swearing, drunkenness and reveling, wantonness and deeds of unrighteousness, as well as more heinous sins, which are too common already and are still increasing:

And especially that it would please God the Lord to endow his Royal Majesty of Great Britain, (James II) and all the rulers of this land, of this city and of this church, with the spirit of wisdom, courage, uprightness and piety, and to bring their Honors, with their subjects and members, to heartfelt abasement and conversion, and to show evidences of piety, so that the already kindled fire and heat of his threatened wrath, may be quenched betimes, and new blessings be obtained with the New Year.

Wherefore the members of the congregation are requested to conduct themselves on the day named in such a way as shall tend to the extolling the Most High, and the abasing of ourselves, and the amending our lives, and the preservation and prosperity of our entire land, our city and church.

Actum in New York, in our Church Assembly, December 30, 1687.

In the name and authority of the Consistory,

Henry Selyns
William Beeckman
Peter de la Noy.

NEED OF A NEW CHURCH-BUILDING IN NEW YORK.

The Consistory's Resolution for the Building of a Dutch Church.

The Consistory of this Dutch Reformed Church in the city of New York, having considered the great decay of their church building, which there is no hope of repairing, have, for these and other reasons, with the knowledge and consent of many of the principal members, judged it necessary to inquire after the proper means of building a new church, wherein divine service and its appurtenances for this particular congregation, may be suitably performed.

And since such a building cannot be erected without great costs, the said Consistory have thought proper and resolved, that some qualified persons of their own number should repair to the residences of the respective members of this congregation, and the well disposed hearers in the same, and inquire what each is willing to contribute for such a necessary and God-pleasing work; and whatever is promised by any one of them for this purpose, shall be due and payable in three installments, one third on the first of july next, (1688), one third on the first of July following, (1689), and one third on the first of July, 1690.

Done in our Church Assembly, December 30, 1687.

Signed by,

Henry Selyns	Isaac Van Vleck
William Beeckman	Nicholas de Meyer
Peter de la Noy	John Harbending
Nicholas Bayard	Thomas de Key
John Kerfbyl	Carsten Ludister
Stephen Van Cortlandt (Old Elder)	Jacob Kip.

Domine Selyns, with Messrs. de la Noy and de Meyer were appointed such Committee.

THANKSGIVING DAY.

Call for a day of Prayer upon the Queen's Pregnancy. By the Governor. A Proclamation.

His Majesty, (James II), having by his royal proclamation bearing date at White Hall, the 23rd day of December last past, in the third year of his reign, signified to all his loving subjects that, amongst other signal blessings wherewith Almighty God hath been graciously pleased to grant his most sacred Majesty, and the dominions and territories under his Majesty's government — he hath given his Majesty apparent hopes and good assurance of having issue by his royal consort, the queen, who through God's great goodness was then with child: and whereas,

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increase of issue of the royal family is a public, and under God, great security of peace and happiness to all his Majesty's subjects: His Excellency hath therefore thought fit, by the advice and consent of the Council, to appoint a time upon this occasion to render public and hearty thanks for this great blessing, and to offer up prayers to Almighty God for the continuance thereof.

And his Excellency doth accordingly appoint, command and require that on the 11th day of this instant April, in the city and county of New York, Kings county, Queens county, and the counties of Richmond and Westchester; and on the 20th of the said month, in all the rest of his Majesty's provinces; public thanks and solemn prayers be offered up to Almighty God, upon the occasion aforesaid, whereof his Excellency doth strictly charge and command all his Majesty's loving subjects in this province to take note and demean themselves accordingly in all things.

Dated at New York, this 2nd day of April 1688.

By his Excellency's command,

Thomas Dongan.

Lib. A. 62.

PETITION OF THE DUTCH CHURCH OF NEW YORK TO BE INCORPORATED.

To his Excellency, Thomas Dongan, Governor and Captain-General of his Majesty's province of New York, and Dependencies, etc.

The humble Petition of the Minister, Elders and Deacons, as being the representatives of the Dutch Reformed Congregation within this city: That your Petitioners are informed of his Excellency's inclination that a church should be built outside of the fort and within the city; and your Petitioners, upon due advice and consultation with the chief members of their said church, being willing to concur with his Excellency's inclina-

tion, and with all possible expedition to build a new church within said city at the proper costs and charges of your Petitioners, provided it be for their and their successors' own proper and particular use and worship. But since the same cannot be accomplished without a vast and considerable charge, which your Petitioners humbly conceive will not easily be raised unless the disbursers be secured, that the said new church be built at their proper cost and charges, as above said, be confirmed unto them, their successors and posterity forever:

Your Petitioners therefore humbly pray that your Excellency will be pleased, gratis, to establish and confirm your Petitioners to be a Body Corporate and Ecclesiastical, and thereby qualified persons, and capable in law, to have, hold and enjoy lands and tenements, as also goods and chattels, under the name and style of "The Minister or Ministers, the Elders and Deacons of the Dutch Reformed Church in New York" which are now or shall hereafter be chosen by them; and your Petitioners will ever pray, etc.

Nomine jussuque omnium,

Henry Selyns, Minister, Neo-Eboracensis.

April 4, 1688.

Lib. A. 60.

PETITION FOR A SITE FOR A DUTCH CHURCH IN NEW YORK. (In English.)

To the Worshipful Mayor and Aldermen and Assistants for the County and City of New York, at present assembled at the City Hall within the said City:

The humble Petition of the Minister Elders and Deacons, as being the representatives of the Dutch Reformed Church or Congregation within this City:

That your Petitioners are informed of your Excellency's, the Governor's inclination that a church should be built in this city.

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Therefore your Petitioners, upon due advice and consultation with the chief members of their said Church, are willing to concur with his Excellency's inclination to cause a Church to be built in this City for their own proper use and worship, to the performance whereof there will be necessity for a convenient place.

Your Petitioners do, therefore, humbly crave your Worships would be pleased to present them and their successors with a certain vacant piece of ground formerly designed for that purpose, lying within this City, or any other convenient place fit for that purpose. And your Petitioners will ever pray, etc.

Nomine jussuque omnium,

Henry Selyns.

April 4th 1688.

Commission of Andros to be Governor also of New York and New Jersey as well as of New England.— Col. Docs. N. Y. iii. 537-542.

1688, April 7.

(Nothing on Religion.)

Secret Instructions to Andros as Governor of New England and New York and New Jersey.

1688, April 16.

.....

As to Morals and Religion.

You are to take care that drunkenness and debauchery, swearing and blasphemy, be severely punished; and that none be admitted to public trusts and imployments whose ill fame and conversation may bring a scandal thereupon.

You are to permitt a liberty of conscience in matters of religion to all persons, so they be contented with a quiet and peaceable enjoyment of it, pursuant to our gracious declaration, bearing date the fourth day of April, in the third year of our reign; which you are to cause to be duly observed and put in execution.

.....

And you are also with the assistance of our Councill to find out the best means to facilitate and encourage the conversion of Negroes and Indians to the Christian Religion.

.....

And forasmuch as great inconveniences may arise by the liberty of printing within said Territory, under your Government, you are to provide by all necessary orders, that no person keep any printing press for printing, nor that any book, pamphlet or other matter whatsoever be printed without your especial leave and license first obtained.— Col. Docs. N. Y. iii. 546-7.

ORDER TO GOVERNOR DONGAN TO RESIGN HIS GOVERNMENT TO SIR E. ANDROS.

1688, April 22.

Trusty and wellbeloved we greet you well. Whereas we have thought it necessary for our Service and the better protection of our subjects to join and annex our Province of New York to our Government of New England and have accordingly by our commission bearing date the 7th day of this instant April constituted and appointed our Trusty and wellbeloved Sir Edmund Andros Knight to be our Captain Generall and Governor in Chief as well of our Province of New York as of other the Colonies of our said territory and Dominion of New England. Wee doe hereby signify unto you Our Will and Pleasure that upon the arrival of Sir Edmund Andros within our Colony of New York and the publication of his Commission there you deliver unto him or such as shall be appointed by him the Seale of our said Province with the publick papers and ensigns of Government. Whereupon you are with as much speed as may consist with the condition and convenience of your private affairs to repair to our Royall presence where you may expect from us the marks of our Royall favor and assurance of our entire satisfaction in your good services during your Government of our said Colony. And so wee bidd you farewell. Given at our Court at Whitehall the 22nd day of April 1688. In the fourth year of our Reign.

By his Majesty's Command,
Sunderland P.
— Col. Docs. N. Y. iii. 550.

1688, July 27.

SYNOD OF NORTH HOLLAND AT AMSTERDAM.

Nothing relating to America.

CAPTAIN FRANCIS NICHOLSON TO (MR. POVEY?)

Celebration at Birth of a Princess to James II.

Boston, August 31, 1688.

.....

I had the happiness of sending His Excellency ye joyfull news of a Princes being borne. The Governor celebrated itt att New Yorke as soon as he heard itt; and though I had itt late att night, yett endeavoured to solemnize itt as well as the time and this place could afford. Enclosed is a coppy of a Proclamation for a Generall Thankesgiving.— Col. Docs. N. Y. iii. 554.

.....

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Rudolphus Varick to the Classis of Amsterdam. Sept. 30, 1688. xxi. 312.

Reverend Gentlemen, Fathers and Brethren in Christ:—

Your favor of the 14th of April 1688, sent by the Rev. Deputy for the Foreign Churches, Domine Ojers, was received. We

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were pleased to learn therefrom of the quietness and peace of God's church in our Fatherland — the Netherlands. May God bless his church more and more in these sad days.

As to my congregation, we live in love and peace with each other. It is fairly well regulated, is zealous in serving God and increases daily. I have already informed you, that there are a few sectarians among us. Some of these have come over to us from Popery and Lutheranism since our arrival, and we hope that more will follow.

The German Quaker, Jacob Tellenaer, has not preached in our district for more than a year and a half, and he does not any longer endeavor to convert any of our people. We have only two English Quaker families among us. One of these will apparently soon move away.

Since my last I have officiated in divine service in the congregation at Hackensack, seven (Dutch) miles from here; also in two other neighboring places, where I preach, administer the sacraments, etc., twice a year.

There are besides myself on this island, eight English preachers. Of these, I have spoken only with three of them. One is an Episcopalian, the second an Independent, the third a Presbyterian. All are able men and in harmony. The French congregation increases by daily arrivals from Carolina, the Carribean Islands and Europe. Lately two French preachers came over. I have as yet made the acquaintance and spoken to only one of them. I hear favorable reports about them. Domine Selyns has been requested to take, alternately with me, once a year, service among the Dutch on the South River. This I believe we shall accept.

The Reformed Church of Christ lives here in peace with all nationalities. Each pastor holds his flock within its own proper bounds.

We have received Mr. Andros as Governor the second time. He speaks Dutch, is a member of the Reformed Church [?] and is very friendly to it.

Closing, I commend you, Rev. Fathers and Brethren, to God and the Word of his Grace. May He bless you and your services for the spread of the Kingdom of Jesus Christ. I remain,

Your Reverences brother and servant in Christ,

Rudolphus Varick,

Pastor on Long Island.

Long Island,
Ultimo, Sept. 1688.

CORRESPONDENCE FROM AMERICA.

Rev. Henry Selyns to the Classis of Amsterdam, Oct. 10, 1688. xxi. 311.

New York, Oct. 10th, 1688.

Reverend, Pious and Very Learned Gentlemen, and Brethren in the Lord:—

Yours of November 13, 1687 was duly received. I and my colleagues, under whose charge the Church of God in these parts has been placed, are as ready at all times to give an account of our ministerial labors, as your Reverences are desirous of keeping up this ministerial Correspondence. It may be a question whether the communion of the saints does not, at least in part, consist of intelligence communicated from one part of the Church to another.

We are glad to learn that you approve of Domine Dellius's remaining at New Albany, and of the transfer of Domine Tesschenmacker (from Staten Island) to Schenectady. Your action herein tends to give greater support to all efforts for the advancement of the Church. I am grateful also for the sympathy which you express for me in reference to the death of my wife, as well as for the undeserved good wishes which you express, that my domestic loss may be repaired. May the Lord be praised forever! For his own Name's sake he has recompensed me tenfold; for he has given me a wife not only well endowed with worldly goods, but one still more endowed with all spiritual graces.

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I wrote to your Reverences on August 24, 1687 and then informed you of the exact condition and grateful prosperity of the Church of God in this place and in the vicinity. It may be that this letter was never delivered to you, or you may have forgotten to answer it. Meantime it would be both impossible and unchristian for me to remain idle, and not keep up this correspondence, as I have been accustomed to do, and in duty am bound to do. As to the Church in general: It satisfactorily continues in pristino statu, and we may now expect more prosperity than ever before. His Excellency, Sir Edward Andros, Governor at Boston, has now also been appointed Governor over New York, (and exercises his authority now) from Canada to Pennsylvania. He is a member of the Church of England, but he understands and speaks both Dutch and French, and usually we preach (in Dutch) and Mr. Daillè (in French.) The tempest which arose in connection with the arrival of the Separated Labadistic ..... Bruta and Brutalia lightning flashes of fantastic Quakers, has mostly disappeared in smoke without any further violence. Vorsman and his party embrace at the most, not more than twelve Labadistic Apostles. They are working day and night to get ready their Church yard at New Bohemia, and it is not to be changed in the least. Tellenaer has packed up his whole Quaker establishment in order to become a Justice of the Peace in some village in Pennsylvania. It was impossible for him to accomplish what was beyond his powers, without God. Would that sin could be diminished and piety increased throughout our whole country! We have to lament that dykes and dams will break — the longer they are, the quicker — and this country is deluged with awful iniquity higher than the clouds. May God shield us from further iniquities that we may be preserved from corresponding punishments.

But now concerning the churches more in particular: It has pleased God to visit this city and the country with a new kind of measles, with sad after results, (recidiven). I and my col-

leagues are doing our very best to prevent the evil consequences (recidiven) of sins gaining entrance into the Church of Christ; excepting Domine Schaats of New Albany. He cannot assist as he is now eighty years of age and is growing feeble. He can only preach once a fortnight — this old patriarch, who will soon go to the land of the patriarchs. Our French ministerial brethren in the Lord are doing well. Their congregations grow not a little almost daily, because of the continual arrival of French (Protestant) refugees. The French minister at New Castle (Caspar Carpentier) is dead. About five hours from here, where Nova Rupella (New Rochelle) is laid out and is building up, a new (French) minister (David Bon Repos) has arrived. Thus God's Church advances in the east and in the west. Time will show whether, by these circumstances the door of heaven will be open at length to the savages, who are altogether ignorant of the faith, and whose speech is barbarous. It seems as if God himself who heretofore winked at (Dutch, looked over) these times of ignorance in this country, is now proclaiming the necessity of turning to Him, in all lands.

In closing, I commend your Reverences, individually and collectively, to the divine protection. I will continue to pray that the Lord of the harvest will not cease to strengthen your shoulder, to bear the great burden of duty, heavier than the heaviest millstone. Through your indefatigable zeal may He remove the distressing and dangerous load of Netherland sins, and forgive the weakness of the opposition thereto. Pray for us, that the Light of the Gospel may have its course towards the setting of the sun, so that in the west as well as in the east, many may sit down with Abraham and Isaac and Jacob in the Kingdom of God. Valete.

Your obedient brother and most humble servant in the vineyard of the Lord,

Henricus Selyns.

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CHURCH OF NEW YORK: MANOR OF FORDHAM.

1688, Oct. 30.

The Consistory of New York requested Domine Selyns, and his wife, who had formerly been the wife of Cornelius Steenwyck, to take upon themselves the defence of the Manor of Fordham against all other claimants. Landholders in Westchester claimed large tracts in the Manor of Fordham. The Consistory promised to repay them all costs. Nicholas Bayard was associated with them. Lib. A. 63, 64.

PETITION OF THE REV. MR. PRUDDEN.

To the Excellent Colonell Thomas Dongan Governour Commander in Chief under his Majesty over the Province of New York and its dependan's

The humble petition of John Prudden quondam minister of Jamaica in Queens County upon Long Island Sheweth

That your humble petitioner having served the town of Jamaica in the work of the minister for the space and term of ten years late past, hath suffered much wrong upon ye account of a certain sallary engaged by ye inhabitants of ye said town to be paid unto him yearly for his labor, that a considerable part of his salary is unjustly withheld from him through ye defect of severall Inhabitants denying to pay their proportion levied by yearly rates though no privilege or advantage of my ministry hath been denyed to them. Wherefore your humble petitioner makes his application to your Excellency and Honorable Council for Relief and Redress as you shall see meet; not doubting of your Readiness to doe whatever shall appear to be Rationall and just; and cause it also to be done by others. But hoping that your Excellency together with your Honored Councill considering the circumstances of ye premisses will take the most effectuall care and order that what is due to your petitioner by contract and agreement for ye time past may be honestly payed and performed to him (without trouble and constraint by course of Law which would be unpleasant and discommendable on all hands) your petitioner willingly submits to your pleasure therein being perswaded that your Excellency will not allow that after your petitioner hath (to his disadvantage) served a people ten years upon ye account of a firm contract he should be defrauded and deprived of a considerable part of his reward engaged, nor necessitated to desert his calling and the Colony to prevent ye like abuse which would unavoidably carry some reflection upon those in whose power it is and remaines to prevent or redress such wrongs.

Your humble petitioner only requesteth further that if a considerable number of the congregationall profession and perswasion should be desirous that he would continue to be their minister and maintain him at their own cost and charge by a voluntary contribution your Excellency and the Honored Council would please to give approbation thereunto which we hope will neither be offensive nor prejudiciall to any person or persons under ye liberty granted by our gracious Soveraign: Your so doing will give encouragement unto us that are settled in this Province and an invitation to others or at least remove evill surmizals against ye Government which so many in ye Neighboring Colony are apt to entertain to the prejudice of his Majesty's interest in this Province. Thus craving ye heavens assistance and direction to guide your consultations to ye glory of God and common good, your petitioner remaines at your service.

1688. John Prudden.

— Doc. Hist. N. Y. iii. 121, 122.

1688-1689

ORDER APPOINTING A BOARD OF TRADE AND DIRECTING THE PROCLAMATION OF KING WILLIAM AND QUEEN MARY.

At the Court at Whitehall, the 16th of February, 1688/9* (1689).
Present — The King's Most Excellent Majesty.

His Royal Highness Prince George of Denmark	
Lord Privy Seal	Lord V. Newport
Duke of Norfolk	Lord V. Lumley
Marquis of Winchester	Lord Bishop of London
Lord Great Chamberlain	Lord Montagu
Lord Steward	Lord Delamer
Lord Chamberlain	Lord Churchil
Earl of Shrewsbury	Mr. Bentinck
Earl of Bedford	Mr. Sidney
Earl of Macklesfield	Sir Robert Howard
Earl of Nottingham	Sir Henry Capel
Lord Viscount Fauconberg	Mr. Russell
Lord Viscount Mordant	Mr. Speaker
	Mr. Hamden.

It is this day ordered by His Majesty in Council that the Right Honorable the Lord President, The Lord Privy Seal, Lord Steward, Earl of Shrewsbury, Earl of Bath, Earl of Nottingham, Viscount Fauconberg, Viscount Mordant, Lord Bishop of London, Sir Henry Capel, Mr. Powle, and Mr. Russell, or any Three of them, bee and are hereby appointed a Committee of this Board for Trade and Foreign Plantations; And that their Lordshipps doe meet on Monday next, the 18th instant, at six of the clock in the evening in the Council Chamber, to prepare the Drafts of Proclamations for Proclaiming their Majesties in the several Plantations and for continuing all persons in their Employments and Offices till further order, and present them to this Board for His Majesty's approbation.— Col. Docs. N. Y. iii. 572.

FROM CHALMERS'S POLITICAL ANNALS, 1688–9, ON THE RELATION OF THE REVOLUTION TO THE COLONIES.

..... "The Prince of Orange was no sooner requested to assume the direction of affairs than he fixed his attention on the Colonies, for the happy state of which he professed a particular care. He was not ignorant that the late King in the midst of his anxieties had given them notice of the intended invasion from Holland; and he thought it prudent to communicate the best intelligence of the event of it. He wrote circular letters to the various Governors; directing that all persons "not being papists", lawfully holding offices civil or military shall continue to execute them; requiring that justice be administered as formerly; and commanding all degrees of men to support their authority. But the characteristic reserve of that prince appears in this transaction extremely conspicuous: He did not mention the name of the late King (James II) lest he should admit his authority or recall the attention of men to the unfortunate, which generally solicits their pity: Nor did he direct the colonial governments to be administered in his own name, lest he should have assumed a power which did not yet belong to him. And by giving general directions he left the several governors to follow the dictates of their peculiar inclinations. As there was no demise, since there was yet no transmission of the Crown, they acted on that uncommon occasion, it should seem, in strict conformity to law, when they continued the administration of affairs in the name of the abdicated monarch, long after he had deserted the nation and ceased to be King".

— Coll. of N. Y. Hist. Soc. 1868, pp. 12, 13.

* King James II. abdicated the Crown, on the 11th of December, 1688; at one o'clock in the morning of which day he quitted the Kingdom. King William III, and Queen Mary II, accepted the Crown on the 13, February 1688/9, so that there was, in fact, an interregnum of two months, between the abdication of James II, and the accession of William and Mary. J. R. B.

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ADDRESS OF THE MILITIA OF NEW YORK TO WILLIAM AND MARY.

To their Most Sacred Majesties, William King and Mary Queen of England France and Ireland, etc. The humble address of the Militia and the Inhabitants of the City of New York in America.—

Although wee your Majesties dutiful loyall and obedient subjects have not yet Received the honor to have your Majesties proclaimed amongst us, no shipps as yet being arrived to us from England to our great sorrow, yet wee having by way of Barbadoes, received the joyful news and undoubted satisfaction, that your Majestys being proclaimed King of England France and Ireland, we cannot forbear to prostrate ourselves with all submission at your Royall feet, and to express our exceeding joy at your so happy accession to the crown of your Excellent Majesties; blessing the great God of heaven and earth who has pleased to make your Majesty so happy an instrument in our deliverance from Tyranny, popery and slavery, and to putt it into your Royall breasts to undertake so glorious a work towards the reestablishment and preservation of the true protestant Religion, liberty and property, had we though in so remote a part of the world, presumed to hope to be partakers of that blessing, we having also long groaned under the same oppression, having been governed of late, most part, by papists, who had in a most arbitrary way subverted our ancient priviledges making us in effect slaves to their will contrary to the laws of England; and this was chiefly effected by these who are known enemies to our Religion and liberty; yet we have with all humbleness submitted ourselves thereto, not doubting but the great God would in his own time send us deliverance, which we now see so happily effected by your Royal self, who with our most gracious Queen Mary we pray Almighty God long to bless, prosper and continue over us. Now we your Majesties most loyall subjects being not only encouraged but invited by your Royall declaration at your first arrival in England, as alsoe since by the unanimous declaration of the Lords spiritual and temporal assembled at Westminster thought it our bounden duty to do our endeavour to preserve and secure ourselves, and to preserve our being betrayed to any forraigne Ennemy, which we have done without any let or hindrance or any molestation to any person by taking possession in your Majesties name of the fort in this city — disarming some few papists therein and do keep and guard said fort against all your Majesties enemies whatsoever until such time your Majesty's Royal will shall be further known, wholly submitting ourselves to your Majesty's pleasure herein. Yet we had not presumed to have done this before we had your Majestyes Royal order, but that we were under most just fears and jealousies to have been betrayed to our enemy — Our late Governor Sir Edmund Andros executing a most arbitrary commission procured from the late King, most in command over us being bitter papists; our Lieut. Gov. Capt. Nicholson, although a pretended protestant, yet contrary both to his promises and pretences, countenancing the popish party, denying to exclude both Officers in the custom house and souldiers in the fort, being most Papists, contrary to the known laws of England, although he was often thereto solicited, and the Companies of our train-bands keeping guard in the said fort being threatened by the said Lieutenant Governor Captain Nicholson for acting nothing beyond their duty in the said fort of the said City and County, placing a sentinnell at a certain sally port in the said fort where he might justly suspect an enemy to enter, and at some other convenient place which required the same, which he refusing, entertaining secretly at the same time several souldiers wholly strangers to the Towne being some Irish into the Garrison and threatening our serjeants and (one) of the officers* only upon reasonable application to him made to pistol them with unreasonable expressions to fire the towne about our ears or words to that effect, and of the rash hasty and furious expressions and threats against us for so acting, our duty civilly and with submission all of which for the preservation of our lives and estates, and in order to be able to defend ourselves against any forraigne or domestic ennemy, and for the preservation of our Religion, liberty and property, we have been fain to do, and now do with all submission lay ourselves at the feet of your sacred Majestyes, humbly imploring your Majestyes

* Lieut. Hendrick Cuyler, of Captain De Peyster's company.— Doc. Hist. N. Y., 8vo., ii., 10, 11, 12. See post, p. 593.

favor and protection assuring your Majestyes our only design and intentions was to secure ourselves and country to be wholly devoted to your Majestyes will and pleasure in the disposing of our Government; to which we are ready with all Loyalty and obedience to submit, and we shall always be petitioners to the throne of heaven that God would bless your Majestyes with a long and happy reign over us, and with a succeeding issue to sit on the throne of their ancestors whilst the world endureth.— Col. Docs. N. Y. iii. 583, 584.

Dated at New York the day of June 1689.

THE COUNCIL OF NEW YORK TO THE EARL OF SHREWSBURY.

New York, June 10, 1689.

May it please your Lordship. By the Shipp Beaver John Corbet master who departed hence about the middle of May, wee gave your Lopp. an account of the deplorable state and condition of the Government as per the enclosed Copie may appear, since we have about five days past by Gazetts and some Letters and passengers from Barbadoes and Boston, Received the certainty of the over joyfull and most happy News of the illustrious Prince and Princes of Orange being proclaimed King and Queen of England, etc. And were in dayly hopes to be so happy as to receive the suitable Orders for to observe the same solemnities here, But before we could be made partakers of those our happy desires, It is come to pass that by the meanes and ill contrivances of some disaffected and dangerous persons all manner of Government is totally overthrown here in like manner as to that of Boston, whereby the state of this Citty (who depends wholly on trade) is become very desperate, no person being safe either in Person or Estate which undoubtedly will cause its utter Ruin unless prevented by sending some sudden Relief, For on the 31st day of May last the Fort James was seized by the Rable whilst the Lieutenant Governor and Council with all the Civill Majestrates and Military officers except Captain Leislor were met at the City Hall to consult what might be advisable tending to the common safety of the place and allaying of all Uproar and Rebellion.

Herewith we send your Lopp. the Minutes of the Councill here as also the Minutes of the Generall Assembly of the Councill, Mayor, Aldermen, Common Council and Military officers of this City, By the perusal whereof your Lopp. will be best informed of the particular past since the departure of said ship Beaver and therefore shall not intrude on your Lodps. patience in making a Rehearsall of said Particulars here.

We cannot yet learn that hardly one person of sense and Estate within this City and Parts adjacent to countenance any of these ill and rash proceedings except some who are deluded and drawn in by meer fear which do hope that a Generall Act of oblivion will salve all But it will be most certain in case no exemplary Punishment be establisht that in future time, at every Act of the Government, not agreeing to the tempers of such ill-minded people, the same steps must be unavoidably expected.

And since we are assured sufficiently that although Orders from his now Maty. should arrive for the continuing of the Persons formerly entrusted in the Government that no such orders would be obeyed.

We have therefore thought it advisable that the Lieutenant Governor Captain Francis Nicholson doe depart by the first ship for England to render an account of the present deplorable state of affairs here, most humbly pray that his Majesty will be graciously pleased to afford this City and Province such speedy Relief as the present exigency and necessity requires.

And to that end we humbly pray that your Lodp. will be pleased immediately upon ye Receipt hereof to take such due and speedy care that ye State and Condition of this City and Province and the Inhabitants thereof may be made known to our most Gracious Soveraignes, whose Illustrious Person God be pleased long to preserve, and whose Reigns may be ever prosperous and happy to the subduing of all Heresy and Popery which are the hearty and dayly prayers of us who remain.

May it please your Lodps.

Your Lodps. most humble servants,

Fred Flypse St. Courtlandt N. Bayard.

— Col. Docs. N. Y. iii. 585, 586.

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CERTIFICATE OF THE CLERGY OF NEW YORK IN FAVOR OF MESSRS. CORTLAND AND BAYARD. (LATIN)

1689, June 11.

As a certificate of life, morals or religion is not to be refused to those demanding it, it is to be granted especially to those who are models of the orthodox religion. As the Honorable Messrs. Stephen Van Cortland, mayor of our city, and Col. Nicholas Bayard have so exhibited themselves to us, we could not deny their request, nor withhold such testimonial from men so well deserving of church and state. We therefore certify that they were born of Protestant parents, and that they were baptized and educated by them in the Reformed church and schools; frequented public worship, and bound and do daily bind themselves by the sacrament of the Eucharist to preserve and protect the true faith, which, it is notorious, they zealously made use of against the enemies of truth and for the establishment of the church; being meanwhile oftentimes promoted, and being still about to be advanced to the deaconship and government of the church, they filled the offices as well of deacons as of elders with consummate praise and approbation. They are moreover pious, candid and modest men; may they live many years, God willing, for the greater propagation of truth, and the increase of Christ's kingdom.

Given at New York, in our consistory, the 11th day of June, 1689.

In the name of the Synod (Assembly)

Henricus Selyns, (L. S.)
Ecclesiastes Neo-Eboracensis.
Joannes Kerfbye, Elder.
Pieters Jacobs Marius, Elder.

— Col. Docs. N. Y. iii. 588.

ABSTRACT OF COLONEL BAYARD'S JOURNAL.

Abstract out of the Journal kept by Coll. Nicholas Bayard since the 11th of June Anno 1689. In New York.

Anno 1689 June 11th.

This Day the Lt. Governor departed from this Citty in order for his transportation for England to complaine against the rebellious proceedings of Leiseler and some of the people his associatts.

.....

15th. A packet being arrived by Capt. Brokholst for the Lt. Governor, upon hoopes it conteined the proclamations to proclaim King William and Queen Mary, the Councel sent Thomas Berryman a purpose with said letter to the Lt. Governor, and desired if the said proclamation was sent to have it proclaimed with all speed.

.....

17th. Mr. Tudor and several English Marchants called me in at Neth. Buckmaster's and told mee that Stoll with a file of muskettiers where sent to Long Island, as it was supposed to take in Wm. Nicolls, by reason (as it was alledged) that said Nicoll had said, before he would submit to such an arbitrary power as Leisler had taken uppon himselfe he would sooner pistoll him; whereupon George Burger came out of another roome and assaulted said Tudor, present my selfe and others;—

.....

In the afternoon at the fireing of the gunns of the fort, I sent for and invited at my house Mr. Mayor, the Aldermen, Common Councell, and what troopers and loyall gentlemen and merchants could be found, who all came to be merry and rejoice in their Majesties most happy accession to the Throane of England, France and Ireland, with innumerable wishes of a long, prosperous and victorious reigne, etc. Where most part of the company continued till the Evening, when all parted to prevent any abuse from the rebbels.

.....

23rd. I was informed that Mr. French with several other English gentlemen being on the bridge, without any cause given where assaulted by Jacob Leiseler, who in a great passion, threatened to kaine him calling him all the Popish Doggs and Divells imaginable, and that he and ffourty popish more had been Yesterday mett caballing together at my house, etc.; threatening before a week was to an end he would secure them all or words to that effect, which occasioned several English Merchants and Gentlemen for safety of their lives to depart the City.

.....

This evening I told Mr. Mayor that since the King was proclaimed by the Soldiers, although without due order, yet it would be verry advisable to find out and publish the King's Proclamation, confirming all Justices of the Peace, Sheriffs, Collectors, etc. being Protestants, which printed Proclamation I was informed to be in the hands of Wm. Cox, one of the members chosen for the Committee of Safety.

June ye 24th. This Morning Mr. Mayor himselfe and several other Gentlemen endeavoured to procure said Proclamation, which was denyed by said Wm. Cox, but att last had att Mrs. Thompson's Whereuppon the Court of Aldermen and Common Council where conveaned and publication thereof made from the Citty Hall, as the Records will sett forth; Immediately after publication the Court sent for the members of the Council, and told Mr. Plowman in regard he was no protestant, that therefore he was not qualified to continue as Collector of the Revenue, and ordered to desist from acting therein till further order.

25th. Att a convention of the members of the Councell, with the Mayor, Aldermen and Common Council, Mr. Plowman was sent for and dismist, and a resolve made that the Revenue be collected for the proper uses of their Majesties, by four Commissioners, viz., Poulus Richard, Jno. Haynes, Thomas Wanham and myselfe; and that a perfect account of the said revenue be kept, as also of the fees and perquisites of the Office and none to be disposed of, but collected and secured till the arrivall of the Governour or orders from England; Whereuppon the said Commissioners tooke the Oathes of Allegiance and Supremacy to their Majesties King William and Queen Mary, newly directed by Parliament. The above resolve and order of the Convention was immediately fixt up at the Custome House door and in the afternoone myselfe with the rest of the Commissioners mett at said Custome house in order to advise and settle the methods of manageing the Affaires of the Customes; Butt having been there about a halfe an hour in came Jacob Leiseler, Joost Stoll, Jan Meyer, with about eighteen or twenty armed men (not of his but of Capt. Brown's Company) — said Leiseler demanded by whatt power of authority wee satt there; answer was made, by the only authority which their Majestyes King William and Queen Mary had in this Government which he could see by the order fixt at the doore; the same being read by him he declared that the Members of the Council Mayor, Aldermen and Common Council held no power or authority; that they, and wee also, where Roages, Rascalls, and Devills, etc.; that we had created ourselves, that I was Popish affected, and had endeavored not above eight days past with two hundred men to retake the fort, and challenged mee yett to do it; — demanded from us whether wee had taken the Oathes to their Majestyes King William and Queen Mary; wee answered that wee knew not of any authority hee had, if he had any would do well to produce it, and though wee were not bound to give him any account, yett we would tell them that wee had taken the Oath of Allegiance and Supremacy to their said Majesties, and that he did very ill, and was like to answer it before his Majesty, for to disturbe the peace of his Majesties loyall Subjects, Item for endeavouring to subject His Majesties Government and for the destroying of the Revenue by Law established; But since we saw the sword ruled, that if he would but command us to depart the Custom House wee would submitt and forbeare acting any further, he answered no, but would take a copy of that pamphlet, concider on it, and see what he had to do with such roages and rascalls, etc. and soe departed.

Immediately after his departure I tooke notice that the letter J. in the King's armes was not altered; wherefore wee forthwith sent the said armes and had said letter altered in a W.

The Commissioners resolved not to act any further that day, till they had an answer from said Leiseler.

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About two houres after said Leiseler came at and in the Custome house, cursing and swearing calling the Commissioners all Roages, Villans and Divells, that they had sett downe under the armes of King James, that Popish Tiran, that he was sorry he had not seene it, otherwise he would have run us all thorow with the halbert: Mr. Wenham assured him civilly, that wee butt just come att the Custome house, that wee had not as yett acted, only to have the letter in the King's armes altered; that itt was very strange said Leiseler was so forward to kill us for no fault, since he and his people almost every day lett fly from the fort, and also did march under, the Coullers of the late King James, whose figures where to this verry hour still to be seen in said Coullers; Mr. Wenham desired further that he Leiseler would desist from rayting and cursing, that he would be pleased to argue the case moderately and civilly, etc., butt said Leiseler tooke his kaine and threatened to strike him and all the rest of the Commissioners, by all possible meanes endeavouring to entice, exasperate and put his rabble on, (who all or the most parte where fild up in strong drinke) to fall upon the Commissioners, and so continue rayting and scolding for about three quarters of an hour, saying the order fixt up was a pamflet, and a scraule, that it was made in a meeting as Quakers meete and in a chimbny corner, that they assumed that power and created themselves, that all of them were Roages and Villans, without any Authority. Whereupon Mr. Wenham demanded by what authority said Leisler came there to question the Commissioners; He answered his authority was by the choice of the people of his Company, to which answer was made, that where the King, and his Power, and Laws where in force no such choice and authority of the people was of any force or virtue: Yett since he came with swordes and staves and denyed any civill government of his Majesty here, that wee still where reddy to submit if he would command us to depart; Whereupon Joost Stool laid violent hands on said Mr. Wenham, puld him by his neckcloath out of the Custome house into the streete, where he was beaten, bruised and wounded, and put in danger of his life; Some gentlemen Spectators, that spoke only a word in distaste of said cruelties, as Mr. Edward Taylor, Doctor Reed and others, where immediately assaulted by four or five of the rabble, on every one of them, and most barbarously treated and put to the utmost danger of being murdered: I and the rest of the Commissioners seeing the uproar increase, resolved to make our escape, but the first step I made out of the Custom House I was stopt and assaulted by said Leiseler, cursing and swearing that he would be the death of mee, sometimes threatening to run mee thorow, to cudgel mee with his kaine, to run mee in the face, etc., and would not suffer mee to pass the street in expectation (as all indifferent persons) that some of his crue (who had promised him their assistance before they parted the fort) would have been so forward as to be the Executioner of his murderous and bloody designe, which at last was attempted by his Herault Joost Stool the Dromman, who run at mee with a drawne dagger, and gave one or more strokes at mee, and would undoubtedly have murdered mee, unless by providence prevented, and I by force of the spectators rescued in the next house, which house was thereuppon immediately assaulted by a multitude of armed men, striking and beating against the door, threatening by swords and fire armes to force open said doors, unless Mr. Lanoy would open it and expose mee to their cruelties; which occasioned mee to make my further escape, till I was safe from their bloody hands.

In this ffurie his rabble cryed out verraet, verraet, or trayson, trayson, the roages with sixty men will kill Capt. Leiseler, and had the drum beaten alarm; Note that Trijn Jans the wife of Jan Joost was very active in this ffurie.

June 26th. I resolved by reason of said bloody cruelties to depart for England, and make my addresse to his Majesty for releife, and resolved to send an expres to Dellawar on hopes to overtake a shipp that was uppon its departure. I sent also a letter to Mr. Mayor for severall papers needfull to that effect; the widow Peyster Mrs. Van Brugh and severall others told my wife that the rabble of Leiseler had sworne to have me alive or dead, and therefore advised mee to depart very suddanly; I was also informed that a shott was made at my negro John, whilst he was at his labor in my owne yard, but that the bullet mist him, and hitt against the stone wall, where itt was taken up and brought to my wife.

Note. Not before this morning Leiseler had the letter J. in the King's armes standing before the fort altered in the letter W.

.....

Jacob Leiseler sent severall of the late Souldiers three times this very day to the house of Mr. Mayor, and advised and intised them to demand from him their pay as Souldiers, saying he has your money, and if denyed to strip his coate from his backe, and plunder his house, and if they wanted assistance when they had but begun the worke, he would send them assistance out of the fort, as per affidavy of the souldiers.

.....

Mr. Fredrick Philips, Mr. Mayor and other Gentlemen hearing that I was at my house, came and advised mee to depart for Albany or elsewhere to be redd from the rabble, who railed exceedingly in their drinck to do some mischeafe, whereuppon I resolved and departed this night for Albany with a boat of Mr. De Kaay;

July ye 5th. This day wee arrived at Albany, where wee found most part of the Inhabitants inclined to peace and quietness, and to maintain their Civill Government till orders do arrive from their Majestyes.

This is a true Coppy

Attested by
N. Bayard.

— Col. Docs. N. Y. iii. 599-604.

STEPHEN VAN CORTLANDT TO GOVERNOR ANDROS.

New York, July 9th, 1689.

.....

The 1st of March we received the news of the Prince of Orange landing in England, which we kept private at first, to hinder any tumult by divulging the same so suddenly and gave your Excell. a full account thereof, and, seeing that the news troubled the papists very much, we were jealous of the money that was in Mr. Plowman's hand and ordered him to bring the same in a strong chest made on purpose into the fort being about eleven or twelve hundred pounds which was so done.

April the 26th. We gott the surprizall news of Bostons Revolucons and the seazing of your Excell. which occasioned a great consternation amongst us, and being but four in number of the (Council) it was resolved that the Mayor should call the Aldermen and Common Councell of the Citty together to acquaint them with this ill news, to advise together what best is to be done for his Majestyes service, and the quieting of the Inhabitants of this place in this dangerous conjuncture and troublesome time.

.....

The Lieutenant Governor proposed to the gentlemen that it would be expedient for the more security of the fort that part of the Citty Militia keep and guard in the fort, which was thankfully accepted of and the 28th of April the inhabitants began to watch in the fort.

.....

The 27th Major Baxter came from Albany desiring leave to withdraw himselfe for a while seeing the humours of the people, which was allowed off, and he went that very day to Neversincks by Coll. Dongan at the house of Capt. Bowne.

.....

Being at the Town hall one Hendrick Cuyler that had the watch in the fort with one half a Company complained that Capt. Nicholson would not suffer him to sett a sentinell att the Sally Port, and, when he told Capt. Nicholson of it, that he was threatened and his Corporall to be pistolled and that Capt. Nicholson would fire the Town, which Capt. Nicholson denying said that comeing in the fort last night about ten or eleven o'clock the Serjeant of the fort told him that the Corporall of the City would have placed a Sentry at the Sally Port but that he would not suffer it without his Order, upon which Capt. Nicholson sent for Henry Cuyler who took along with him his Corporall to be his Interpreter. Comeing in Capt. Nicholson's roome the Captaine being most undrest bid his men goe out and said to Henry Cuyler, Who is Commander in the fort, you or I? Why do you place a

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Sentry without my leave? Henry Cuyler answered, it's my Captain's orders, Upon which Capt. Nicholson fell in a passion, and said, (as it is reported) I rather would see the Towne on fire than to be commanded by you. Then Henry Cuyler called his Corporall to come in (as he saith) to speak for him, who comeing in with his sword over his left arm 'just before Capt. Nicholson who was unlaceing his stockings and looked up seeing a tall strong man with his sword in his hand, said to him Who called you here? Be gone. The man going backward about two or three yards stood still and looked upon Capt. Nicholson, who said, Goe out of my room, or I'll pistoll you, and went to the wall, took his pistoll and followed the man to the door, who went out the roome down stairs to the guard and spoke not a word. Being a very civill man, this bred such a noise and jealousy all that night and especially next morning through the Towne that all what wee could say would not satisfy them. This occasioned high words in Court and made Capt. Nicholson say to Henry Cuyler, Goe fetch your Commicon, I discharge you from being Lieut. any more. Mr. Abram De Peyster who is Capt. of said Cuyler speaking something in this matter fell out with the Lieut. Governor also And went with his Brother his Ensigne in an anger from the Towne Hall. We seeing what ill this might produce sent for De Peyster back but he would not come till late at night; in meane time we heard the drums beat and the Towne full of noise, and seeing the people rise and run together in armes Mr. Phillips and I went to Jacob Leisler's door where the people met and endeavored to allay them but in vain, they marched to the fort where Henry Cuyler received them, in one half hour's time the fort was full of men armed and inraged, no word could be heard but they were sold, betrayed and to be murdered, it was time to look for themselves. I went back to the Town Hall where all the Magistrates were, the Military officers I saw most in the fort. In a little while after in comes William Churchill with about twenty armed men, and a crowd of people in William Merritt's house up the room where all the Magistrates were, demanding the keys of the fort, etc., Saying We will and shall have the same by force.

.....

The 24th Mr. William Merritt brought me a printed Proclamation from their Matyes., dated the 14th of February 1688/9 confirming all persons (being Protestants) who upon the first day of December last past were in the Offices of Sheriffes, Justices, Collectors, etc. to be continued etc. Having this Proclamation I sent for the Aldermen and Common Councell at the Towne Hall and there Resolved to publish said Proclamation, charging and commanding all people concerned to take notice thereof.

.....

Upon this Order the said four Gentlemen went to the Custome house to look after his Majesty's interest accordingly, but having been there a little time in comes Leyslaer with armed men, pulls them out of the Custome House, several cutting at Coll. Bayard but the croud being so thick cutt only his hat and he escaped into the house of Peter De La Noy where he was all that night. They watched the house and swore they would kill him. Afterwards he gott out the house. They searcht for him, but he went to Albany, where he is now.

.....

Leyslaer hath put Peter De La Noy in the Custome House and he gives the passes signed ("Capt. appointed to secure the fort at New Yorke on behalfe of King William and Queen Mary?")

.....

They have appointed a Committee of Safety, viz., two out of the Citty Peter De La Noy and Samuel Edsall, two of Brouckland, two of Flatbush, two of Flushing, two of Newtoun, two of Staten Island, two of Essex in New Jersey, two out of Esopus and two of West Chester, the rest of the Towns will not meddle themselves.

.....

Your Excell. most humble servant,

S. V. Cortlandt.

— Col. Docs. N. Y. iii. 590-597.

SYNOD OF NORTH HOLLAND, AT HOORN.

1689, July 26 et seq.

Article 14.

Extract from a letter from Rev. Henricus Selyns of New York, dated October 10, 1688, to the Classis of Amsterdam.

He had duly received a letter of November 13, 1687, and requests that correspondence with the churches of that region may be kept up.

He makes known the flourishing condition of his church. Sir Edmund Andros had again become Governor there; and although he belonged to the English Church, he nevertheless frequented the Dutch and French services, there.

Labadism and Quakerism were gradually decreasing; a leader of the same (Tellenaer) had become Justice of the Peace.

He complains, however, particularly of the increasing godlessness.

The ministers in all that region were prospering, although Rev. Schaets, now eighty years old, was failing fast.

The French churches were growing daily on account of the arrival of French refugees.

At New Kastle the French minister had died. (Caspar Carpentier).

It ended with a salutation.

Extract from a letter from Rev. Rudolphus Varick, of Long Island in New Netherland, of September 30, 1688.

He states that he had received ours of April 14, 1688, and has learned therefrom with joy of the quietness of the church of New Netherland.

He relates that he lives at peace with his congregation, which was tolerably well regulated (or, pretty regular in attendance) and increased daily.

Some of the few sectaries there had come over to them, namely, from the Papacy and from Lutheranism; there was also hope that more will follow this example.

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The Quaker, Jacob Tellenaer, has not preached for a long time now, and no longer tries to seduce any one.

He still conducted services at Hackensack.

There were also two other places where he preached twice a year and administered the sacraments. On that Island there were eight English preachers. They lived in excellent harmony, although there were among them Episcopals, Presbyterians and Independents.

The French church increased daily by the arrival of many from the Carolinas, the Caribbean Islands, and Europe.

He and Rev. Selyns had been invited to preach, alternately, on the South River. There were there ..... This offer he expected they would accept. The churches of all nationalities dwelt together in peace.

Mr. Andros had arrived as Governor for the second time. He speaks Dutch, and is attached to the Dutch Church (favors it.)

WILLIAM III. TO LIEUTENANT GOVERNOR NICHOLSON.

1689, July 30.

William R.

Trusty and wellbeloved, We Greet you well; whereas we have been given to understand by Letters from you and others, the principal Inhabitants of our Province of New York, of your dutifull submission to our Royall pleasure, and readiness to receive from us such Orders as we should think requisite for settling the Peace and good Government of our Province of New York: Wee have thought fitt hereby to signify unto you that wee are taking such Resolution concerning the same as may tend to the welfare of our subjects inhabiting there; and in the meantime, We doe hereby authorize and Impower you to take upon you the Government of the said Province, Calling to your assistance in ye administration thereof the Principal Freeholders and Inhabitants of the same or so many of them as you shall think fitt: Willing and requiring you to do and perform all things which to the place and office of our Lieutenant Governor and Commander in Chief of our Province of New York, doth or may appertain, as you shall find necessary for our service and the good Government of our subjects, according to the Laws and Customes of our said Province untill further order from us; and so we bid you farewell. Given at our Court at Whithall the 30th day of July 1689 in the first year of our Reign.

By his Majesty's Command,
Nottingham.

To our Trusty and Wellbeloved Francis Nicholson Esq., our Lieutenant Governor and Commander in Chief of our Province of New York in America: and in his absence, to such as for the time being take care for Preserving the Peace and administering the Lawes in our said Province of New York in America. (This was Leisler.)

— Col. Docs. N. Y. iii. 606.

STEPHEN VAN CORTLANDT TO CAPTAIN NICHOLSON.

August 5th, 1689.

Sir.— Since your departure Mr. Layster etc: proclaimed their Majesties on the 17th day of June off which I gave your Honor an account by Mr. Mackinzie, the 19th. The people being much against papists being in office Mr. Philips, Coll. Bayard, the Mayor, Aldermen and Common Councell to put Mr. Plowman out and Coll. Bayard, Paul Richards, John Haines and Thomas (Wenham) in the Custom house to secure and receive all their Majesties revenues and as they were a sitting in the Custom house, Capt. Layster came with several armed men and turned them out in a violent manner, Coll. Bayard narrowly escaping having two cutts in his hatt soe that he was forced to fly for Albany where he is now still — They forthwith put Peter de la Noy and George Brewster in the Custom house who cleares the ships, and that Captaine that hath the guard in the fort signes the passes. But since that time they have appointed a committy of safety out of several counties, many towns in the counties being against it and other counties unwilling to joine with them, as Albany, Ulster, Suffolk and most all New Yarsay. This Committy hath appointed Capt. Layster to be the commander off the fort, who now signes all the passes for the vessels. The chest of money they have opened to pay their charges. He hath raised a new company of souldiers of about fifty men.

.....

All letters are taken upp and opened, some letters that were sent to you from Baston and Burmudas, they have in the fort, their Committy called Mr. Plowman in the Fort who as a madman, gave them an account of the money in the Fort, uppon which they opened it and called me alsoo, to an account for the taxed money, I told them it was Mr. Plowman that was to give an account for he had it in his hands, but they said I was to pay it againe for it was unlawfully raised, and if I will not returne it they will fetch it — I answered if they had lawful power I should be ready to obey, their Majesties orders and none other. They threthne me every day soe that I was ones resolved to absent myselfe alsoo, but have kept myselfe home till now for I am intended to go up to Albany for fourteen days or three weeks in hopes that in meane time orders will come. Their threats, insolencies, abuses, falsities and lyes unlawfull actings and mischeeffs are soe many and unsufferable that if noe speedy relect (relief) and orders doe come from England many of the inhabitants will leave the citty and goe to live in the country, for fear of life and estate, for they imprison whom they please, and take out of prison those that are there for debt, they take peoples goods out of their houses and if hindered by Justices of the Peace, they come with great numbers and fetch it out of the Justices house by forse, and doe what they please, soe that their Captaines can no more rule them — It troubles them that they did not put you in prison and seized upon your papers, there they would have found the reason, for you are a papist and soe is Dr. Innes and have severall witnesses as they say against you both — Sir, if I should write you all their particular actions time and paper would faile.

.....

Your real friend and most humble servant,
S. V. Cortlandt.

— Col. Docs. N. Y. iii. 609, 610.

COLONEL BAYARD TO CAPTAIN NICHOLSON.

New York (Albany?) August 5, 1689.

Honnored Sir.

Since the enclosed of the 23rd of July I had severall letters from my friends in New Yorke — acquainting mee of their continuing trouble and dangers, whereof the particulars undoubtedly will be sent yourselfe by Mr. Mayor as I had desired him. Itt is greatly feared if no sudden orders or releefe arrives from His Majesty that

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some great mischeefe will befall, for the abuses and threatnings of Leiseler and his rabble encrease daily to imprison, plunder and massacre those who will not acquies, although they do submit to their illegal proceedings, wherefore I hope it will please God to send some speedy deliverance.— Col. Docs. N. Y. iii. 611.

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CAPTAIN MCKENZIE TO CAPTAIN NICHOLSON.

August 15, 1689.

Honoured Sir:— Since your honours departure Mr. Cortlandt and Mr. Levingston I know sends you an exact account of all that has passed. The former went to Albany about six days ago from whence I returned about two days after he was gone, during which small time I shall give you the best account I can of what has happened.

.....

After reading of it Mr. Leiseler said he wondered what wrong he had done me that I should write so of him to wrong his credit, that if he knew he had done me any wrong he would beg my pardon for it upon his knees, I answered if I did him wrong I would beg his, but I told him I was provoked first by his calling me a Papist for so I was told; he answered it was a very great lye for he had never said so, after a little pause he put on a more angry look, and said he knew I was Popishly affected, I answered that is not true, I am as much a protestant as you or any man in the Country; why, says he, have not I heard you call Father Smith a very good man, yes replyed I, and so I do still he is a very good humoured man, but I never called him so because he was a Papist, and I was so far from haveing any friendship for his principles, that in all the six yeares I had known New York I never so much as out of curiosity looked into their Chappell. He told me I kept with Dr. Innes I went to hear him and prayed with him and that he was a Papist, I replyed that is not true, he then told me that one had sworne it, I told him I will not believe it if ten of them should sweare it.— Col. Docs. N. Y. iii. 612, 613.

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CAPTAIN LEISLER TO KING WILLIAM AND QUEEN MARY.

August 20, 1689.

May it please your Majesties. I humbly beg leave to your Majesties with possible respect by the express barer Joost Stoll the Ensigne of your Majesties fort, that the advice of Sir Edmund Andros confinement at Boston has caused here several meetings, where I have assisted in quality as one of the five Captains of the Militia, where the Lieutenant Governor of the fort Capt. Nicholson has proposed several propositions which had but a show for the best of your Majesties Colony, while his violent caridge has discovered his malicious designe, whereof the particulars should be too long, which has moved severall inhabitants to secure the fort to be preserved for your Majesties, and to prevent, that with the great gunns he should not fire the towne as he intended, the fort so seased without violence nor blodshed has been preserved for one month, by the said Captains by turns, having received the day of my witch the happy proclamation of your Majesties to be King and Queen of England, France and Ireland etc. (from Conecticot:) I have immediately proceeded to the proclaiming, which was solemnly effected the 22nd of June when we had miraculous deliverance of a fyre which had been kendeled in three severall places upon the Terret of the Church in the fort six thousand pounds of powder being next under the same roof and suspected to be done by one Papist who had been there before and was discovered by one Neger, and fort, city, and the people were trew God's mercy miraculously saved of that hellish designe, the committees of the nabouring counties and of this city with all the Captains being mett to advise, and order all things necessary to resist the Ennemy, and to conserve this fort, City, land and Protestant Religion, they have thought necessary, to elect one of the Captains to command in the fort till your Majesties order, and they have thought me faithfull and able of that charge which I have exerced from the first of July last, to discharge worthely and to the satisfaction of your Majes-

ties; I have made one inventory of all things therein, and having perceived the miserable state thereof, I have caused to mend,

.....

Coll. Bayard who has absented himself from this city since five or six weeks, and is at Albany where the Mayor Cortlandt is gone to meet him since some days — no doubt but to confer with more liberty, having both been councellors to Capt. Nicholson and aploded to all his propositions, but I watch no less upon their conduct, as to them and severall other peculiar persons, who under the aparance of the functions of the Protestant Religion, remain still affected to the Papist, which are here in greater number than in whole New England.

.....

Mr. Ennis (Innes) the late English Minister lately departed from this place with testimony of the Dutch and French Minister has since been known to be of opinion contrary to our religion, whereof I have testimony in good forme.— Col. Docs. N. Y. iii. 614-616.

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MR. TUDER TO CAPTAIN NICHOLSON.

August 1689.

.....

On Saturday June the 22nd Mr. Leisler proclaimed King William and Queen Mary haveing gott a printed proclamation from Major Gould and Captain Fitz who came from Connecticutt for that purpose, but proclaimed in the most meanest manner as you can imagine. After they had proclaimed him against the Forte, the Captain sent downe to the Mayor and Aldermen and demanded them to proclaime their Majesties at the citty hall, who returned their answer, that they were very ready to proclaime the King and Queen upon the first orders they should receave for the same, and that if they had any orders to do it they were ready to attend them at the Citty Hall according to former Cutome;

.....

Munday the 24th June the Mayor and Aldermen haveing by them their Majesties proclamation to continue all Officers that were not Papists proclaimed the same at the State House. which affronted the Captains and their gang very much.

Tewsday the 25th Mr. Plowman being a Papist was by Mr. Phillips Mr. Bayerd and the Mayor and Aldermen dismist from the custom house, And Coll. Bayard, Mr. Haynes, Paulus Richards and Mr. Wenham was appointed Commissioners to take care of his Majesties Customs, which soe much affronted the other party that they came with forse and armes, and puld them out by the haire of their heads, cutting and slashing at Coll. Bayard, that he was hard put to it to escape with his life; ever since which he was forsed to goe away privately to Albany and there remains.

Mrs. Bayard desired me to acquaint you that her husband had writt at large to the Secretary of State from Albany, but the letter is strangely miscarryed, and the ship being ready to saile, cannot give an account of it, whereby he might write another.

Our present Government here is by a Committee of safety, as they terme themselves, in which I may bouldly say, is not two men of sence, De la noy and Edsell being the two Chief some towns have chosen and sent men in, but others refuse; in shorte the greatest Olleverians that were in the Government are made Committee men, who govern and rule at soe strainge a rate, that I am not able to express it, denying all power but their owne, putting in and turneing out the Militia Officers at pleasure, some of them openly saying there had been no legall King in England since Ollivers days, imprisoning persons at their pleasure in the fort.— Col. Docs. N. Y. iii. 616, 617.

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CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to Rev. Henry Selyns, Aug. 22, 1689. xxvii. 203. Referred to xxi. 313.

Reverend, Godly and Highly Learned Sir, and Brother:—

We safely received your letter of October 10th 1688. We rejoice to learn therefrom of your health, which we hope still continues. May it long continue, to the best interests of God's church. We notice also with no less satisfaction what you write of the prosperity of God's church, entrusted to you and your worthy colleagues in those distant countries. May Almighty God grant you all long continued health and all necessary strength to enable you to care for his work unto the growth of his kingdom. We trust that the arrival of that new Governor Sir Edmund Andros, to whom you so respectfully refer, may be most serviceable to that end, as well as to the diminution of divers fanatical spirits. Unless such are restrained, they are wont, through specious deeds, greatly to hinder the course of the Gospel. We also further hope that through your diligent labors, that eager pursuit of sin to which you refer, and which arouses the righteous wrath of the Most High, may be checked, and that the Almighty may be reconciled to the people for Christ's sake.

Concerning ourselves in this land, we have abundant reason to thank the Almighty for his undeserved grace. For in the past year, we saw dark clouds rising against Protestantism in Europe through the powerful conspiracy of the Kings of France and England (Louis XIV and James II.) At the time of your last writing to us, we were in good hope of being exempted from the coming storm, yet we were not without anxiety and fear. God be thanked who has caused it all to result for the best; for he blessed the effort of the Prince of Orange, who is now the King of

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England, (William III.) The particulars of the whole matter are doubtless fully known to you through the newspapers of England and of these regions.

We believe that you and the entire church in America will gladly unite with us in thanksgiving to God, in the expectation that great results of good may flow to our common Church from these peculiar blessings of God. And since the greater part of Europe is at present in arms against the usurpations of France; and since we have in the Netherlands held a day of thanksgiving, fasting and prayer for the divine blessing upon these important events; we therefore also request you to unite your prayers with ours for the general welfare of Zion.

In addition, we may say that the members of this our Assembly, as it is now constituted, are prospering in their work: thanks be to God. But it has pleased God to take to himself out of this world some of those formerly known to you. For in a little more than a year the Revs. Rulaeus, Rhynsdyck, Klerck, Coenen and Poppius have all died. Their places have been filled with able men, excepting that the appointment of Nieuwenhuysen has been nullified, because that appointment has again been brought under the province of Uytrecht. We close by commending yourself and family, and especially your church, to the protection of God, and remain,

Your affectionate and obedient brethren. In the name of the Classical Assembly within Amsterdam,

Gerbrandus Van Leeuwen, Praeses Coll.
Deput. ad res Exteras.
Johannes Schoonhoven, Scriba Coll. Deput.
ad res Exteras.
Gulielmus Anselaar, Deput. ad res Exteras.
Arnoldus Hellius, ditto.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to Rev. Rudolphus Varig, August 22, 1689. xxvii. 204. Referred to, xxi. 313, 325.

Amsterdam, Aug. 22, 1689.

To Rev. Rudolphus Varig (Varick) on Long Island.

Reverend, Godly, Very Learned Sir and Brother:—

We safely received your letter of September last, 1688, and learned therefrom with pleasure not only concerning your good health, but also of the welfare of your church. We notice that your congregation is continually increasing, and that sectaries and fanatical spirits are decreasing. Since the care of the churches at Hakkingsack and on the South River, (New Amstel), and also in two other places, is commended to you, it is our hearty wish that God Almighty will increase your strength with the increase of the burden, so that all these churches under your ministry may also increase; and not only in numbers, but also in faith and in the power of true godliness. And we wish the same blessing, none the less, to the other churches, German, English and French, all of which we observe, thanks be to God, are in good condition, under the government of a well disposed gentleman, Sir Edmund Andros. We could not omit, in this present letter, to express our joy at the prosperity of the churches in your countries; and especially since they strive to maintain a good correspondence with us. Therefore we proffer our good offices in this land, to do anything in our power for the benefit of the Netherland churches in your land. We must also add in reference to the welfare of the churches in this land that we have great reason to be thankful to God. For although we are involved in a war with a powerful enemy, yet you are aware from the reports which have doubtless reached you from time to time from Holland and from England, that the successful marches of the Prince of Orange (William III) and his advancement to the

crown of England, have given all the Protestant Churches of Europe a cheerful countenance. We have recently, on a day solemnly set apart for the purpose, renewed our thanksgivings to God for these events, and have prayed for the divine blessing upon the arms both of our Fatherland and the allies. We desire that you also add your prayers to ours. Finally, we commend you to God and the word of his grace, and remain,

Reverend Sir and Brother,

Your obedient and affectionate brethren of the Classis of Amsterdam. In her name,

Gerbrandus Van Leeuwen,
Coll. Deput. ad res Exteras, Praeses.
Johannes Schoonhoven,
Scriba, Coll. Deput.
Guiliemius Auslaer,
Deput. ad res Exteras.
Arnoldius Hellius,
Deput. ad res Exteras.

EXTRACT OF COLONEL BAYARD'S LETTER, DATED ALBANY, 23RD SEPTEMBER, 1689.

.....

New Jersey, Esopus and Albany with severall of the Townes on Long Island would never concur or approve of Leyslaers Rebellion although severall factious and seditious poor people are amongst them who could finde no leader and now since the falsities and unwarrantable proceedings of Leyslaer are daily discovered and they begin to see the danger, it is the opinion of several that although a Governour should not arrive in some short time, yett the Rebells now would suddainly fall of themselves.

.....

Milbourne* arriving at New Yorke from Holland it was reported, that the late King James had sold his country to the French, and because Governor Dongan would not be such an ill person as to deliver it he was removed and Andros put in his place who with me and some others had undertaken to surrender it unto their power, but this lye as all the rest having no root suddainly vanished so they are daily inventing new ones to keep up the people in their madness but it will not continue.

.....

Father Millett was the priest who invited the Synekes Indians to the French fort at Cataraque, where being very merry the French made them prisoners, and sent about twenty seven of the Chiefe of them in Irons to France. The reason why the poor distressed French cry out in their torments against the present Governor Marquis de Nonville, by whose order they were sent to the French King as chiefe men taken in warr.— Col. Docs. N. Y. iii. 620, 621.

* Millburne the same who occasioned so much trouble to Sir Edmund Andros at New Yorke and in London brother to Milburn the Anabaptist preacher the great ringleader of the Rebellion with us.

COLONEL BAYARD'S ORDER TO CAPTAINS DE PEYSTER AND DE BRUYN.

Oct. 20, 1689.

To Captain Abram de Peyster and Captain John de Bruyn Commanders of two respective companies of the Train Bands in New York to be communicated to the rest of the Commission Officers.

Gentlemen. Whereas Jacob Leisler and some of his associates have in a most hostile and illegal manner, invaded their Majesties fort at New York, and withall unhinged and subverted all manners of Government by law Established within the Citty of New York and some parts adjacent, not having the least shadow of authority from our Gracious Sovereignes King William and Queen Mary soe to doe; I therefore concidering the obligation lying upon mee by the severall commissions, as being one of the councill of this their Majesties dominion, and Colonel of the Regiment of the Train Bands in New York both from the Crowne of England, neither of which (notwithstanding the said invasion insurrection or other troubles): was any ways vacated or superceeded, I find it to be my present duty to the Crowne of England, and do hereby strictly require and command you and each of you, that you upon immediate sight hereof desist from any wayes councelling aiding assisting or abetting the illegall proceedings of the said Jacob Leisler and his associates; and not to suffer any of the soldiers under your command to be made use of or employed upon any service whatsoever of the said Leisler either in the said fort or elsewhere as being the most pernicious, dangerous, and contrary to the peace of our Sovereign Lord and Lady King William and Queen Mary their Crown and dignity — but that you come and each of you together with the Soldiers under your command: (as in duty bound:) do give all obedience to the lawfull commands of the civill government established by law and in particular to those of the Justices of the Peace commissionated by the Governor Sir Edmund Andros, by vertue of letters pat-

tent from the Crown of England as being our supream power which said commissioners I find and doe averre to be in full force; notwithstanding the imprisonment: (yea death:) of any Governor that granted the same, he being only an inferior officer of the Crowne and the Commissions being maters of record; and therefore you shall faithfully performe their said lawfull commands as feare it shall bee in the power soo to doe, and at all times bear good faith and allegiance to their sacred Majesties as you will answer the contrary at your perills — Given under my hand and seale att Albany this 20th of October in the first year of the reigne of our Sovereigne Lord and Lady King William and Queen Mary A. Do. 1689.

N. Bayard.

DRAFT OF A COMMISSION FOR HENRY SLOUGHTER, ESQUIRE, TO BE GOVERNOR OF NEW YORK, AND ORDER IN COUNCIL THEREUPON.

1689, Nov. 14.

William and Mary by the grace of God King and Queen of England, Scotland, France and Ireland Defenders of the Faith etc.

.....

And we do hereby give and grant unto you full power and authority with the advice and consent of our said Council from time to time as need shall require, to summon and call general Assemblies of the Inhabitants being Freeholders within your Government, according to the usage of our other Plantations in America.

And our will and pleasure is, that the persons thereupon duely elected by the Major part of the Freeholders of the respective countys and places and so returned and having before their sitting taken the oaths appointed by Act of Parliament to be taken instead of the Oaths of Allegiance and Supremacy and the Test, which you shall commissionate fit persons under our seal of New York to administer, and without taking which, none shall be capable of sitting though elected, shall be called and held the General Assembly of that our Province and the Territories thereunto belonging.

And that you the said Henry Sloughter by and with the consent of our said Council and Assembly or the major part of them, respectively have full power and authority to make constitute and ordaine Laws Statutes and ordinances for ye publique Peace, welfare and good Government of our said Province and of the people and Inhabitants thereof and such others as shall resort thereto and for the benefit of us our Heirs and Successors.

Which said Laws Statutes and Ordinances are to be (as near as may be) agreeable unto the Lawes and Statutes of this our kingdome of England.

Provided that all such Laws, Statutes and Ordinances of what nature or Duration soever be within three months or sooner after the making thereof, transmitted unto us under our seal of New York for our Approbation or Disallowance of the same, as also Duplicates thereof by the next conveyance.

And in case any or all of them being not before confirmed by us shall at any time be disallowed and not approved, and so signified by Us our Heires and Successors, under our or their sign Manual and signet or by order of our or their privy

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Council unto you the said Henry Sloughter or to the Commander in Chief of the said Province for ye time being, then such and so many of them as shall be soe disallowed and not approved shall from thenceforth cease determine and become utterly voyd and of none effect, anything to the contrary thereof notwithstanding.

And to the end nothing may be passed or done by our said Councill or Assembly to the prejudice of us, our Heirs and Successors, We will and ordaine that you the said Henry Sloughter, shall have and enjoy a negative voice in the making and passing of all Laws, Statutes and ordinances as aforesaid.

And that you shall and may likewise from time to time as you shall judge it necessary Adjourn Prorogue and Dissolve all General Assemblies as aforesaid.

.....

And we do further give and grant unto you the said Henry Sloughter full power and authority from time to time and at all time hereafter by your self or by any other to be authorized by you in that behalf, to administer and give the oaths appointed by Act of Parliament to be taken instead of the Oath of allegiance and supremacy, to all and every such person or persons as you shall think fit who shall at any time or times pass into the said Province or shall be resident or abiding there.

.....

And we do by these presents further authorize and impower you to colate any person or persons in any Churches, Chappels, or other Ecclesiastical benefits within our said Province and Territories aforesaid as often as any of them shall happen to be void.

.....

And we do by these Presents, Will, Require and command you to take all possible care, for the discountenance of vice and encouragement of vertue and good living that by such Example the Infidels may be invited and desire to partake of the Christian Religion.— Col. Docs. N. Y. iii. 623, 624, 625, 628.

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LEISLER SENT ENSIGN JOOST STOL TO ENGLAND, AS THE REPRESENTATIVE OF THE COMMITTEE OF SAFETY OF NEW YORK.

1689, Nov. 16.

His mission was supplimental to the "Address of the Militia of New York to William and Mary" of June, 1689. (Col. Docs. iii. 583.) Stoll presented nine documents in defence of Leisler's conduct, and for information, a list of which is given.

.....

No. 4. An affidavid in writeinge werein deponents are Peter Godfrey and Henry Carmer concerning the person and behaviour of the (Episcopal) Minister Alexander Enis (Innis) by outward pretence a Protestant but in effect a meere papist, who deceitfully has provided him with a certificate of the Ministers of the Dutch and French Church as if he was a true Protestant.

.....

By examination of all the aforementioned (nine) papers Your Lordship will see in what, a burden of bondage the inhabitants of New Yorke, hitherto have been, by the wicked directions of ill governours and Ministers as Captain Nicholson and their like persons, and how we by help of Almighty God are thereof delivered, which happiness would not long continue, if so bee they doe not become a further settlement in the Government, Therefore wee humbly pray, and conclude and desire your Lordshippe will be pleased to take into a serious consideration the present state of that countrey, the necessity of their further settlement, and empowering them with such means, as really may serve to the safety of that countrey under the supreme Government of this Kingdom of England, against all their in and outward ennemies, which happily may be confirmed, by obtaineing through Your Lordships favour and juste reporte of His Majestie to bee allowed and granted to them those following Articles.

Seven requests are then made of their Majesties, as follows:

1. The approbation of Leisler's acts.
2. A charter for New York City, similar to that of Boston.
3. That the Government of Polity and Court of Justice, Major and Sheriffs, Aldermen and Justices of the Peace and Ecclesiastical persons and Government may bee so altered and regulated with Loyall and faithfull persons fit for Government, and heartily well affected to our Souveraignes King William and Queen Mary.
4. Careful examination of the Governor appointed or to be appointed, in reference to his disposition toward William and Mary.
5. That Canada should be seized from the French.
6. That New York may be provided with a Commission, of executing power against all Rebells, Papists, and disaffected persons, and opposers against our Soveraigne Lord and Lady King William and Queen Mary and theire blessed Government to reduce them by faire and just means, to obedience and loyallty.
7. An earnest examination in the whole business of affairs in New York.— Col. Docs. N. Y. iii. 629-632.

ACCOUNT OF ENSIGN STOL'S PROCEEDINGS.

1689, Nov. 16.

A true account of the particular proceedings, acts and venturing of life and fortune of Joost Stoll, Inhabitant and citizen of New Yorke ..... deputed Commissioner for London, for to give a true account..... of the revolution as has been there and the reducement thereof to theire said sacred Majesties obedience.....for securing true protestant Religion and welfare, has engaged him against all the ill designs and maginations especially of the persons of the late Lieut. Governor Capt. Nicholson a meere oppressor of that nation and a certain and undoubted ennemy, to their sacred Majesties William and Mary.....

.....

Secondly: And for to make lawfull and orderly proceedings thereunto, wee presented a humble petition to Coll. Bayer in his owne hands, who gave it to the Court, containeinge a request to fortify the citty and to disarme Papists, instead of acceptance thereof, they gave us for answer, that wee deserved, that six or seven persons of our Assembly should be hanged for our paines, and the Captaine of the vessel that brought the news from England concerning the changing of the Government there was by order of Capt. Nicholson turned out of doore with hard threatenings and scholdings.

Thirdly: By which behaviour wee saw the ill intentions of those persons, and their adherents, and therefore wee resolved for the behoofe of theire Majesties King William and Queen Mary and for the securitie of the Inhabitants, to make ourselves masters of the Fort or castle which was not in state of great defence, as wee happily did.— Col. Docs. N. Y. iii. 632, 633.

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COLONEL BAYARD TO SIR EDMUND ANDROS.

New York, 10 10ber 1689.

.....

Leysler tooke yesterday his seate in ye Governor's pewe at Church, with a large carpet before him, and young Hendrick ye booker at Councels, in Mr. Philip's or ye Councels pewe. Henry Cuyler that betrayed ye fort, a silly fool and coward is made Major of ye Regiment and Gorit ye Masan* Capt. in his roome. The roote of his Councell it said is one Samuel Staets, P. Lanoy, Sam Edsals And Jac. Milborne who is alsoo Sacretary. The Committy being laid aside. I wrote to Mr. West for to have another coppy of the occurrances made if need bee.— Col. Docs. N. Y. iii. 636.

* Gerrit Duyckingk.

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COLONEL BAYARD WROTE AN ELABORATE ACCOUNT OF OCCURPENCES IN NEW YORK FROM APRIL TO DECEMBER, 1689, PORTRAYING THE ABUSES AND INSOLENT CONDUCT OF JACOB LEISELER, ETC.

ABSTRACT.

1689, Dec. 13.

He refers to the imprisonment of Andros at Boston; of the Convention in New York; of the fortifying of the City; of the usurpation of Leiseler, and the efforts of the old Council to stay the violence; of the disposition of the revenue; of the lying rumors which were circulated; of the pretence that Protestantism was in danger, and that Leisler was holding the government for William and Mary; that Lieutenant Governor Nicholson was only a creature of the Catholic ex-Governor Dongan; of the Collector Plowman, because he was a Papist; of the fomenting of discords and seizing the revenue funds, compelling Bayard to flee to Albany; of assaulting many of the most respectable citizens; of the illegal formation of the Committee of Safety, and making Leisler Captain of the Fort; of the arbitrary imprisonment of many former officials and citizens;

Item they have alsoo in violation of the said Prerogative and in Contempt of their Majesties gracious proclamation of the 14th of February last (confirming all Justices of ye peace being Protestants) usurped the power to install severall Justices of the Peace, and to dismisse the old ones, though protestants and persons of honnor and credit, and in like manner they have also acted with severall of the Chief Military Officers.

Item they have exercised their Jurisdiction not only in the Civill and Military, but alsoo in the Ecclesiastical affairs prescribing to the severall churches rules and ordinances and enjoyned them by threatenings to be obedient thereunto.

That they deposed the lawful city officials and installed de la noy as mayor, and compelled Mayor Cortlandt to flee; that they tried to seize the government of Albany, but failed; that upon Bayard's return to New York, Leisler sought to arrest him, searching for him everywhere; entering by force of armes and makeing a strict search into the howse of the said Colonel and alsoo in that of Mr. Mayor, and of the Minister Domine Selyns with fourteen or fifteen of the chiefe howses in the Citty, crying out that they would have the said Colonel though they should fetch him from the Gates of Hell, and to have their pleasure with him with several of the like exasperating expressions. Wherefore the said Colonel further resolved to obscunde himselfe till releefe from England.— Col. Docs. N. Y. iii. 636-648.

PETER REVERDYE TO THE BISHOP OF LONDON.

30 December 1689 from the downs.

My Lord. The two ministers, Mr. Ware and Mr. Boiceau, have been heer a great while waiting for a convoy for Virginia — heer are some now Dutch and English bound for the Canary's — we doe intend, God willing, to take the uportunite — (The French for certain have a designe upon New York); if your Lordship would be pleased to procure the Kings letter to Captain Jacob Leisler, now Governor there, untill the Kings Governor doth come, to order him to secure the place untill Col. Slawter cometh, it would be very necessary: there two hundred French families about New York which will be put to the torture if the French takes itt. They came out of Caroline, St. Christophes, and London. I hope your Honour will commisserate our condition, my family being one of them, and if the Kings letter be tow long to procure, Col. Slawters letter may doe much good, if sent to me aboard the Wm. and Mary, John Browne Comr. riding in the Downes,

to the first place I shall land in Virginia, I shall with all diligence take horse to carry such an order. Col. Slawter will not be ready before April, although his appointment is the 10th of March;. what mischief is intended, will then be done; I pray my Lord in continuing the charitable acts, take this into consideration — If our ship should be gone from the downs of the conuoyes will take more shipps att Plimouth; the letter may be ordered att the post house to be brought on board our ship — Wishing health, prosperite and all happinesse that this world can afford, and felicite in the world to come to your Lordship, I remaine Your Honours most faithful servant,

(Signed) P. Reverdge.*

I hope your honour will be pleased to remember the business of our Minister, Mons. Daille.† when the Governour cometh.— Col. Docs. N. Y. iii. 650-1.

A Narrative of the Grievances and Oppressions Caused by Jacob Leysler and His Accomplices.

This document is unsigned. It was intended to present it to the Mayor's Court, January 21, 1690, but owing to the violence of Leisler just preceding, it was deemed unwise to do so. It was, therefore, secretly printed in New York in January or February 1690, and subsequently reprinted in London. It must be remembered that it represents the extreme view of the anti-Leisler side.

Abstract.

The writers of this report acknowledge the Happy Revolution, by which England had been delivered. They express their admiration of the enterprise of William of Orange in behalf of the Protestant religion, and dedicate their lives to his service, and pray for the Divine blessing on his reign. But they express their abhorance at the illegal and arbitrary conduct of certain men in New York, who had usurped authority at this crisis. Against their act, they protest.

Upon the first rumor of the Revolution, Lieutenant Governor Nicholson convened his Council with the Mayor and Common Council of the City, and certain military men, and stated the case. He proposed to allow certain train-bands to take their turns in guarding the Fort; and that the customs collected for the expenses of the government should now be used for putting the Fort in a better condition against any foreign foe.

But Jacob Leisler, Captain of one of the train-bands opposed this. He then had a ship laden with wines in the Bay whose duty would amount to about one hundred pounds. He declined to pay this as the Collector was a Papist, and therefore not now qualified to receive it. Leisler then tried to get the people of the east end of Long Island to seize the Fort, under the pretence that there was danger of its being seized by some foreign power. Excited by the recent events at Boston,

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* Peter Reverdy. He was a French Protestant, and is mentioned in "The Revolution in New England Justified", p. 41, (republished in Force's Historical Tracts, iv.,) as having been the author of Memoirs concerning Sir Edmund Andros.

† Rev. Peter Daille was one of the earliest ministers connected with the French protestants of the city of New York. He incurred Leisler's displeasure in 1690, and had subsequently some difference with his congregation (New York Documentary History, 8vo., ii., 432; iii., 678, 1167), which caused him to remove to Boston where he is mentioned in 1696, as having charge of a society of French refugees. Mather's Magnalia, 27. He and his wife, who preceded him by nine years, were interred in the Granary burying ground, Boston. He was a person of great piety and charity; of affable and courteous behavior, and of an exemplary life and conversation. He was much lamented, especially by his flock. 3 Massachusetts Historical Society's Collections, ii., 52. See also Baird's Pierre Daille, and Corwin's Manual.

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with the arrest and imprisonment of Governor Andros, they liked the idea, and about eighty men, with this object in view came as far west as Jamaica. Three of them came on to the City and had a meeting with the Mayor and Common Council, Leisler being present, when they went away satisfied and returned to their homes.

A rumor was now started, presumably by Leisler, to murder all the attendants of the Dutch Church on a certain Sunday morning. Leisler stirred up the people to resist such a massacre, although all was a pure invention. Consequently on the Friday before a band of armed men demanded that Leisler should be their Captain. He finally arranged that one Stoll should take his place. They marched to the Fort and demanded admittance. It was all understood beforehand, and a certain Henry Cuyler, the Captain of the train-band for that day, after a show of resistance, admitted them to their mutual satisfaction.

Lieutenant Governor Nicholson was somewhat startled at this transaction. Leisler is joyfully received into the Fort, and a consultation is held how they are to get possession of the keys of the Treasury. A squad of men was sent to the City Hall, and compelled Nicholson to surrender them. Leisler was proclaimed Colonel. The Governor and Council now resolved to remove the moneys from the Fort to the House of Fred Phillips, one of the Council, but Leisler and his friends refused to surrender them. The Captains of vessels were now obliged to go to the Fort, and have their papers publicly examined. The Captains of the train bands now all signed a paper that it was their purpose to defend the Protestant religion, and they would hold the Fort for William and Mary until their Majesties' further orders. A Committee of Safety was therefore appointed and Leisler was made Captain of the Fort. He considered that he was now ready to domineer in all things, ecclesiastical, civil and military. He was very arbitrary and paid no attention to law or legal proceedings. He was afraid of a regular civil organization, and was especially anxious to allow no Papist to remain in any office.

"The malice of this man's spirit hath been so general against all that would not say as he did, that the Dutch Ministers of the Reformed Churches within this Province, have not escaped the lash of his inveterate tongue. Nor hath his endeavors been wanting to create the same disorders and confusion in Church as he hath already done in Government".

He broke up the Assembly of the Commissioners on Customs, formerly appointed by the Governors and Council, and drove them out of the Custom House, and Col. Bayard narrowly escaped with his life. Many were despoiled of their goods, and very many arbitrary arrests were made, and the right of habeas corpus was denied.

On August 25, 1689, Jacob Milbourne arrived from England, who excited the people by misrepresenting the true state of affairs in England. He said that William was an elective King, and only the servant of his subjects. The people were led to claim that they were imitating William. A Committee of Safety was now elected, by a small vote, in all the counties. New city officials were also now chosen, Peter de la Noy becoming Mayor. Milbourne was sent to Albany with fifty men, to carry out similar changes there, but was obliged to leave very summarily.

The parties writing this account hoped that upon receipt of letters from the King, these evils might have an end; but as the said letters, when received, were directed to Lieutenant Governor Nicholson, or whoever was in authority, Leisler claimed everything for himself; and although the members of the former Council asserted that the letters were meant for them, Leisler only abused them for the suggestion, and proclaimed that he was now Governor by virtue of the King's letter. He now enforced the laws of Assembly under Dongan, concerning revenue and taxes, although these had been annulled by James II, when he became King. Of all this the party writing this letter bitterly complained. They declare their joyful submission to William and Mary, but besought for a lawful Governor and some redress for all their wrongs.— Col. Docs. N. Y. iii. 665-684.

LIEUTENANT GOVERNOR LEISLER AND COUNCIL TO THE BISHOP OF SALISBURY.

7th January, 1689 [1690] Fort William in New York.

May it please Your Lordship: According to our bounden duty, and as we were capacitated, did most humbly present our addresses to their most excellent Majesties, with a letter from the Commander in Chief, as also some particulars of our undertakings, and how far we had proceeded in delivering and reforming this miserable province from the direfull state it was inthralled, through the arbitrary and illegal Commissions granted by the late King James, unto his Lieutenant or Governors, Namely, Colonel Thomas Dongan, a profest Papist; whose councill consisting of seven, himselfe with any five thereof had the legislative power to make and disanull Laws, and did levy money — yea very considerable sums, upon the Kings subjects. Which said commission being superceded by a letter from the said King, empowering Sir Edmund Andros to joyn this Colony with more adjacent places, to New England: (though bought of the Duke of York with conditions to be distinct from the rest:) and that a Councill, thirty odd in number, being nominated, seven thereof with the said Governour had the legislative power to act as aforesaid, taking remarkable effect as is humbly presented to your Lordshipps view pr. paper No. 1. Making choice and alluring by benefitts of most of the principall persons amongst us, who fearing the then Regall terror, and embracing the present temptations, became evill instruments and fiercely devoted to great prejudice of his present Majesties interest and our tranquility; which hath too much prevailed and obtained upon many honest and well minded people even to this day, a tast of which is humbly offered your Lordshipps pr. paper No. 2, relating the behaviour of Coll. Bayard.

That our adversaryes should not overpower us by their crafty devices, wee caused writts to issue forth for free elections by the People, for civil and Military Officers, with a formall paper

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for the said Electors to subscribe No. 3; which took effect, the major part signing, notwithstanding all diligence and endeavours by King James's party, were used to the contrary; upon returne whereof, the Justices and other Officers were de novo establisht to great regret of the former and Associates, who are encouraged by the correspondence continued between Sir Edmund Andros's party at Boston, and them, which can not be yet prevented, although some persons have been detected, and pacquetts intercepted; It would be too troublesome to enumerate the pernicious and inhuman practices of Sir Andros, but cannot omitt his base undertaking with the Infidels, as pr. the paper No. 4. may be seen; who substituted an instrument, like himselfe, one Francis Nicolson, Lieutenant Governor, in his absence, who together with Mr. Innes, the pretended protestant Minister, and their accomplices, sent to England a formal submission to their Majesties Government; notwithstanding which, in their Assembly they did not continue praying for the Prince of Wales, and that God would give K. James victory over his Ennemies having discovered their inclinations by sundry expressions and actings as in some part may appeare to Your Lordshipp. pr. the paper No. 5 and 6. distaining in the most contemptuous manner his Hss. 3rd declaration.

Albany and some part of Ulster County have chiefly withstood us, being influenced by Coll. Bayard and Mr. Steph. Van Cortlandt: (the later was Mayor the last year of this Citty:) who at the celebrating of the Prince of Whales's birth, sacrificed his hat, peruke, etc., although professing the Reformed Religion, both which, to void the indignation of the Citizens, escaped to Albany aforesaid, inciting them to their perseverance under Sir Edmund Andros Commissions, assuring his continuation; which suiting their circumstances, (having invaded the Kings, as well as other mens lands etc.) wrought accordingly:— Soon after the French, with considerable numbers of their Allyed Indians, alarmed them by threatening to attack Albany aforesaid, which awakened the neighbours of New England, and upon their notice,

wee sent fifty men with armes and powder etc., what could be spared under the direction of a person acquainted with the place and people, in hopes that upon such an occasion to have found them of more suitable disposition, to embrace proposals for their peace and securing His Majesties County; which were readily embraced by the Generality of the Citizens and Planters, saving such who stiled themselves a convention, who resolved to persist in their former practices:— But eighty men from New England aforesaid, and the rest well effected to keep the place in such a good posture that whenever the Ennemy approacheth (by God's assistance) we have reason to believe they cannot hurt us, being at least six hundred men, and a fort conveniently placed, of fourteen gunns to add to our defence.

Things arriving to this head, Colonel Thomas Dongan, the former Governor, being at his farme on Long Island, gave great encouragements to the former Civill and Military Officers by holding Caballs at his howse and other places adjacent, to make an attempt upon this Fort of New York; Wee being timely advertised, did consult the best method for securing that post, and disappoint them; which concluded by joyning in a firm association, and is humbly Offered your Lordshipp by No. 7. Copyes of which being sent to the other Countyes, so netled the Conspirators, that they used all possible arts to prevent signing, but wrought not with that force as was intended; although it lessened our number, but obtained the Major part by whome we do not in the least doubt our security:— Though many resort to our Neighbours of East Jersey and Pennsylvania, being many Quakers in these parts, who (without abusing them:) encourage if not out do the Roman Catholiques: and most of our Calamities and divisions are truly indebted to them, covering their pernicious practices by their blind scruples, and impudent interpretations, depending still upon and asserting Mr. Pen to be a person of undoubted sincerity: in the Meantime they advance the Interest of King James, and say that all commissions are good to this day, Colonel Townly

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and others committing riot upon our Justices bordering next to them, owning none save King James, openly drinking his health etc., which we hope in due time to subdue.

And thus, Right Reverend Lord, stood things till December 9th. His Majesties letters arrived in which are No. 8., some of Sir Edmund Andros councill attending — The Messenger: (although the Captain Nicolson was gone:) expected their names might be inserted, and thereby to challenge them, which was prevented by the Commander in Chief, Jacob Leisler pr. paper No. 9. so elected, and the next day their Majesties a second time were proclaimed, (Scotland being formerly omitted:) in due forme, solemnity and extent of our ceremonies, to the great satisfaction of the people: A councill forthwith were chosen out of such who had faithfully served King William's interest, and endeavoured to preserve the peace of the province, securing His Majesties revenue: (according to Act of Assembly:) by two orders No. 10. which were abused by pamphletts No. 11, and others tearing and defacing the same: one of which actore is taken, and by his example the rest are suppressed. The next step was to settle the Magistracy and appoint commissioners of Judicature in the respective counties according to our Laws, and proceeded to establish the Militia, in all which endifferent success attends us; not questioning to settle all things in reasonable method, considering our circumstances, so that Majesties fort and this city, with other parts of the province, may be supported, and contingent expences may be defrayed out of revenue, which we are resolved to collect (though we are sensible of great opposicon:) according to His Majestys requirements, and as our duty enjoyes us.— When Sir Edmund Andros was here, with Secretary Randolph, most of the Records, Bookes, papers, and seale, which belonged to this province, were transmitted to Boston. Whereby we are incapacitated to present your Lordship with such a state of things as becomes the case, and our duty, having adventured to make a new seale for the province, altering the Duke of York's coronet, and

placing the crowne of England in its stead. Nothing can abate our service, except the want of twenty five Canon of twenty four pound Calaber, firelock Musketts, Pistolls, Bandelier, one hundred and fifty pound powder, match, Handgranadoes, Bayonetts, Crowfeet, etc., with forty pound weight of muskett bullets, in case the French visit us in the spring, which might be expected; and hope his Majesties will afford the same pr. some small vessell, forthwith, untill further resolutions are taken concerning us, as to his princely wisdome shall seeme meet.

Right Reverend Lord:

Since the foregoing: (by stopping a letter carrier, bound for Boston, who took in Adversary's packett at Coll. Morris, his howse, who is a Quaker at convenient distance from New York: the said Morris hath entertained and countenanced that party with great encouragements ever since these Revolucions:) have obtained severall letters under No. 12. whereby your Lordshipp may perceive the horrible devices they can invent, as is particularly expressed in Coll. Bayard's letter to John West, of a plot to Massacre them on New Years day, which should be told him by Van Cortlands wife, who, he terms the Mayoresse; whereupon we found out said Bayard and seized him; but on notice thereof, said Cortlandt and his wife fled, whither not yet knowne, with other particulars wickedly suggested, and his reflections on those of Boston, in despight of His Majesties Royall approbation of what they have done with purport to blacken us at home; but when he came before us, would not owne any of his writings which wee can sufficiently prove upon him:— The other person most dangerous was William Nicolls, whose letters are under the same No. 12: the one taken with the carrier, the other found in his pocket; the first directed to Farwell, a notorious criminal at Boston; the other, threatens, Pistolling, poysonning, ponyarding etc., the posterity of the Commander Leisler: who likewise would not owne any of said papers although taken under such evident

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circumstances, both which persons wee doubt not but to condignly punish. The other letter was written by said Coll. Bayard and indited for Major Brockholes, a profest Papist, and hath been of Coll. Dongans and Sir Edmund Andros's councill, whereby your Lordship may perceive what correspondence there is yet between them; and many others, by virtue of their former commissions, ride armed in an hostile manner encourageing the people to rebellion, whome wee doubt not but in short time to surpresse; having had such good successe in this City, that most of the suspected are fled into the next colony amongst the Quakers; what their further proceedings will be time will teach — Trusting in God and our Loyall forces to quash all their attempts, nor doubting but such persons who hav been the instruments of our miseryes and oppressions shall be perverted from obtaining places againe whereby they may be impowered to revenge themselves: (as the said Bayard by his letter:) is in expectation.

The Expectation wee have of His Majesties gracious acceptance of what according to our duty and capacityes wee have done already and shall proceed in, through your Lordship's assistance, under God, being our sole dependence; wee doubt not but to acquitt ourselves as becometh true Christians, Loyall subjects and faithful to His Majesties interest, the peace and tranquility of this province:— praying for your Lordship's long life and everlasting happynesse, subscribe

Right Reverend Lord,

Your Lordship's most obedient servants and supplicants in behalfe of the rest.

Jacob Leisler
Pr D. La Moy (de la Noy)
Johannes Bermege (Vermelje)
Benjamin Blagge
Samuel Plaats (Staats)

Jacob Milborne, Secretary.

Col. Docs. N. Y. iii. 654–7.

SECRET INSTRUCTIONS TO GOVERNOR SLOUGHTER, SO FAR AS THEY RELATE TO RELIGION.

You shall take care that God Almighty be devoutly and duly served throughout your Government; The Book of Common Prayer as it is now established, read each Sunday and Holyday, and the blessed Sacrament administered according to the rites of the Church of England; You shall be careful that the Churches already built there, shall be well and orderly kept and more built as the Colony shall by God's blessing be improved; and that besides a competent maintenance to be assigned to the Ministers of each Orthodox Church, a convenient house to be built at the common charge for each Minister, and competent proportion of Land assigned him for a Glebe and exercise of his Industry.

You are to take care that the Parishes be so limitted and settled as you shall find most convenient for the accomplishing this Good work.

Our Will and Pleasure is, That no Minister be preferred by you to any Ecclesiastical Benefice in that our Province, without a Certificate from the Right Reverend, the Bishop of London, of his being conformable to the Doctrine and Discipline of the Church of England, and of a good life and conversion.

And if any Person preferred already to a Benefice shall appear to you to give scandal either by his Doctrine or Manners, you are to use the best meanes for the removall of him, and to supply the vacancy in such manner as we have directed. And also our Pleasure is, that in the direction of all Church affairs, the minister be admitted into the respective Vestrys.

And to the end the Ecclesiastical Jurisdiction of the said Bishop of London may take place in that our Province as far as conveniently may be; We do think fitt that you give all Countenance and encouragement in the exercise of the same, excepting only to the collating to Benefices, Granting Licenses for marriages and Probates of Wills, which we have reserved to you our Governor, and to the Commander in chief for the time being.

You are to take especial care that a Table of Marriages established by the Canons of the Church of England be hung up in all Orthodox Churches and duly observed.

We do further direct that no School Master be henceforth permitted to come from England and to keep school within our Province of New York without the License of the said Bishop of London, and that no other person now there, or that shall come from other parts be admitted to keep school without your License first had.

You are to take care Drunkenness and Debauchery, swearing and Blasphemy be severely punished, and that none be admitted to Publick Trust and Imployment, whose ill Fame and Conversation may bring scandall thereupon.

.....

You shall administer, or cause to be administered, the Oaths appointed by Act of Parliament to be taken, instead of the Oaths of allegiance and Supremacy and the Test, to the members and officers of our Councill, to all Judges and Justices, and all other Persons that hold any office in our said Province by vertue of any Patent under our Great Seal of England or our Seal of our Province of New York.

.....

And you are to permitt a liberty of Conscience to all Persons (except Papists) so they be contented with a quiet and Peaceable enjoyment of it, not giving offence or scandall to the Government.— Col. Docs. N. Y. iii. 688, 689.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Godfridus Dellius to Daniel Van Suylesteyn, of England, March 3 (or 8) 1690.

(A large part of this letter is mutilated and quite illegible. It appears to be directed to a Mr. Van Suylesteyn, first stable-master of the King (William III). It seems to have given a pretty full statement of the sufferings and tyranny to which ministers and members of the Reformed Church had been subjected, during the government of Jacob Leisler, and besought his intervention with the King.)

WARRANT TO PAY A CHAPLAIN AND OTHER OFFICERS FOR NEW YORK.

1690, March 13.

Whereas. We have thought fit to make and Pass an Establishment for two foot companies to be employed in our Province of New York in America to be paid out of the monies appointed for the Pay of the Land Forces within our Kingdome of England according to the Rates therein mentioned. And being informed that there will accrue a surplusage of Five hundred and fifty three pounds four shillings and eleven pence or there abouts, at the rate of thirty P: Cent by the difference of the money or value of money currant in our said Province. Our Will and Pleasure is, hereby further to appoint a Chaplain for the said Two Companies at the rate of six shillings and eight pence P. Diem. A Chirurgeon etc.— Col. Docs. N. Y. iii. 691.

AGENTS AT ALBANY TO GOVERNMENT OF MASSACHUSETTS.

1690, March 20.

Wee found that the French gained much upon the Indians by sending their Clergyman amongst them, not so much to convert their souls as their beaver and other trade to Canada; yet by their familiarity and continuall converse, insinuated into the minds of the Heathen and prevailed much, wee move that your honors be pleased to persuade some of your young divines to undertake to instruct the Indians, especially ye Maquase, in the true Protestant Religion; since divers have an inclination to, itt One being by the great pains and industry of Our Minister, Domine Dellius, brought so far that he made his publick confession in the Church at Albany to every body's admiration and was baptized accordingly.

.....

Robert Livingstone, Gerrit Teunise, Thos. Garton.— Col. Docs. N. Y. iii. 696.

LEISLER WRITES TO THE KING.

On March 31, 1690, Leisler wrote to King William, giving an account of affairs up to January 1689 (1690). Under same date he wrote a lengthy letter to the Bishop of Salisbury, giving an account of the massacre at Schenectady, as follows:

31st March 1690.

"May it please your Lordship: The foregoing being sent via Boston pr the Agents for New England which we hope are safely arrived ere this date, we take leave to add, that a certain village named Schanechtede twenty four Miles to the Northward of Albany on Saturday the 9th of February last about eleven oclock at night came two hundred French and Indians near one hundred each and attacqed the same whilst it snowed thick, barbarously destroyed the Inhabitants, all being Dutch: they murthered sixty persons, and bore away with them twenty seven prisoners, wounding some others so that there remained but about one sixth part of them having their cattel, goods and provisions destroyed and wrested from them, the remnant sheltering themselves at Albany, where is provision made for them from New Yorke — Being alarmed by the daily expectations of the French and Indians at Mont Real, endeavouring to obtaine upon the allyed Indians with us, viz. the Macquaes, Onyedauns, Onondades, Cayougaes, Sinnekaes and Mahekanders who have espoused our cause, we have appointed persons to meet them at Albany, in a few days to consult our best way to intercept the Ennemies march; The Macquaes having given us proofe of their fidelity and courage by pursuing those who destroyed Schenechtede even near their own home, taking and slaying twenty five of them who lagged in the reare, and promised to rayse more than one thousand Men of theirs to joine with four hundred of ours which we have near raised for that intent".— Col. Docs. N. Y. iii. 700.

WARRANT TO GOVERNOR SLOUGHTER TO USE THE SEAL OF NEW YORK.

1690, May 1.

To our Trusty and wellbeloved Henry Sloughter Esq., our Captain General and Governor in Chief of our Province of New York, and the Territories depending thereon in America, Greeting. Herewith you will receive a Seal appointed by Us for the use of our Province of New Yorke and the Territories depending thereon in America, the same being engraved on the one side with our Royal Effegies, and two Indians kneeling and offering presents unto Us, with our Royal Titles round the circumference of the said Seal; and on the other side with our royal Armes, with the Garter, Crown, Supporters and Motto, and this Inscription round the circumference. Sigillum Provinciae Nostrae Novi Eboraci in America, which said Seal, We do hereby authorize and direct to be used in the sealing all Patents and publick Grants of lands and all Publick Acts and Instruments which shall be made and passed in our name and for our service within our said Province and the Territories depending thereon and that it be to all intents and purposes of the same force and Validity, as any former Seal within our Province, or as any other Seal whatsoever appointed for the use of any of our Plantations in America. And so we bid you farewell. Given at our Court at Kensington the thirty first day of May 1690, In the Second year of our Reign.

By his Majesty's Command.

The copy of the preceding Warrant, in the Secretary's Office, in Book of Commissions, ii., 16, has the signature "William R". at the commencement, and "Nottingham" at the end of the document.— Col. Docs. N. Y. iii. 726.

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REVEREND FATHER LAMBERVILLE TO THE REVEREND FATHER MILET.

(Translated from the Latin.)

May 6, 1690.

Reverend Father. Pax Christi:—

May the Lord have pity on you and send you aid from on High, that you may be able, with a strong heart and willing mind, to walk day and night in His law, since you daily mortify yourself for the glory of His name; for you have become a prisoner on account of your great charity towards the Indians, and for the salvation of souls; for when you were called by them to pray to the Lord for a sick Squaw, they then took you prisoner, and this is the cause of your captivity.

You are aware, and God is our witness, that as long as we have had intercourse with the Indians, we had no other intentions than the salvation of souls, and the existence of peace, as well with the English as between the French and Indians; but it has happened, that they are turned, by the artifice of the Devil and by Envy to the destruction of those souls which Christ has redeemed with his own blood. We pray that He may quickly conciliate the English and French, and free them from the wickedness of wars.

We send you by him, who is called L'Outarde, paper and powder, which, when mixed with water, will make ink. Thus, with permission of the Indians, you will be able to write to us. We also send you clothes to cover you, and golden coin for the purchase of a woolen, or any other cloak, or garment you may need. But we have no news except that Domine Dellius, the minister at Albany, an honest man and well disposed towards us, told a French soldier, a prisoner among the Mohawks, that he had seen the letters we wrote you and that a bad construction had been put on them. If you have any opportunity to communicate with him through the Indians, you may assure him that we never entertained any such thought, as we abhor crimes of this nature.

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But I request, should you see Domine Dellius, minister at Albany, or write to him, that you make him my respects. Although there may be war between the French and those English who are opposed to the King of England, nevertheless we always entertain the same friendly disposition towards Domine Dellius, inasmuch as we both desire peace, not war.

Farewell. We pray God that, all dissensions being soon at an end, we may again embrace you in safety. This is the sum of our prayers. Again adieu; from your old companion and neighbor among the Indians. All salute you.

A mon Rev'd Pere

Pere Millet, de la Compie de Jesus

A Onnei8t.

Concordat cum original.

Quod attestatt

(signed) Abram Gouverneur.— Col. Docs. N. Y. iii. 714, 715.

See also Dellius's Defence, Oct. 21, 1700.

Extracts from Van Cortlandt's Account to Sir Edmund Andros, of Leisler's Conduct.

1690, May 19.

Extracts and Abstract.

"May it please your Excellency:

It is now nere seventeen weekes that I have been forced out of my house, by the violence of Captain Laysler, and hath sent and inquired almost everywhere after mee, but by the grace of God I am still free from his hands; And although I have sent to him to know the reason why he doth prosecute mee in such a forcible manner, and if I have committed any crime or offence, that I was ready to give security both for my good behavior and appearance when lawfully called; but no plaine answer could be had, onely that he would have my person if between heaven and earth:— People say, he will have off me againe the money I received off the Collector Plowman, by your Excellency's order; others say he thinks I doe not owne him to be the Kings Lieutenant Governor; some say that Mr. Bayard had writt to some of his friends (which letter was intercepted:) that he would retake the Fort, and that I with Bayard doe conspire against him, to rise the people, and to deposesse him, which is wholly false; for I expect my help from God and his Majesty:— Mr. Bayard is still in prison and in irons; William Nicholls is in close prison; soe is Mr. Hix for not delivering up his Commission as Justice of the Peace: Poore Perry is there still; Mr. Johannes Kip, Alderman and Deacon off our Church,

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for going in the Church to old Mr. Beeckman to receive the Almes, before he went to young Henry the Baker, who is now one off the Councill; Mr. Christoffer Gere is in prison for saying he was as much Lieutenant Governor as Mr. Leisler; Dr. Geodineau, for not delivering up his Commission as Leftenant:— he was in the expedition with Governor Dongan att Albany; Major Willett, Captain Jackson, Daniel Whitehead and others are also forced to flye. Coll. Hamilton, Townly, Captain Bourne, Pinhorne, and others off New Jersey Gentlemen, dare not come in town; Governor Dongan was confined in his house att Hemstede, but is gone to New Yersay, and many more ". Milbourne's actions at Albany and flight to Esopus are then referred to.

" The French and Indians ..... have alsoe burned Scheneghtade, killed sixty people, and took twenty eight young men and boys, prisoners. About one hundred and fifty Indians and fifty young men of Albany followed the French, overtook them upon the lake, killed some and tooke fifteen Frenchmen, which the Indians have killed in their castles ". ..... " Most of the Albany woemen are att New Yorke ". .....

A privateer was being fitted out to take Quebec, but it was hard to get volunteers —" Drumbes are daily beating for men to goe upon said vessell, but few appeared; which hath caused a resolve to be taken that some of the best Inhabitants of New Yorke, of which a list is made, should be pressed to goe on board said two vessels in his Majesty's service to take Canida, which hath made several of them to absent themselves and leave New Yorke and come in New Jersey ". A civil Assembly was called, but onely a few attended, in order to raise money for Leisler, but the effort was not successful. The people petitioned this Assembly to set the many political prisoners free, but without success. The provisions of the people and the merchants were now seized by Leisler, for his soldiers. Certain moneys which had been raised to redeem certain captives from captivity, were alsoe seized: " The remainder of the money that was gathered for the redemption of Laisler and the other slaves in Turkey, which your Excellency (Andros) gave to build a new Church in New Yorke, our Church Warden had it laid out in Amsterdam, and got Osenbridge linnes for it, all which Osenbridge Laisler hath taken, and sent to Albany with Milbourne ".

He then referred to the false rumors circulated about the former Governors — treasonable imaginations though they were. A year had passed since these troubles began, and he (Van Cortlandt) had not been able to be at his own home for three months in all, during that period, in order to avoid imprisonment; and those imprisoned could seldom speak with any of their relatives. " Being thus in this Chaos off troubles, and in the middle of all these afflictions, deprived from the liberty of looking after my estate, my wife affronted and beaten, my children threatened: (one of which died in my absence:) all the other sicke, my estate running to decay, blamed by the people, my honour stained, my credit blasted, all which greeves me to the hartt, without, that I can have any remedy here off these that are in Government, here, and having nobody in England to whome I can addresse my selfe for helpe and assistance in this pressing misery and Calamity, and being assured that your Excellency hath that kindnesse and favor for mee and my family to help mee if it lyes in your power; I make bold to address myself unto your Excellency moste humbly beseeching your Excellency bee pleased to endevour that an order may bee sent over for our releef; that those that have now been soe long in prison and those that have been forced to absent themselves, and

them that are still threatened every day to be imprisoned, whereby they cannot have the liberty and that freedome as they ought to doe theire affaires, may have their liberty and freedome as other subjects have, giving in security if any unlawfull act committed, to appear and answer before His Majesty's Governour when he shall come, all what shall be alleged against them, and in the mean time behave themselfs as other subjects doe, and that none shall be condemned but by due court at law, that none shall be deposessed or deprived of his goods or Estate without having a tryell for itt or with his will and consent, and being satisfied for it — That what goods that are already soe taken away, the actors may answer for att law, for the same and for all other damage and losses sustained by their unlawfull and unchristian actings, and that all other our soe heave greevances may bee redressed; In the doeing whereof your Excellency will doe a great act of charity and infinitely oblige many off your reall and true friends:— I understand Coll. Hamilton intends to goe for England, if soe, hee will give your Excellency a large account off the transactions in these parts ".

Van Cortlandt then sent certain accounts to Ex-Governor Andross, and expressed hope that the Governor would be cleared of all charges against him, and that he might recover heavy damages for false imprisonment (in Boston.) He hoped that funds would be sent to him (Van Cortlandt) to pay loyal parties in New York for expenses incurred, or losses. He had also audited Governor Dongan's account for 1688. He further referred to naval preparations making in Boston to capture Port Royal from the French, and efforts for defence in Connecticut—" But our poore province of New Yorke is all in an allarm, both by the incursion off the French and the warre, and is a worser and sadder condition by the irregular manichment of our present Rulers; which I hope God will in a short time helpe us from, in sending us a good wise Gouvernour out off England, that soe wee may ones live happy againe as formerly wee did ".— Col. Docs. N. Y. iii. 715-719.

Address of New York Merchants and Ministers to the King and Queen.

To their most Excellent Majesties, William and Mary, King and Queen of England, Scotland, France and Ireland, Defenders of ye Faith.

The humble address of your Majesties most Dutiful and Loyall Subjects, the Merchants, Traders and other the Principal Inhabitants of your Majesty's Province of New York in America.

Most Dread Sovereigns: We, your Majesties most oppressed and abused subjects in this remote Part of the World, out of a deepe sence of your great Goodnesse and clemency, presume with humble boldnesse to lay ourselves low at your Royall Feet, not doubting to enjoy some beames of that Blessed Sunshine which has made happy our native Country in the Restauration of theire liberties and religion; when yet, to our great grief, we find ourselves sorely oppressed, having groaned neare twelve months under the burthen of Slavery and arbitrary Power executed over us, by the inraged fury of some ill men among us, who have assumed your Majesties Authority over us, overturned all civil power (notwithstanding your Majesties Proclamacon for continuing all justices of the Peace etc.), ruling us by the sword at the sole Will of an Insolent Alien, (he being none of your Majesties natural borne subject), assisted by some few whom we can give no better name than a Rable; those who formerly were scarce thought fit to bear the meanest offices among us; Severall of whom can also be proved guilty of enormous crimes; by these your Majesties poor distressed and almost ruined subjects are daily opprest, being dragged into Prison into your Majesties Guarrison here by Armed Soldiers, and Irons put on us, without any Warrant or Mittimus; and not only bare imprisonment but shut up in dark noisome Holes, denyed the accesse of our friends or any Releif by the law, seizing our estates without any Tryall or Conviction, plundering our houses by armed soldiers, pretending it is for your Majesties Service, stopping all

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processe by law, seizing and opening all our letters which we either receave from or send to any parts, fearing lest we might make our case knowne to your sacred Majesties, to the manifest ruin of our Trade, Scandallizing and abusing our Ministers and Rulers of the Reformed Churches here, seizing ye Revenues thereof, so that our liberties are taken away, our Religion in great danger, our estates ruined, severall of the best and most considerable Inhabitants are forced to retire from their habitations, to avoid their fury, to the utter ruin of their families.

Wee, therefore your Majesties most dutiful subjects, knowing your Majesties clemency and justice is such as not to suffer the meanest of your subjects to be oppprest, humbly implore your Royall protection and Relief, by sending such person or orders speedily among us, as your Majesties in your Royal Breast, shall find most convenient; not doubting but to share in those Princely favors your Majesties have so bounteously bestowed on all your subjects. And we shall continually be supplicant at the Throne of Heaven that the King of Kings would blesse your Majesties with long life, a happy reign over us, with continual victory over your enemys; and when too old to live, to crown your hoary Heads with Immortall Crowns.

Dated in New York, the 19th May, 1690.

Jacob Teller
Joseph Hegeman,
ouderling van de duyts kerck.
Stuffell Probasko, Als underling
Jan Harbendinck
Wm. Teller, Junior.
Luycas Kiersteden
Thomas Clarke
Miles Forster
Richard Jones
Stephen De Lancy
Rip van Dam
Rudolphus Varick,
Pastor ecclesiae Belgikae in
Insula Longa.
J. V. Cortlandt
Samevel Mynnard
Gabriell De Boyteulx
ancien de l'eglise de Refugiez
Thamis De Key
Henry De Meyer
A De Peyster
John Oort
Peiretz Ecclesiae Gallicae Pastor
Jacob De Key
ouderling van der Duytse kercke
N. W. Stuyversant
Wm. Gray
G. Minivelle
B. Bayard
Will Merrett
Phillip French, Jr.
Jeremiah Tothill
Ebenezer Willson
Thomas Wenham
Brant Schuyler
deacon of the Dutch Church
Charles Lodwick
John Barberie
elder of the French Church.
Elie Boudinot
ancien de l'eglise de refugiez
Wm. Morris
Isaac De Foreest
deacon of the Dutch Church.

— Col. Docs. N. Y. iii. 748-9.

EXTRACT FROM A LETTER OF THOS. NEWTON TO CAPT. NICHOLSON, 26 MAY, 1690, BOSTON.

Port Royal had been taken from the French, but they had lost Casco, yet Massachusetts was better off than New York "for that Tyrant and Usurper, Leysler makes his will his law". ..... he proclaimed himself Lieutenant Governor, and any one who does not salute him by that title goes to jail. He hath detained Col. Bayard a long time in prison in irons, and had him in this condition carried about the fort walls in a chair to terrify the people, and for no other crime than disaffection toward Leysler. Others were in prison from the same cause. Schenectady had been taken by the French, and Albany was likely to fall. Leysler had demanded of the people five thousand pounds to carry on the war against the French, and says if it is not paid he will take it by force.— Col. Docs. N. Y. iii. 720-1.

REPORT OF SIR EDMUND ANDROS ON HIS ADMINISTRATION.

(Abstract.)

This was sent to Right Hon. Lords, the Committee for Trade and Plantations. Andros was commissioned in 1686 to succeed President Dudley and Council in the government of the New England Colonies or Provinces, to which Connecticut was added in 1687; and in 1688, a new commission was sent him, including all New England, with New York and New Jersey. He at once visited New York and Albany, and demanded the evacuation of central New York by the French. The revenue of his territory yielded about twelve thousand pounds.

.....

"The Church of England being unprovided of a place for theyr publique worship, he did, by advice of the Councill, borrow the new meeting house in Boston, at such times as the same was unused, untill they could provide otherwise; and accordingly on Sundays went in between eleven and twelve in the morning, and in the afternoone about fower; but understanding it gave offence, hastened the building of a Church, which was effected at the charge of those of the Church of England, where the Chaplaine of the Souldiers performed divine service and preaching".

He then referred to the establishment of courts in various places, and the enforcement of the laws; also to an Indian outbreak in New England in 1689. He then comes to the topic of his own downfall, which took place after the flight of James II, and the accession of William III:

"On the 18th of April 1689, severall of His Majesties Councill in New England, haveing combined and conspired together with those who were Magistrates and officers in the late Charter Government annually chosen by the people, and severall other persons, to subvert and overthrow the government, and in stead thereof to introduce their former Commonwealth; and haveing by their false reports and aspersions gott to their assistance the greatest part of the people, whereof appeared in arms at Boston under the command of those who were officers in the sayd former popular government, to the number of about two thousand horse and foote; which strange and sudden appearance being wholly a surprize to Sir Edmund Andros, as knowing noe cause or occasion for the same; but understanding that severall of the Councill were at the Councill Chamber, where, (it being the ordinary Councill day), they were to meet; and some, particularly by him sent for from distant parts, also there; he and those with him went thither. And though, (as he passed), the streets were full of armed men, yett none offered him or those that were with him the least rudeness or incivility, but on the contrary usuall respect; but when he came to the Councill Chamber, he found severall of the sayd former popular Magistrates and other cheife Persons then present, with those of the Councill, who had noe suitable regard to him, nor the peace and quiet of the Countrey; but instaed of giving any assistance to support the government, made him a prisoner, and also imprisoned some members of the Councill and other officers, who in pursuance of their respective dutyes and stations attended on him; and kept them for the space of ten months under severe and close confinement, untill, by his Majesty's command they were sent for England, to answer what might be objected them; Where, after summons given to the pretended Agents of New England and their twice appearance at the Councill Board, nothing being objected by them or others, they were discharged. In the time of his confinement being denyed the liberty of discourse or conversation with any person, his own servants to attend him, or any communication or correspondence with any by letters, he hath noe particular knowledge of their further proceedings, but hath heard and understands":—

He then refers to their seizing of the forts and the imprisonment of the old officials; their seizing of all government stores and implements of war; that they

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disabled the frigate Rose, in the harbor, by taking away her sails; that they also took possession of all official documents. They then organized a councill for government. In the meantime the Indians had risen and done much mischief. Each Colony again organized a government for itself, and the entire revenue of the Crown was destroyed. They set up their old courts again and governed themselves by their former laws, and regulated their own taxes. There was danger that the French and Indians would overrun the whole country.— Col. Docs. N. Y. iii. 722-726.

1690, June 24th.

In a letter of Leisler to the Earl of Shrewsbury, June 23, 1690, there is an allusion to Domine Dellius, minister at Albany. He says that among certain letters, there was found a letter directed to Pere Millet, a Jesuit at Oneida, in Latin, characterizing Domine Dellius, "according to what we have long had reason to suspect him."— Col. Docs. N. Y. iii. 731–3.

PETITION OF CAPTAIN BLAGG TO THE KING IN BEHALF OF CAPTAIN LEISLER; AND HIS MEMORIAL OF WHAT OCCURRED IN NEW YORK, WITH MANY DEPOSITIONS CONCERNING THE EVENTS CONNECTED WITH THE LEISLER REVOLUTION.

1690, June 24.

(Abstract.)

(Page 737.) The petition sets forth that upon the first notice "of the late Happy Revolution in England", the Protestants of New York thought it necessary to remove Lieutenant Governor Nicholson, (the appointee of James II.); that they had chosen Leisler and his Council, who proclaimed William and Mary, "notwithstanding the (late Governor's) Council, Mayor and Aldermen denied their concurrence. The commissions of military officers were also changed "and given out in your Majesties Name", and it was thought that a letter from King William, "some short time after received by them, doth confirm them". All this was done in opposition to many, "who treated your Majesty's Government with great scorn and contempt"; but it was necessary on account of fears of the French on the borders, and, "to secure your Majesty's interest"; but the old officials of King James threatened the destruction of these present officials if power ever returns to them.

Therefore the King's approbation was asked for Leisler and all that he had done; and that a Council, loyal to William, might be chosen, and thus frustrate all opponents.

(Page 738.) The Memorial then went on to give the reasons more particularly, for the Revolution, removing Lieutenant Nicholson, the Governor, and installing officers loyal to William:

That Nicholson, like Col. Dongan, had neglected to repair the fortifications of the city, which excited suspicions against his loyalty, and he was disaffected towards the late happy revolution in England. Hence Jacob Leisler was chosen, with a

committee, to make such repairs, and to administer the government until William's pleasure could be known.

Shortly after, their Majesties' Proclamation arrived, by which William and Mary were to be proclaimed King and Queen of England. Notice was given to the late Council of Nicholson, and to the Mayor and Aldermen to assist, with proper ceremonies, in this Proclamation. They desired an hour's time for considering it, and then refused. Leisler and his Committee and most of the Inhabitants did then celebrate the event with many demonstrations of joy and affection.

The Mayor and Aldermen were then suspended from office, and certain opponents of the Revolution and their Majesties' interests, were imprisoned. Shortly after, their Majesties' letters arrived, directed to Lieutenant Governor Nicholson, or, "in his absence to such as for the time being do take care for the preservation of their Majesties' Peace, and administering the Lawes in that their Majesties' Province; ordering such to take upon them the place of Lieutenant Governor and Commander in Chief of the said Province and to proclaim King William and Queen Mary, King and Queen of England, Scotland, France and Ireland, and supream Lord and Lady of the Province of New York, if not already done; which was accordingly done".

The Inhabitants generally were satisfied therewith, and Leisler's Committee was dismissed, and a Council chosen to assist him in the government; but the members of the old government opposed all this and created a faction. This excited fear lest the Province should yet be delivered up to the French in Canada, which fear greatly agitated the Protestant population. The said faction also surrounded Captain Leisler and abused him with ill language and threats, and would have done violence to him, if they had not feared the people, who rescued him out of their hands, and imprisoned the ringleaders of the opposition. Multitudes also flocked into the city from the country, to defend the existing government, and it was with great difficulty that their zeal could be restrained. The prisoners were ultimately fined and discharged upon their own recognizance to keep the peace.

The Fort and City were therefore, now in a good condition, excepting a lack of ammunition. The Commissions of all military men who had acted under Governors Dongan and Andros, had been called in, and other Commissions issued in the name of their present Majesties, and only to those who were well affected thereto. But our efforts thus to secure their Majesties interests have been greatly misrepresented, and we have been loaded with reproaches; our actions have been called a Dutch plot, although three quarters of the inhabitants are of Dutch descent, and speak Dutch; and our ruin is threatened, if the government ever falls into the hands of our opponents. The Memorial ends by wishing for great benefits and blessings from the happy Revolution, and that the friends of their Majesties' may not become a prey to their enemies.

Then follow eight pages, (740-748) of depositions, taken before Peter de la Noy, the Mayor, about various insults or acts of violence against Leisler and his adherents. All are dated in June, 1690.— Col. Docs. N. Y. iii. 737-748.

Order in Council to Proclaim Their Majesties in New York.

After our hearty commendations — whereas William and Mary, Prince and Princess of Orange, have been proclaimed King and Queen of England, Scotland, France and Ireland and of the Territories and Dominions thereunto appertaining: We thought fitt hereby to signify the same unto you, with directions that with the assistance of the principall Freeholders and Inhabitants of their Majesties Province of New York, you proclaim their most sacred Majesties, according to the form here inclosed, with the Solemnities and ceremonies requisite on the like occasion, if the

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same be not already done. And so we bid you farewell. From the Council Chamber at Whitehall, the 29th day of July, 1689.

Your very loving Friends,

Carmarthen P.
Halifax C. P. S.
Oxford
Macklesfield
R. Howard
Dorsett
Bath
Lumley
Newport
H. Powle
R. Hampden

Will Blathwayt.

To our loving friends, Francis Nicholson Esq., their Majesties Lieutenant Governor and Commander in Chief of the Province of New York. And in his absence, to such as for the time being take care for preserving the Peace and administering the Laws in their Majesties Province of New York in America.

Memdm. The Duplicate signed at Hampton Court the 8th day of August 1689.

Newport	Carmarthen P
Dorsett	Halifax C. P. S.
Montague	Bolton
Fauconbery	Devonshire
Lumley	Shrewsbury
	Monmouth

A Proclamation for the Province of New York.

Wee, the Lieutenant Governor and principal Freeholder and Inhabitants of the Province of New York, Do hereby with one full voyce and consent of Tongue and Heart, Publish and Proclaim, William and Mary, Prince and Princess of Orange, to be King and Queen of England, Scotland, France and Ireland, Defender of the Faith, and Supream Lord and Lady of the Province of New York and all other, the Territories and Dominions to the Crown of England belonging; To whom we doe acknowledge all Faith and True allegiance with all hearty and humble affection, Beseeching God, by whom Kings reign, to bless King William and Queen Mary with long and happy years to reign over us.

God Save King William and Queen Mary.— Col. Docs. N. Y. iii. 605.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

The Church of Albany to the Classis of Amsterdam, July 31, 1690. Extract, xxi, 334.

Very Reverend, Pious and Very Learned Gentlemen:—

The sad removal of our minister, Domine Dellius, who has been and will ever be very dear to us, compels us to write this letter to your Reverences, and inform you about the condition of the church in this city. His departure has left this church almost entirely without a leader, as Domine Schaats, being very old, can perform few or no duties, except to administer the Sacraments.

Not only our church, but also the neighboring churches are in a languishing condition. The minister at Esopus (Vandenbosch) is unfit for his office; while the one at Schaannegtade (Tesschenmaker) has been miserably murdered by the French and the savages. His taking off grieves also the very heathen; for during the past year his Reverence made it his duty to instruct them and bring them over to the Christian faith. He was so far successful in this work, that he has already incorporated quite a number, after public confession and baptism, in the church, much to the astonishment of everybody. He then also received them into the communion of the Holy and Most Precious Supper of the Lord. The respect and affection which these new converts had for him greatly favored his Godly undertaking; and the number coming to the public instructions arranged by his Reverence for every day, increased so greatly, that we firmly believe that God has a great following among them. We are much obliged to his Reverence because he is the first who has taken upon himself at his own expense, and of his own motion and out of pure love, the troublesome labor of converting the heathen.

We are grieved however that this work will now cease, and that in these times of war we must find ourselves very much inconvenienced. The surrounding country is daily devastated, the houses are burned, the people taken prisoners by the savages, while the hills resound with the lamentations of the afflicted people. Under this condition of affairs we ourselves are at our wits ends. We most heartily wished, that his Reverence would remain; but the term of his engagement has expired, and he desires to return to the Fatherland. It is also impossible, to continue this mission work among the heathen without considerable expense. We hope that the King of Great Britain, our Sovereign Lord, will furnish the necessary means for this. We have therefore earnestly requested the ministers and churches in this Province to petition his Majesty's favor by letters. Gentlemen, we hope and earnestly request your Reverences, who have always been our fathers and the

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providers for our church, that your paternal interest in us may continue, and be enlarged in reference to this newly begun and beneficial work; that you will do your best to try and persuade our minister, Domine Dellius, to return to us, that we may still further enjoy his instructions; and that the Gospel may have free course among the heathen, and be further spread by him. His Reverence is now known among them, and they like him. It is a sad thing that this pious work was not begun earlier. A large number of this same tribe, our allies and neighbors, have been converted to the Romish faith, by the Jesuits, and have moved from their country to Canada. They are now one of the greatest scourges with which God visits us; and they are incited thereto by the French, our enemies. Gentlemen, if we might be so bold, we would very humbly ask your Reverences to induce his Majesty, through your friends at the Court of England, to continue this work of converting the savages. Being assured that you will well consider our request, we pray the Almighty abundantly to pour out his blessing upon you and your services. We remain with respect and humility,

Reverend, Pious and Very Learned Gentlemen,

Your obedient servants,

Jan Vinhagen,	Elder	Jan Byvanck,	Deacon
Johannes Wendel,	Elder	Jacob Staets,	Deacon
Gerrit Reyersen,	Elder	Johannes de Wandelaer,	Deacon
Dirck Wessels,	Elder	Jacob Lokermans,	Deacon.

Albany, the 31st of July 1690.

SYNOD OF NORTH HOLLAND AT ENCKHUYZEN.

1690, Aug. 10 et seq.

Article 29. Labadists and Coelman.

Ad Art. 27. Speaking of the Labadists and Coelman; (extracts from) all the corresponding Synods were read; also, all the Classes of this province were on their guard. In particular the Rev. Classis of Amsterdam related what efforts they had made

to induce their Noble Estimable Burgomasters to oppose Coelman, and that they had met with a satisfactory response.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

The Church of Kingston to the Classis of Amsterdam, August 30th, 1690. Extract, xxi. 334.

Reverend, Pious and Very Learned Gentlemen:—

We have not the least doubt, but the ministers in this province have by their letters informed your Reverences of the death of our very worthy minister, Domine Weeksteen; also that his place has again been supplied by Domine Laurentius van den Bosch. But to our very great grief, we must say that he has, by his bad behavior, caused more wickedness than edification. It would be too tedious, to go into details. Domine Dellius, who with others have been a Committee on this matter, can verbally inform your Reverences thereof. The business has taken such a shape that he has himself offered his resignation to the Consistory. This alone prevented a decision in his case. The said van den Bosch is still here, and occasionally preaches in some house; but this only causes disputes and alienations. There is a great breach in our church, and only God knows how it is to be healed. Domine Dellius has faithfully assisted us from time to time, and served our church to the best of his ability. We are sorry to learn, that his Reverence is now inclined to return home. There are here now only three Dutch ministers, of whom one is very old and decrepit, and another will possibly remove. Although their Reverences are very well inclined to our congregation, their locations are too far off and too inconveniently situated, to permit them to come often to this place to hold service. Hence our church must languish and that at this time of sorrow when we require consolation more than ever; for we are visited from without by the sword of the enemy, and at home we are experiencing several

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violent diseases. What presses us besides all this general distress, is, that in this as well as in other matters, we find ourselves not in a condition to ask your Reverences for a minister, for we are unable to send over the funds requisite for that purpose. If God would be pleased to bless the arms of our King so far that Canada might be conquered, and there is for this object a fleet of ships now on the way, we might live quietly in our respective places and be able to call a minister. We pray the Almighty, graciously to grant us all this, and send faithful laborers into the harvest. May he permit his richest blessing to rest upon your Reverences, while we remain,

Reverend, Pious and Very Learned Gentlemen,

Your Reverences obedient servants,

Dirck Schepmoes, Johannes Wynkoop,
Jacop Artsen, Mattys Slecht,
Wessel ten Broeck, Nicklaes Roosevelt.
Henricus Beeckman,

Kingston,
the 30th of August, 1690.

CORRESPONDENCE FROM AMERICA.

Rev. Henry Selyns to the Classis of Amsterdam, Sept. 14, 1690. Extracts, xxi. 325–6; also in Murphy's Anthology, 115–117.

New York, Sept. 14, 1690.

Gentlemen and Brethren in Christ: —

Your favor of August 22, 1689, addressed to Domine Varick and myself, finally arrived, and greatly strengthened and comforted us. Very soon (lit. to-day or to-morrow) we shall be still more encouraged by the sweet protection (suavegarde) of our King William and Queen Mary, who most probably have too much to do just now in England, to think of us over here. May the Lord bless their anointed Majesties, and make them ever

more the strongholds and foster-parents of the Church and defenders of the faith.

I wrote to the Classis last year and sent you by skipper Silke an Indian Bible with the Psalms (a copy of John Eliot's Indian Bible.) This was probably captured by the French and so never reached you. I had ordered it from Boston and paid for it, in order thus to give you a memento of my membership in your Classis for sixteen years. It shows how God, in order to convert the savages, speaks to them in their own savage language. But we must ourselves be careful lest we who are generally called Christians, may not in these evil days be turned back into heathen.

Domine Laurentius Van den Bosch, who was called from Staten Island to the Esopus, we found it necessary to suspend from the ministry for drunkenness and incivility (onheuslyk;) but he still continues to preach and to drink. Unless your Reverences in your official capacity, (qualitate qua) sustain us — for we in ourselves are without authority and quite powerless — by censuring said Vanden Bosch in an open Classical letter sent to us, it may be expected that all things will decline, and the disintegration of the Church continue.

Domine Peter Tesschenmaker, minister at Schenectady, met with a great calamity. He and most of his church members were surprised at night, by a band of French and Indians, and all were massacred. The Domine's head was split open (by a tomahawk) and his body burned up to the shoulders.

Domine Dellius, to his great praise, has been the means of converting some of the savages and has baptized them. He has now come down from New Albany (to New York) in order to return to the Fatherland and give a detailed report of everything (the Leisler troubles) to the Classis. Domine Varick and myself have suffered more than can be believed and are forced to cultivate patience. May the Lord in his Providence incline the hearts of their Majesties to send over some one to take charge of this

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government who can heal the rupture, remove the cause of dissension, and tranquilize the community. Otherwise we have resolved to relinquish everything and return to Holland; or else, like Elias, hide ourselves in the wilderness, and administer the service of Christ ultra Garamantos et Indos.

Remember us in your prayers in the Rev. Synods of South and North Holland; but especially in your letter to their Royal Majesties. They certainly will not allow the cat to be tossed to death ('t katje zal doot gezolt) — that the Church of God should be turned topsy-turvey. Brethren (of the Classis) do you also pray for us. Pray for the peace of Jerusalem. May the Lord bless you and your services, and sustain us all by his spirit in patience and forbearance. We would write more if our letters were not likely to be broken open, examined and detained, as they have been, contrary to the laws of all nations. Valete.

Your Reverences' obedient brother,

Henricus Selyns.

EXTRACTS FROM LETTERS OF LIEUTENANT GOVERNOR LEISLER AND COUNCIL TO KING WILLIAM III; DATED FORT WILLIAM, NEW YORK, OCTOBER 20, 1690.

They state that this was the fourth time that they had written to the King, telling how they had preserved the Province of New York from internal violence and from foreign enemies. They also feared that they would fall short of ammunition, and begged that some might be sent. Their agent Captain Benj. Blagge would give particulars. This was signed by Leisler and eight members of his Council, P. De la Noy, Saml. Staat, J. Bruyn, Hend. Van Jansen, Robt. Lecock, Jac. Mauritz, Joh. Provoost, G. Duyckinck.— Col. Docs. N. Y. iii. 751.

Under the same date, Leisler and his Council wrote to the Earl of Shrewsbury a long letter, giving an account of what had passed between May 1st and October 20, 1690. He stated that the New York and New England colonies had entered into treaty to operate together against the French in Canada, to start from Albany. At the same time there were to be attacks by sea. Some French vessels had been captured with considerable booty. The New England soldiers wanted Major General Winthrop to lead them. Massachusetts failed to send her quota. Winthrop arrived at Albany with about one hundred and thirty five men, but he slighted Leisler's officers. He took up quarters in Robert Livingston's house, but difficulties arose between them. Leisler describes Livingston as being one of the principal instruments of all the evils existing, and a principal actor in protesting against the Supremacy of William III in the Province. He demanded the surrender of Liv-

ingston, but this was refused. Winthrop proceeded towards Canada with a small force and gained some advantages over the French. The letter proceeds in the following strain in reference to the Dutch Domines:

"Upon Notice of their return to Albany againe, the Lieutenant Governor posted forthwith to Albany, questioning the said Major, (who made no defence), Securing severall of the Chief Actors herein, falling out at such a time when the Five Nacons sent a great number of Indians to make proposals, who desired their liberty; and by them being esteemed a great obligacon thereupon were dismissed. The Major, on termes that he should return to New York to make his Defence which is not yet done, neither is it probable that he ever will: (But my Lord wee cannott omit to give an account of a more than ordinary Actor herein one Domine Dellius, a Cockaran Minister, at Albany, aforesaid, who ever inveighed against the Prince of Orange and despighted his Dignities; upon notice of this happy Revolucion, preached to his party (the Convencion) the legality of the Authority set up by King James, and that all the orders, Commissions etc. granted by Coll: Dongan, (though an Irish Papist), were authentiq: and to remaine in force, asserting that the present King, and was not to superintend them, questioning the legality of his proceedings, refusing to solemnize a day of thanksgiving for the deliverance, and another of humiliacon; shutting his door when their Majesties were afterwards proclaimed supream Lord and Lady of this Province, hectoring his Consistory, making himself supream Judge of those things, saying he is Priest, advocate and soldier, being Principall of Major Winthropes Councill, promoting such who protested against Proclaiming their said Majesties when their orders came; corresponding with the Jesuits in Canada as appears by a certain letter written by one of that Society (which our Agent Captaine Blagge can produce).

Since our said Lieutenant Governor's returne, having secured that with two hundred soldiers in Garrison (for maintenance whereof the Assembly hath granted a tax of 3d P lb to be levied in January and March next), the said Domine finding his designs thereby frustrated, hath left his people and shifted into New Jersey, from thence to darke Corners of Long Island, proclaiming himself persecuted for matters of conscience, when no other violence hath beene offered than the guilt within him; associating himself with another like himself Domine Varick, who for his treasonable crimes is secured to answere it the next Court of Oyer and Terminer. The said Dellius is fled to Boston, in order to go to England, having obtained certificates from their Party to render things otherwise than in truth they are, which we hope in due time to manifest, to be necessary service to the King and to the Government. The circumstances and particulars are such and so numerous that we dare not press your Lordshipp with them; wherefore crave your favor and countenance to our Agent aforementioned who will represent (us) hitherto, God be thanked. We conceive ourselves in a good posture to defend ourselves, and may be without peril if those of Boston prosecute their designs (as well given out) for Sea by Cubecq. if otherwise wee must add to our forces at Albany, dayly beating up for volunteers, and shall take care to supplyes of Ammunicon, though wee are reduced to a narrow Stock, considering the war, if His Majesty hath not allready or doth not speedily supply us; having but 7000 li powder in the Fort for the service of thirty seven Guns, and a new Battery below it of six Guns, and 2000 li Powder for the Towne being forty six Guns, wishing as many more of 16L or 24L Calaber these at present being too small, all which wee now most earnestly entreat your Lordship to move his Majesty in our behalf and as the case requires.

Praying God to bless their Majesties and your Honor craving a charitable opinion of our Endeavors".

We subscribe My Lord,

Jacob Leisler.

— Col. Docs. N. Y. iii. 751-3.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Godfridus Dellius to the Classis of Amsterdam, written from Boston, Feb. 17, 1691. Extract, xxi. 333.

Very dear Gentlemen: —

I do not know, whether the letters, which I, and other ministers in this Province, have privately written to you, about the pitiful state of the churches in the Province of New York, in general, and of the Ministers in particular, have ever been received by you, because so many ships have been taken by the French. Lacking copies of said letters, your Reverences may judge of our affairs, and especially of the measures adopted by me, after reading the enclosed address of the French Protestants to his Majesty, and the copy of my letter to Mr. van Suylestein, Master of the horse to the King.

Gentlemen, after I had, with my family, arrived overland at Boston, by a very difficult journey in the month of January, and while I was preparing to go by way of England to Holland in a ship then ready to sail, news was received that the (new) Governor of the Province of New York (Sloughter) was on the coast, and that part of his soldiers had already been landed, and that he had taken possession of the fort, and released Domine Varick with other prisoners. Several gentlemen from (New) York, who on account of the persecutions had retreated here (to Boston), requested me, to let the ship sail, and to return to the churches in said Province. Especially the minister of Boston, having learned of the work begun by me of converting the savages (near Albany) tried to persuade me by the most touching arguments that I should not discontinue that work. He also remonstrated with me, that it was not just for me to bear all the expenses (of that work with the Indians), neither was it possible for me to do so. I allowed myself at last to be persuaded, and provisionally to return to New York to learn what means might be em-

ployed for continuing this great and pious work, either by the Governor, or by the church there. For more than sixteen months I have scattered among the heathen both spiritual and temporal comforts. I found that temporal things could not be put out at better interest than to gain souls. But I must confess, that I have not sufficient means. My yearly salary is not quite one thousand florins, and is not large enough to enable me to continue. The church at Albany is somewhat impoverished and will no longer be in a position, to give so much as formerly. To ask for subsidy from the Crown of England is generally too slow a way; to have recourse to your Reverences when this country is no longer dependent on the Netherlands, might be considered impertinent, if not unjust. I know, that under these circumstances there is nothing more assured than to devote myself entirely to you, and meanwhile quietly to await heaven's decrees regarding myself and all my service. If I should remain in the Province of New York for some time, I shall send you the confession of the converts, or else hand them to you myself, if compelled to return home. I shall continue to pray the Almighty that he will please to bless abundantly, your persons, and your services. I remain with great respect and humility,

Dear Sirs,

Your obedient and humble servant,

Godfridus Dellius.

Boston, the 17th of February
1691.

Herewith the letters from the
churches at Albany and at the Esopus.

ADMINISTRATION OF GOVERNOR SLOUGHTER MARCH 19, 1691–JULY 23, 1691.

THE TEST ACT. 1691.

Although the Test Act was enacted in 1673, it was not introduced into New York until 1691, with Governor Sloughter. It is as follows:

I, A. B..... do solemnly and sincerely in the presence of God, profess, testifie and declare, that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof by any person whatsoever; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly in the presence of God, profess, testifie and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any person whatsoever, or without any hope of such dispensation from any person or authority whatsoever; or without thinking I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same, or declare that it was null and void from the beginning.

Note. Origin of the Test Act, March 29, 1673, and the causes of its introduction in New York, in 1691.

On account of the Roman tendencies of Charles II., Parliament attached the Test Act to a certain supply bill, and the King was

obliged to assent to it, or lose the revenue. This Act applied only to England, Wales, Berwick, Jersey and Guernsey, and continued in force until 1829. It compelled James, the Duke of York, and brother of the King to resign all his offices in England, but it did not apply to his proprietorship of New York, as the American plantations were not named in his bill.

Charles II. had no legitimate children, and his brother James was the prospective heir to the throne. But his two daughters had been brought up as Protestants, and public opinion having an interest in a Protestant succession, (for James had not yet a son) compelled him to give his daughters in marriage to Protestant princes, — Mary, to William of Orange, and Anne, to prince George of Denmark. As the doing of this had tided Charles II. over the crisis, the King arbitrarily annulled the Test Act in its application to his brother James, and he was restored to some of his offices in England without taking this oath. This startled the nation. Meantime James, in order to facilitate his Catholic co-religionists in America, had given full liberty of conscience there to all parties. When James became King in 1685, he arbitrarily annulled the Test Act in England on his own authority. This was one of the causes which brought on the Revolution of 1688, and placed William and Mary on the throne of England. Knowing that there would not at that crisis be any special objection thereto, William in his Commission and Instructions to Gov. Sloughter in 1691, directed him to require all officials in New York to subscribe the Test Act. The subsequent anti-Roman legislation in New York was a natural development therefrom. See the Law of Aug. 9, 1700, against Jesuits, etc.

COUNCIL JOURNAL, NEW YORK.

1691, April 10.

1. Ministerial Maintenance Bill. Governor Henry Sloughter proposed to the Council (to introduce) "An Act for ministers in every town, and their Maintenance. Council Journal, 1; not adopted.

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From the Journal of the Assembly, New York.— 1691, April 17; page 6. Resolved, That the imprisoning of their Majesties protestant subjects into doleful and nauseous prisons, and their keeping them by force and violence, without any commandment or assignment of any legal cause, was arbitrary and illegal, and against the dignity of their Majesties crown in England, and a violation of the rights and privileges of their Majesties loyal subjects inhabiting within their Majesties provinces.

Resolved, That the proscribing and forcing their Majesties protestant subjects to flee their habitations and forsake the care of their families, by which the strength of this province was much weakened, was arbitrary, illegal and destructive of their Majesties interest in this province.

Resolved, That the depredations made by the French and Indians upon Schenectady, by which many of their Majesties subjects were destroyed and their houses burned, are only to be attributed to dis..... and disturbances of those who had usurped a power contrary to their Majesties authority and the right of government over this province.

(Similar resolutions about the seizure of goods, orders of money, raising of forces, and refusal to surrender.)

1691, April 18. "A Bill for settling the Ministry, and allotting a Maintenance for them, in every Respective City and Town that Consists of Forty Families and upwards".

(This would have included Albany, Kingston, Schenectady, etc. Compare "Ministry Act", 1693.)

Journal of Notes and Proceedings of General Assembly, 1764. i. 30–34.

ANSWER TO THE MEMORIAL PRESENTED BY CAPT. BLAGGE, TO THE KING IN FAVOR OF LEISLER.

(Ap. 27, 1691.)

The notion of the Dutch plott cannot be applicable to Leisler and his adherents; the much greater part of Albany which wholly consists of Dutch people, and all the men of best repute for religion, estatte, and integrity of the Dutch nacon, throughout the whole Province, having alwaies been manifestly against Leisler and his society, in all their illegall and irregular proceedings.

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I find, that Jacob Leisler a man of desperate fortune, ambitiously did assume unto himself the title of Lieutenant-Governor of this Province of New York, and chose a councel of ye meanest and most abject common people; made to himself a Broad Seale, which he called ye Seale of ye Province, with ye usuall armes of Kings of England; and affixed the same to some unlawful graunts of land within this Province; and commissionated under ye same Justices of ye Peace, in whose hartes were mischief. He constituted Courts of Oyer and Terminer, and tryed severall subjects for pretended treason, murther and other crimes. He taxed and levied monney upon their Majesties subjects to their grievous oppression and great impoverishment. When he wanted more monney for his occasions, he forcebly robbed and spoiled, broke open doors and locx were he guissed it was to be found, and carried away to ye vallue of some thousands of pounds in money or goods; and all this against the best Protestant subjects in the Province. He imprisoned whom he feared, without any other cause than that their integrity to ye Protestant interest, and fidelity to their Majesties, became a terroire to him; some of them after a tedious confignment, without collour of law, he whipt and branded; and some he kept in duresse so long as he held ye fort.— Col. Docs. N. Y. iii. 764-5.

JOURNAL OF ASSEMBLY, NEW YORK.— 1691, May 1st; page 9. Information was given that Dally (Daillè), the French minister, had received a petition, signed by several of the inhabitants of Harlem and Westchester. Daillè was summoned to appear before the House and give information. He appeared, and was asked through an interpreter, whether he had such a paper. He refuses to give any information. He was committed for contempt until he should answer. In the afternoon he said that he had received such a paper, but his wife had burned it, etc. He was discharged after paying certain fines.

1691, May 1, page 10. A bill for the settling of a ministry was read the first time. Not answering the intent of the House, it was rejected. Another Bill ordered to be brought in.

1691, May 5, page 10. An Act for Ministers in every town and their maintenance.

1691, May 6, page 11. Petition of Dallius, French minister, was read. Ordered that Rev. Selyns and Varick, ministers of the Dutch Churches, and the Elders of the French Church within this city (New York) examine the allegations and report to this House.

Journal of Council, New York.— 1691, May 12. Henry Sloughter, Governor. A Bill declaring what are the rights and

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privileges of their Majesties subjects inhabiting within this Province of New York. Assented unto by the Governor and Council, with these amendments:

(Fourth) In the clause concerning liberty of conscience — Provided always that nothing herein mentioned or contained, shall extend to give liberty for any persons of the Romish religion, to exercise their manner of worship contrary to the laws and statutes of their majesties Kingdom of England. Council Journal, 3.

1691, May 13. Richard Ingoldesby, Governor. A Bill to ease people that are scrupulous in swearing. Passed. Council Journal, 10.

The Law as Passed.

"No Person or Persons which profess Faith in God by Jesus Christ, his only Son, shall at any time be any way molested, punished, disturbed, disquieted, or called in question for any Difference of Opinion, or matter of Religious Concernment, who do not under that pretence disturb the Civil Peace of the Province, etc. And that all and every such Person and Persons may from time to time, and at all times hereafter, freely have and fully enjoy his or their Opinion, Persuasions and Judgements in matters of Conscience and Religion throughout all this Province; and freely meet at convenient places within this Province, and there worship according to their respective Persuasions, without being hindered or molested, they behaving themselves peaceably, quietly, modestly, and Religiously, and not using this liberty to Licentiousness, nor to the civil Injury or outward Disturbance of others. Always Provided, That nothing herein mentioned or contained shall extend to give liberty to any persons of the Romish Religion to exercise their manner of worship, contrary to the Laws and Statutes of their Majesty's Kingdom of England".— Bradford's Laws, p. 4, Ed. 1710.

(Compare with Law of Charter of Liberties, October 30, 1683; but which was vetoed by James, as King in 1685.)

LEISLER'S SPEECH AT THE GALLOWS.

1691, 16 May.

The great, wise and omnipotent creator of all things, visible and invisible, who, from the time of our first coming ashore in this vale of tears, misery and affliction, hath to this present moment protected us, be magnified, praised and glorified forever. Amen.

Gentlemen and Brethren:— I hope, through the grace and fear of the Lord Jesus, that we are not insensible of our dying condition; but like penitent mortals we submit our lives and all that appertains to us, into the hands of divine protection, prostrating ourselves before the foot-stool of that immaculate Lamb of God who taketh away the sins of the world; hoping that, through His meritorious death, our iniquities may be done away with, and our pardons sealed on earth before we go hence; humbly imploring that not through our own merits of justification, but through the merit of Him that is willing to save our souls, we may become precious in the eyes of God, and live forever in the Kingdom of Eternal Glory, when time shall be no more.

It is true that we have, at the request of the principal part of the inhabitants of this Province, and in opposition to the wishes of our families, taken in hand great and weighty matters of state, requiring, it is true, more wise, cunning and powerful

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pilots than either of us could claim to be; but considering that in the time of this distracted country's greatest necessity, no person could be found, that were in any capacity of uniting us against a common enemy, who would take the helm — we, for the glory of the Protestant interest, the establishment of the present government, and the strengthening of the country against all foreign attempts, thought it a serviceable act that our poor endeavors should not be wanting in anything that was needful.

We will not deny that many excesses have been committed, oftentimes against our will, between the time of our undertaking and the arrival of Governor Sloughter; and oftentimes we wished, during our unhappy abode in power, to see a period put to the distracted affairs such as then were raging, and perhaps as to some of which we were not faultless. Of such as we have injured, we humbly beg forgivness, desiring them every one, with Christian charity, to bury all malice in our graves. And here, before God and the world, we do declare, as dying sinners, that we not only forgive the greatest and most inveterate of our enemies, but according to the pattern of our dying Savior, we say 'Father forgive them, for they know not what they do.' So far from revenge do we depart this world, that we require and make it our dying request to all our relations and friends, that they should, in time to come, be forgetful of any injury done to us or either of us; so that, on both sides, the discord and dissension (which was created by the devil in the beginning) may, with our ashes, be buried in oblivion, never more to rise up for the trouble of future posterity. The Lord grant that the offering of our blood may be a full satisfaction for all the disorders to this time committed, and that, forever after, the spirit of unity may remain among our brethren on earth.

All that for our dying comfort we can say, concerning the point for which we are condemned is to declare, as our last words, before that God whom we hope before long to see, that our sole aim and object in the conduct of the government was to maintain the interest of our sovereign lord and lady, and the Reformed Protestant Churches in these parts. If there be any that think otherwise, (as from scandalous reports and misrepresentations we must believe there are,) we shall not trouble them with many arguments, being persuaded that every good Protestant of this country, who has been acquainted with our transactions, can, from his conscience, aver the falsehood and maliciousness of such aspersions. As for Major Ingoldsby's coming to demand the garrison after his arrival, had he, but in the least, produced any testimonial of his authority to receive the same and discharge us, we would as readily have delivered the fort as he could ask it; but as these things are past and gone, they are not worth noting.

The Lord, of his infinite mercy, preserve the King and Queen from traitors and deceitful enemies; God be merciful unto, and bless with peace and unity these their kingdoms, unto which we belong; God preserve this Province from enemies abroad and spiteful wretches at home; God bless the Governor of this place; God bless the Council, Assembly and Government now established, that they may all be united to propagate their Majesty's interest, the country's good, and the establishment of piety. The Lord of heaven, of his infinite mercy, bless all that wish well to Zion, and convert those that are out of the way; let his mercies likewise administer true comfort to all that are desolate, grieved, oppressed, in misery or other afflictions, especially the souls of that poor family unto which we formerly belonged. Our only comfort in this case is that God has promised to take care of the widows and the fatherless. Recommending them all, this dying moment, unto the hands of one that is able and willing to save those that seek him; desiring them to put their perpetual confidence in the mercies of one that never faileth, and not to weep for us that are departing to our God; but rather to weep for themselves that are here behind us, to remain in a state of misery and trouble.

Gentlemen, you will all, I hope, Christian-like, be charitable to our distressed families that are to remain with you. Join with us in the prayer for the preservation of our immortal souls in a kingdom of never dying glory, unto which, God, in his infinite mercy, bring us all. Amen. Amen.— Valentine's New York, pp. 205-208.

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PROPOSITIONS OF THE CHRISTIAN MOHAWKS TO GOVERNOR SLOUGHTER.

Propositions made by the praying Indians of the three Tribes or races of the Maquass, to His Excellency Coll. Henry Sloughter Capt. General and Governor in Cheife of the Province of New Yorke and the Honourable Councill, and to the Mayor and Aldermen of the Citty of Albany in the Citty Hall the 26th day of May 1691.

Present — His Excellency the Governor
Coll. Joseph Dudley
Coll. Thomas Willet
Coll. Stephen Van Courtland
Capt. William Pinhorne
William Nicholls
Major Peter Schuyler, Mayor
Dirck Wessels, Recorder
Jan Becker
Evert Banker
Claes Ripse
Jan Bleeker
Gerrit Ryerse
Eghbert Teunise, Aldermen

Brother Corlaer,

We Maquase of the three races or Tribes of our Country being praying Indians, are come to see you and are glad to see a Governor come from our Great King of England; we are sensible of the great hazard and danger you have undergone to come to us, and if any of your men dyed upon the voyage by the cold season of the yeare and badd weather, wee desire that the tears for their death may be wiped off, and that you may not be troubled or grieved at it but look upon us with a good and clear eye, meaning a good heart. Give three fathom of wampum.

Brother Corlaer, Wee are extreamly rejoyced to see your Excellency and the Gentlemen of the Council safe arrived here and to see the Mayor and Aldermen conviend with you in this house, wee are not commissionate by the Sachims of our Nation to treat of publick affairs but being praying Indians and your children, think ourselves obliged to congratulate your safe arrival in a speciall manner, and bid your Excellency heartily welcome. Do give a Beaver and an Otter.

Father Corlaer, Wee are extreamly obliged to your Excellency and do returne you our hearty thanks for restoreing to us our Minister Domine Godeuridus Dellius, we were very sorry that he was forced to leave us in the late troubles, wee hope that your Excellency will for the future take an especial care, that we may be instructed in the Christian Religion for the weake and faint setting forward of that great worke hitherto among us, has occasioned our Brethren to be drawn out of our Country to the French by their Preists. Doe give a Beaver and an Otter.

Father Corlaer, We do againe congratulate your Excellency's safe arrival, and are glad to see you and the Mayor and Aldermen convened together; our earnest request and desire is, that you will take great care we may be instructed in the Christian Religion; we are fully resolved to settle ourselves at Tionondoroge* (a place fifty six miles above Albany) and pray that we may have ministers to instruct us as the French send Preists to instruct their Indians; yea they are so zealous in their way that they send their Priests to teach the Indians quite to Dionondade which is three hundred Leagues above Canada. Doe give two Beavers.

Father Corlaer, The Great God of Heaven has opened our eyes, that we discerne the difference betwixt Christianity and Paganism, and by means of the authority here, we have partaken of that benefitt to be instructed in the Religion of the Great King of England that is the† Protestant Religion, wherein we are instructed already. Doe give two Beavers.

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* Now known as Fort Hunter, Montgomery county. See New York Documentary History, 8vo., iii., 902.

† "True Christian Religion, and we Desyre and Pray the Continuation of it, that we may be instructed in the"— follows here in the copy of this document in New York Colonial Manuscripts, xxxvii.

Father Corlaer, We would make your Excellency a considerable present, that we are able, we are soldiers and do present you with that wherewith we adorne ourselves, when we goe out to warr (that is a Pouch made of Porkepine quills) and desire that your Excellency will be pleased to accept of that ornament as come from your chuldren.

A true Copy examined pr.
Robert Livingstone.
— Col. Docs. N. Y. iii. 771, 772.

Answer of Governor Sloughter to the Christian Mohawks.

His Excellency's answer to the propositions made by the Maquase praying Indians. Albany the 26th day of May Anno 1691.

Children. I am heartily glad to see and receive so many of the praying Indians who acknowledge themselves Children of the Government of the Great King of England, I shall always account them as such, and treat them accordingly.

I was very well pleased with Domine Dellius, your minister was still at Boston not yet removed out of the Country whome I sent for and came to me at New York, and was willing to return for your sakes. I hope I have already (so well) provided for him here, that will encourage his attendance upon, and putting forward of that good work in his hand, but above all encouragements I recommend your obedience and observance of his Ministry as the greatest.

I am contented at your settlement at the place called Tionondorage as you propose, and as you are at present instructed here at Albany, so in time, I doubt not but such care shall be had that you may be supplyed with Instruction at your own habitations.

I am very well pleased that the understanding in Religion is so farr advanced that you cannot only distinguish between the Christian Religion and Paganism but also between the Reformed Religion and that of the Romans; I hope your Minister will take care further to instruct you in the Religion of our Great Protestant King whome I will acquaint with this your present application; as for your apologize for your small present was needless, 'tis your good heart that only acceptable to me. Was given them: one dozen stockings, six shirts, three baggs of powder, sixteen barrs of lead, thirty gul: strung wampum, three Runletts Rumm. (three rolls of Tobacco) and privately to the Cheife men some Coats of Duffells.

A true copy examined by Robert Livingstone.— Col. Docs. N. Y. iii. 772.

Governor Sloughter's Address to the Five Nations.

Propositions made by his Excellency Coll. Henry Sloughter Capt. Generall and Governor in Cheife of the Province of New York and the honourable Council in the presence of the Mayor and Aldermen of the City of Albany and the Justices of the said County to the Maquass, Oneydes, Onnondages, Cayouges and Sinnekes, in the Citty Hall of Albany the first day of June, in the third yeare of theire Majesties Reigne Annoq Domini 1691.

.....

The Brethren may remember that they were strictly charged by the former Governours of this Place, not to treat with the common Enemy, without particular orders from this Government which now again I must in an especiall manner recommend unto you to observe the more because their Jesuits are too subtile for you and always endeavour to deceive you as they have lately done, some of our Indians which they have drawne over to their owne Religion and Country.

I must acquaint the Brethren, that it was very unpleasant news to me, which was told me at Schenectady two dayes ago, by the poor distressed Inhabitants of that village, how that some of the Brethren have burnt and destroyed several of their deserted houses and barnes, and have killed their horses, Cattle, Hogs and

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Poultry in the woods, left by the Enemy, which is an uncharitable act and ought to be enquired into and for the future prevented and remedied.— Col. Docs. N. Y. iii. 773.

.....

ANSWER OF THE FIVE NATIONS TO GOV. SLOUGHTER'S ADDRESS.

Answer of the Oneydes, Onnondages, Cayouges and Sinnekes Sachims to the proposal of His Excellency Coll. Henry Sloughter Captain Generall and Governor in Cheife of the Province of New Yorke in the Citty Hall of Albany the 2nd day of June in the third yeare of their Majesties Reigne Annoq Domini 1691.

.....

We have been informed by our Forefathers that in former times a Ship arrived here in this Country which was a matter of great admiration to us, especially our desire was to know what was within her Belly. In that Ship were Christians, amongst the rest one Jaques with whom we made a Covenant of friendship, which covenant hath since been tied together with a chaine and always ever since kept inviolable by the brethren and us, in which Covenant it was agreed that whoever should hurt or prejudice, the one should be guilty on injuring all, all of us being comprehended in one common league. Doe give four pieces of Beaver.

.....

You have enjoyned us to be obedient and dutiful, we have never been wanting in our parts, we have shewed our readiness, when our Brethren of Schenectady were destroyed, by immediately girding ourselves and pursuing of the Enemy, and we four Nations have positively concluded to prosecute the warr with all vigour as you order us, as long as we live and never speake of peace without the common consent, for we are all one heart one head one scalp which never is to be separated, we four Nations have no hand in any treaty or Correspondence with the French or their Indians but abhorr the same, and we desire that our Brethren the Christians keep no correspondence with them by letters or otherwise. Doe give five Beavers.

.....

Lastly we recommend to your Excellency and the Gents of Albany Hilliken the Interpreter who doth good service for the publick and is our mouth and ears; take her as the daughter, and provide for her that she may not want since she is so serviceable both, to us and to you, and we recommend her to mind her business well and to interprett a right as well on your Excellency's side as on ours. Doe give her four ps. Beavers.

A true copy examined pr. Robert Livingstone.— Col. Docs. N. Y. iii. 774-777.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from Rev. Selyns from New Netherland.

1691, June 5th.

Rev. Doreslaar read a letter from Rev. Selyns, written in (lit. out of) New Netherland, stating that Rev. Laurence van den Bosch, who had been called from Staten Island to Aesopus had been deposed from his ministerial office by them, on account of his drunkenness and immoralities. He refused, however, to submit himself to this censure, and in the meantime continued in his

drunkenness and immoralities, and this brought a blot on the ministry of the Gospel. He also said that the state of the church there was in great decline; that it seemed as if everything would go to destruction, unless a higher power take care of the welfare of these churches, and proper order be reestablished. He requested therefore, that the Rev. Classis would lend a hand in this business, that the church order be not entirely trodden under foot. The Assembly, after discussing this matter, resolved that the Deputati ad res Maritimas examine the Acta of the churches of New Netherland, to discover whether more light may not appear therein, regarding the government of those churches since they came under English rule; and to take action in accordance with the situation of affairs. viii. 102, 103; xix. 243.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES.

New Netherland.

1691, June 27th.

The Classis directed us to examine the back Acta in regard to the passing of censure upon a minister in New Netherland. Having done this we find no instance that the Classis of Amsterdam has had any hand in such business; but we did find that a minister, Rev. Tesschenmaker had been dismissed by the Magistrates of New Albany; and a schoolmaster on Long Island had been deported (deposed) by the Consistory of the Dutch villages, without having asked the approval of the Classis thereto. xxi. 327.

REV. MR. HUBBARD'S PETITION.

To his Excellency Colonel Henry Sloughter Governor of the Province of New York, under their Royall Majesties Kings William and Queen Mary, etc.

The humble petition of Jeremiah Hobard Minister of Hempsted, on Long Island in Queens County in the Province aforesaid.

Humbly sheweth:—

That your petitioner haveing for these last eight years, and upwards, upon the call and agreement with the people of Hempsted, to bee their Minister, Laboured amongst them in that holy function, but am much afflicted for want of that stipend

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annually promised, and not duly payd, whereby your poor petitioner's self and family sustaynes great sufferings and wants to the both weakening his hands and discouraging his heart in the sayd work, and indeed cannot longer continew without some help and relief from your Excellency I doe therefore humbly crave your Excellency's succour and Relief in the premises, that a course and method may be used, so as all areareages may be payd and the burden of the future alleviated, that the gospel may have incouragement, etc. So your humble petitioner shall pray as in all duty bound. Ever your Excellency's to serve in all things to utmost power etc.

New York, July 3, 1691.

Governor Sloughter's Order on the Above.

Mr. Jonathan Smith

& Mr. Ffrancis Chappell:

I understand by Mr. Jeremiah Hobart the Minister of Hempsted, that his annuall maintenance from ye inhabitants of ye said town is not duly paid in unto him according to ye agreement and former Method of ye town and that ye Rates for ye last and former years are in your hands, I am also informed that you are ye sworn Constables and Collectors in ye said town I therefore desire and direct you that all care be taken for ye Collection and payment of what is due to ye said Mr. Hubbard according to ye usuall Methods unless you have anything to offer to ye Contrary and let it be done forthwith the said Mr. Hubbard Complaining of great Necessity.

I am your friend.— Doc. Hist. N. Y. iii. 123, 124.

Endorsed.

Copy letter to Smith & Chappell.

DEATH OF GOV. SLOUGHTER.

"Governor Sloughter died, July 23, 1691, two months after the execution of the unfortunate Leisler. He was succeeded by Benjamin Fletcher, who arrived in New York, August 29, 1692. Under this Governor, Trinity Church came into existence, and here the record of the annals of the venerable parish begins".— Dix, 75.

ADMINISTRATION OF DEPUTY-GOVERNOR RICHARD INGOLDESBY. JULY 26, 1691–AUG. 29, 1692.

THE COMMANDER-IN-CHIEF AND COUNCIL OF NEW YORK TO MR. BLATHWAYT.

New York, August 6th 1691.

Sir:—

We must acquaint you that on the 23rd Instant (July, 1691) His Excellency Coll. Sloughter our Governor departed this life in a very suddain manner, whose body we caused to be opened by the Phisetians and Chururgeans on the place; a copy of whose report to us upon their oaths we have herewith sent you, by which you will see their opinion concerning the cause of his death. The Lord Governor was at the time of his death preparing to give the Lords Commissioners for Plantacons, an account of the state and condicon of this Province, and hee being prevented by this unexpected accident we think it a duty incumbent upon us to render their Lordships and yourselfe the best relation of affairs we are capable of.

The inclosed Narrative will inform you of the resistance made by Jacob Leisler and his associates to Major Ingoldsby and the King's forces on the Governor's arrival here on the 19th of March last. Hee found the country all in armes, Leisler with near four hundred men in the fort fireing upon the towne, where he killed and wounded severall of the people. After he had published his commission he sent Major Ingoldsby to demand the surrender of the Fort, which was flattly denyed. However Leisler sent one Stoll who knew the Governor in England, to see if he was really come. Upon his return to Leisler, the Governor sent a second summons, which was likewise refused, and then Leisler sent two of his principall counsellors Milborne and Delanoy to capitulate; which would not be admitted and they were ordered immediately to be secured. The next day he sent to demand the prisoners, but the Governor would not receive their message, resolving to attaq the Fort by sea and land, having ordered the man of warr to go and ly at the back of the Fort and Major Ingoldsby to march with the King's forces to the Fort gate and make a peremptory demand of a surrender, otherwise would assault them. They then did admitt Major Ingoldsby to enter alone, who by the Governor's order required them immediately to ground their arms and march out of the Fort, and they all should be pardoned except Leisler and his Council; who they readyly forsook. The Major thereupon commanded the King's forces to enter, and brought Leisler and his Council to the Governor at the Citty Hall, they being found in actual rebellion the Governor with advice of the Councill committed them to prison, and ordered a commission of Oyer and Terminer to be issued out for their legall tryall; where two were acquitted by their country, viz. Delanoy and Edsall, six convict by their country, and two, Leisler and Milborne condemned as mute. The Governor took care the persons appointed to set on their tryall should be such as were most capable of discerneing the truth and the least prejudiced to those people; who indeed executed their commission with all the lenity and patience imaginable. By the advice of the Judges Governor was inclined to reprieve them untill His Majesties pleasure should be known, but the people were so much disturbed thereat, and the Council and Assembly did represent to him the great damage it would be to the King's service and a discouragement to future loyalty if the law was not executed upon the two principall actors, which for the public peace he was induced to do, and on the 17th of May Leisler and Milbourne were accordingly executed, haveing respited all the sentence, saveing the hanging and separating their heads from their bodies.— Col. Docs. N. Y. iii. 794.

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ADDRESS OF THE GOVERNOR AND COUNCIL OF NEW YORK TO THE KING.

The Humble Address of the Governor and Council of your Majesty's Province of New York and Dependencys.

(Abstract.)

They then describe the first settlement of the country; the political changes; the several towns; the importance of uniting Connecticut, New York, New Jersey and Pennsylvania, under one government, to save revenue and expense; and then continues as follows:

May it please your Most Excellent Majesty:

This is the state of your Majesties Province with relation to our neighbors Your Majesty's subjects. There is likewise the French, formerly under the pretence of propagateing the Christian faith amongst the Indians, did thereby very much incroach upon Your Majesty's right on this side of the Lake, and particularly did draw away many of our Indians into Canada, under the notion of supplying them with priests to instruct them in the Christian Religion; by which means they lessened our hunting much, and has so weakened the Maquase nation, that they are not capable to do your Majesty the service as formerly. Besides they are so affected to the French Your Majesties enemys, that while they are in being we cann have no safety. Since the war the French priests have retired from their Castles and the Dutch Minister at Albany hath been very successful in converting many of them to the true religion, in which they are very devout and desirous to have a ministry settled amongst them for their pious comfort and instruccon. This would be a great advantage to your Majesty not only in the encrease of your revenue but also so endear the Indians to us, that they would continue to be the preservacon of this and the rest of your Majesty's adjacent Colony; these nations being the strongest and most terrible amongst the Indians, are the only bullwarke and wall of defence both against other Indians and the French pretences, which we are dayly threatened with, being informed that they intend with considerable force of themselves and the Ottawawes Indians to descend upon Albany and take it; which is not at present able (if attaqed) to resist, neither is the whole Province as now narrowed, capable to secure that post, which hath occasioned an applicacon to our neighbours for assistance, but possetively denyed; the particulars whereof are more plainly expressed in letters to the Secretary of State and Plantacons; by all which your Majesty may judge of the present state of this Province and of the inconveniencys that dayly attend it.

Now may it please Your Most Excellent Majesty:

The premises considered we humbly presume and represent unto your Most Sacred Majesty that there cann be no thing in America more conductive to your Majesties dignity and advantage and for the safety of your Majesties subjects upon this continent then that Connecticut, East and West Jersey, Pennsylvania and three lower countys be re-annexed to this Your Majesties Province which then will be a government of sufficient extent; our late annexing to Boston having been evidently ruinous and destructive to these parts and may be other waies prejudicial to your Majesties interest for these reasons. Your Majesty hath (here) already by the unanimous consent of the people a revenue established of greater value then is any where else in Your Majestys Plantacons, and whoever are joyned to this Province submitt to the Establishment; whereas it will be difficult to settle the like among our neighbours, and if settled, remaining distinct governments, they are so weak as not capable to defend themselves, and the revenue will be eat up in looking after it, that they cannot be profitable to Your Majesty then now without them, and their conjunction must at least encrease the Revenue three fold, besides

will make this Province not only capable to defend themselves but to annoy if not subdue the enemy.

May it please Your Majesty; the small quantity of Stores Governor Sloughter brought over are mostly disposed of in the several small forts of Albany and Schenectady, etc., so that now we must begg the favor of a fresh supply.

All which is humbly submitted.

Rich. Ingoldsby
Fred. Phillips
Steve. Cortlandt
Nich. Bayard
Gab. Menviell
Chid. Brook
Will Nicolls.

August, 6, 1691.

— Col. Docs. N. Y. iii. 796-800.

A true Copy
M. Clarkson, Secretary.

JOURNAL OF ASSEMBLY, NEW YORK.— 1691, Sept. 16, page 17. Ordered, That this House do address the Commander-in-Chief and Council, that a monthly Fast be kept through this Province, until the month of June next, as follows:

The representatives conceived in General Assembly are deeply sensible that the manifold sins and transgressions of the inhabitants of this province have justly provoked the Almighty God, and are the chief and only cause of his displeasure, and of the sore and grievous afflictions that this province doth now, and hath for several years last past, labored under; and being now visited with the great calamities of a burdensome war, and a blast upon the corn, we do therefore find ourselves obliged, in all duty and humility to hearken to his rebuke, etc.

Ordered, That the first Wednesday of every month till next June, be observed as a Fast.

JOURNAL OF COUNCIL, NEW YORK.— 1691, Sept. 28. Richard Ingoldesby, Governor. Upon reading the address of the House of Representatives, setting forth their sense of the displeasure of Almighty God for their manifold sins, by the blasting of their corn, etc. Ordered, That the first Wednesday in every month, until the month of June following, be observed and kept a fast-day; and that proclamation be issued throughout the government to enjoin the strict observance thereof, and that all persons be inhibited any servile labor on the said days. Council Journal, 12.

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MONTHLY FAST AND PRAYER DAYS APPOINTED.

Day of general fasting and prayer to be held on the first Wednesday of the month. By the Commander in Chief and the Council, and the Representatives of this Province, made in General Assembly.

A Proclamation.

Since we are deeply sensible of the manifold sins and transgressions of the inhabitants of this Province, by which we have given Almighty God just reason to show us his displeasure, by severe and sorrowful afflictions, under which this Province has been for some years sighing: And inasmuch as we are now visited with the calamities of a burdensome war and the burning of our crops: we find ourselves bound in duty to cast ourselves down at the feet of the Almighty by a Public Fast, or Day of Humiliation, that we may thus avert his displeasure, and the sore afflictions under which we sigh: also that it may please the Almighty to make successful and prosperous the Arms of our Sovereign Lord and Lady, William and Mary, King and Queen of England, etc., in Europe and in these Provinces, for the defence of the Protestant Religion against all foes whatsoever. We ordain and appoint a monthly Day of Fasting, from November ensuing, (1691) until next June, (1692). And we hereby request and enjoin all persons within this Province and its dependencies, carefully and religiously to observe and keep the first Wednesday in each month, from November ensuing until June next, as a solemn fast, or day of humiliation, throughout this whole Province and its dependencies, for the reasons mentioned, hereby prohibiting, and discharging all persons in the said Province and dependencies, from any servile work on said day; and all Justices of the Peace, Sheriffs, Constables and other Officers, are hereby enjoined to see that the said monthly fast, or day of humiliation, is strictly observed.

Done at Fort William Henry, September 30th 1691, and in the third year of the reign of our said Sovereign Lord and Lady, William and Mary, by the grace of God, King and Queen of England.

Richard Ingoldsby.

God bless King William and Queen Mary.

MEMORIAL IN BEHALF OF LEISLER'S ADHERENTS IMPRISONED IN NEW YORK.

Memoir and Relation of what occurred in the city and province of New York in America, in the years 1690 and 1691, which the relatives and agents of the good people of that city, residing in Holland, have been requested to communicate in a most humble address by all possible means, to their Majesties of Great Britain, protectors and defenders of the faith.

After the good people of New York and all that part had advice that, by a special grace of God, their Majesties, King William and Queen Mary, were established in the government of Great Britain, the said good people, especially the Captains and Burghers, who were well affected and disposed to the said government and the true Reformed Religion, resolved to submit themselves to their Majesties in all obedience, and to hazard their lives, blood and property for the maintenance of the said Protestant Religion: and seeing that the Lieutenant Governor, Francis Nicholson, neglected to repair or preserve the fortifications of the city and its fortress, and took no care for the maintenance of the said good subjects; on the contrary, that they were greatly suspected, and that he supported the adverse party, and that the French enemies were already preparing to attack them.

The said well affected, among the military, civilians and Burghers remonstrated against all these things, that they may be communicated to their Majesties and their Council, and formed a committee to nominate and provisionally to choose the person of Jacob Leisler, an honest man, to be temporarily commander of said fortress, and administrator of justice with the heads of the civil government or the court, and to uphold the rights of said royal government and its preservation.

To this effect the said committee despatched to the said Jacob Leisler on the 28th of June, 1689, an order and commission for the abovementioned purpose, a copy whereof is hereunto annexed.

The said Jacob Leisler was persuaded to accept the said order and commission provisionally, and demeaned himself as an honest and brave man, having not only performed every possible duty, and contributed considerably of his own money and credit to fortify said city and its dependencies, but also to prepare and despatch, with the consent of the court and its members, a frigate mounted with cannon and other necessary munitions, and two barks to resist the French enemy on the river, which, with great success, made the important capture of seven of the enemy's vessels or ships, which said court declared lawful prize.

The said Leisler had also a good understanding with the mayor, aldermen, captains, Burghers and common people of that city and other parts of that province, and preserved, to the utmost of his power, the natives of said country, who have for a long time been very numerous and in good alliance with the Christians.

Their Majesties, having been informed of the said remonstrance touching the constitution of said province and city of New York, caused a commission to be despatched on the 20th of July, 1689, signed by his Majesty's order, by his lordship, the Earl of Nottingham, with a superscription and address — to the said Lieutenant Commander Nicholson in his said quality, and in his absence to those who had charge of the preservation of the said province and the common weal.— as the annexed copy proves.

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For the good services which said Leisler had already rendered during his administration for the preservation of said province, city and fortress (though the malcontents opposed him and formed dangerous cabals, some of whom were seized by the council of the said court and committee), said committee and the well affected to said royal government deemed it proper still to continue said Jacob Leisler as provisional administrator, and to place his Majesty's said commission in his hands until their Majesties had ordered and sent out another governor.

Their Majesties afterwards commissioned Colonel Sloughter as Governor in Chief of the province of New York.

But before the said Governor's arrival, a certain captain, named Richard Ingoldsby, who, it is said, had been previously a major in Ireland, came on the 28th of January of this year, 1691, before the city of New York with about seventy military or soldiers and four ships, without people being able to ascertain whether they were enemies or neutrals, because he would not publish his commission.

The said Captain Ingoldsby sent a messenger to said Commander Jacob Leisler, as letters and affidavits represent, with a simple letter, by which he demanded possession of said fortress, without sending any power, order or substitution, either of their Majesty or of the said Governor.

The said Leisler and those of his Council fearing that it was a traitorous trick, answered, that as soon as said Captain Ingoldsby produced some power or order, they would incontinently surrender the said fortress without any opposition; and said Leisler even offered that his house was at said Captain Ingoldsby's service, and that he should have said soldiers lodged among the citizens until the Governor's arrival, and until they could see his Majesty's orders.

The said Captain Ingoldsby persisted with threats in his demand to have possession of the said fortress, whilst the demand for the requisite orders and authority was each time renewed.

The said captain thereupon sent people or soldiers to Long Island to raise men, which was, however, unattended with any success, the said captain being unwilling in the meanwhile to budge from the ship, or put a foot on shore on the said offers made him.

But some days afterwards he made other applications for the surrender of the City Hall, which was finally given up to him (according to the said affidavits) by the advice of the mayor, aldermen, and military officers of said city, on the condition and promise that the said captain should not obstruct the Burgher's guard of said city nor of the civil court.

Now having obtained said possession, the said Ingoldsby did not keep his word: on the contrary, he did obstruct the said guard of the court and city, and used force and opposition which caused great disorder for more than a month.

The said Governor Sloughter having arrived, he (according to the annexed report and informations transmitted in the English language) took the opposite side to Commandant Jacob Leisler, as if the latter had contravened and opposed His Majesty's orders, and his, as Governor; though the said Commandant Leisler did nothing but by the advice of said committee and its members,* not having had, nor having been able to obtain any communication from the said captain of the orders or commission from their Majesties or from Colonel Sloughter; on the contrary, he offered several times to surrender the fortress on seeing the orders, without awaiting any force or violence.

But as soon as the said Jacob Leisler received the news of said Colonel and Governor Sloughter's arrival, he forthwith deputed and sent two persons, to wit, Mr. Milbourne and Major Peter de La Noy to welcome and receive him on his part, causing them to be escorted by twelve soldiers.

Governor Sloughter, instead of receiving and hearing them, caused them to be immediately taken to the City Hall and cast into prison, to their great shame and dishonor.

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* The text is — "Quoy que le dit Commandant Leisler n'avoit rien fait que le cadois du dit Committe" etc. The word in Italics is unintelligible. It might have been intended for "cadroit," or "l'advis." The translation is based on the latter supposition.

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And the next day, the said fortress having been surrendered and delivered up by the said commander Leisler to the said Governor, the said Leisler also exhibited the said commissions he had received provisionally from the said Committee for the preservation of the said city and fortress, according to the intentions of their Majesties' said well affected subjects.

But the said Governor would not listen to the said Leisler, but had him also made prisoner and removed to the City Hall, having accused him of treason and other crimes.

And the said Governor (according to the said testimony) also imprisoned several other well affected persons belonging to the same party, to wit:

Gerrard Beekman, Isaac Vermeelye, Meyndert Coerten, Abraham Brasier, Thomas Williams, Abraham Gouverneur, and Samuel Etsel, all honest men, making together ten persons, all esteemed honorable people; and whom the affidavits represent as having been zealous for the public safety, and that the said Leisler presented a petition to the said Governor, a copy whereof is adjoined.

And whereas the said Governor prosecuted the said prisoners, accusing them all as criminals, rebels and resisters of his orders (which were not yet exhibited); and recalled the malcontents, who had been broken and dismissed on account of their malignity and support of King James' party.

And it is notorious that he admitted these people of his council, and named them, so far their personal enemies, as Judges of said prisoners.

And he selected and took some officers from the said ships, who condemned said Leisler and said Milborne, his wife's son-in-law, to be hanged.

And detained the other prisoners, and the execution of the two condemned, moreover, followed, and they died very ignominiously.

All these proceedings took place to the great displeasure and grief of their Majesties said good and well affected subjects; who, well-intentioned, made great efforts for the staying of the execution of said Leisler and his son-in-law, and for their removel to England to be judged by their Majesties.

Having prepared a petition, which was signed by more than eighteen hundred persons, and presented by a minister of the Word of God, whom the Governor caused also to be imprisoned accusing him likewise of being a rebel.

And all these proceedings excite great consternation amongst the good subjects, and put them in danger of being exposed to the persecution of their enemies, and of losing the whole of said province, and even of being attacked by the natives, (who) according to the informations, had declared they would revenge the said Commander, Leisler, having approved his defence.

On this account, and for the other excesses and extravagances which the good subjects must suffer from said Governor, the said Governor having revoked and disallowed the capture of the French ships and the judgement of the court, pursuant to which the vessels had been sold; and having, on the contrary, caused the purchasers to be ordered to return the money and the proportion of a sum that they were taxed, which augments considerably the discontent of worthy men.

Their Majesties are most humbly and with all submission supplicated, in the great extremity to which their poor subjects in New York are reduced, to compassionate them, and send them as soon as possible the succor necessary for their safety.

And that it may please their Majesties to stay all proceedings against said imprisoned persons, so that they may be provisionally liberated, at least on bail, until their Majesties shall be fully informed of all these matters, which they will then be able to dispose of according to equity.

At the Hague, the 15th October, 1691.

(Was signed) Willem Van Breen,
Joh. Provoost,
Jacob Mauritz.
Jacob Willems,
John Thomas.

— Col. Docs. N. Y. iii. 809-812.

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NEW DUTCH CHURCH IN NEW YORK. LIB. A. 68.

1691, Dec. 22.

(Abstract.)

The Dutch Church resolved to buy ground for a new Church, and to hasten its erection; to appoint Building Masters, and parties to prepare a plan, in consultation with said Building Masters.

The church in the Fort was decaying, and was no longer fit for public service without going to great and unnecessary expense. The Consistory and Great Consistory were summoned to a meeting. The site in Garden street was chosen, lying between the grounds of Jan Bruyns and Jan Siphens. The plot was eighty feet long, and belonged to the City, by deed from Josa Lawrence and Sara his wife. The price was fifty four pounds, to be paid out of the Trouw-bosch and the Deacons' treasury. But only so much of the Deacons' money should be used as could be spared without injury to the poor.

The Building Masters appointed were John Kip, Brandt Schuyler, Tunis de Key. They must procure material and urge on the work.

Frederic Philipzen, Stephen Van Cortlandt, Nicholas Bayard and Adolph Pieterzen, were appointed Committee on Plan, with full powers.

PETITION OF JACOB LEISLER TO THE KING. [DEC. ? 1691 ?]

To the Kings most Excellent Majesty. The humble Petition of Jacob Leisler son of Captain Jacob Leisler deceased, late Commander in Cheif of your Majesty's Province of New York in America.

Sheweth,

That upon the late happy Revolution, your Petitioners said Father was very instrumental in Securing the said Province for your Majesty, [and being of known integrity to your Majesties interest]* and the Protestant Religion, Capt. Francis Nicholson then Deputy Governor having withdrawn himself from the said Province, your Petitioners said Father upon the 16th of August 1689 was by the Freeholders and Inhabitants elected and constituted Commander in Cheif untill your Majesties Royal Pleasure should be declared concerning the said Province, and accordingly

* The passage in brackets is from the copy of this document among the MSS. of the New York Historical Society, and printed in the New York Documentary History, 8vo., ii., 422.

he entered upon the Government, and was acknowledged as such by the people, and was in possession of the Fort and Garrison which till that time were ruinous and incapable of defence and did proclaim your Majesty and your Royall Consort to be our Sovereign Lord and Lady, King and Queen, and caused the same to be done in other Provinces.

That on the 10th of December 1689. Your Majesty's gracious letter dated the 30th July before, arrived there, the same being directed to the said Capt. Nicholson and in his absence to such as for the time being, took care for preserving the Peace and administering the lawes within the said Province, whereby your Majesty was graciously pleased to authorize the Person then Commanding in Cheif as aforesaid to take upon him the Government, calling to his Assistance in the administration thereof, the Principal Inhabitants or as many of them as he should think fitt willing and requiring him to do and perform all things which to the Place and Office of Lieutenant Governor and Commander in Cheif did appertaine, as he should find necessary for your Majestys Service, and the good of your Subjects there, untill further order from your Majesty. That your Petitioners said father being so confirmed in the said government, by your Majestys said Royall Letter, did faithfully observe your Majestys commands thereby declared and did in all respects Provide for the Security of the said Province as well against all attempts of the French, who are very powerful in these Parts, as Papists and other disaffected persons of which there were many resident in the said Province.

That on the 28th of January [1691] last past, Capt. Richard Ingoldsby arrived at New York with some soldiers from England, to whom your Petitioner's said Father offered all sorts of accommodation, but the said Ingoldsby required the Possession of the said Fort, and Government for which your Petitioner's said Father desired to see his orders being ready to obey the same if he had any such from your Majesty, or from Coll. Sloughter whom your Majesty had been pleased to make Governor; but the said Ingoldsby had no such orders or would not produce the same, whereupon your Petitioner's said Father having advised with the principall Inhabitants was councilled and directed by them to keep and maintain the Possession of the Fort and Government (in regard the said Ingoldsby would not shew his orders to receive the same) untill the Governor arrived and your Majesty's pleasure known, That Ingoldsby thereupon joyning himself to the Papists and other disaffected Persons. did by many indirect means to the great Terror of your Majesties Liege Subjects in a hostile and dreadful manner assembled great numbers of French and other persons, and beseiged the said Fort, and raised divers batteries against the same, and so continued in arms about six weeks, that on the 19th of March last Coll. Sloughter did arrive, and as soon as your Petitioner's said Father had certain Knowledge thereof, which was not till eleven o'clock that night, He did send the Mayor of the City and Mr. Milbourne his Secretary from the said Fort to wayt upon him, and to offer him the possession thereof, but the said Coll. Sloughter without hearing them speak, committed them all close Prisoners, who not returning as your Petitioner's Father expected, he did very early next morning, write to the said Coll. Sloughter desiring him to come and receive the Fort, and accordingly he came and took possession thereof on the 20th of March, but presently after caused all the Soldiers and Inhabitants in the said Fort and Citty to be disarmed, and contrary to all Law and Justice, committed your Petitioner and his said Father and twenty six other persons to Prison pretending they were guilty of High Treason against your Majestys for keeping the said Fort as aforesaid, and the said Coll. Sloughter and Ingoldsby confederating with divers others disaffected Persons to your Majesties, to put your Petitioner's said Father and others to death did in a most arbitrary and illegal manner cause him and seven others to be tryed Judged and Condemned to Death for some Pretended High Treason, and have since most barbarously caused your Petitioner's said Father and your Petitioner's brother in law (the said

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Milbourne) to be hanged and afterwards butchered, the said other six persons (if not since put to death) remaining in prison under the same unjust Sentence of Condemnation, and have seized their Estates and Goods, and have also most unjustly prosecuted your Petitioner and many other of your Majesty's good Subjects, confiscating their Estates, who for Preservation of their lives, have been forced to leave the said Province, by which cruell and barbarous practices great numbers of your Majestys Subjects are in danger of utter ruine, and the said Country is like to be depopulated and made desolate, the said Coll. Sloughter being dead, and the said Capt. Ingoldsby (since his death) commanding in Cheif in the said Province, who doth continue to exercise great Violence and barbarity against your Majesty's loyal subjects there.

Your Petitioner therefore humbly implores your most sacred Majesty, to take the premises into your Princely consideration and to give such orders therein as well for the preservation of the said Six Condemned Persons, and the Releif of your Petitioner's and other Poor Sufferers as also for the Preservation and future good establishment of the said Province as to your Royall goodness and wisdom shall seem meet,

And your Petitioner as in duty bound shall ever Pray, etc.

Jacob Leisler.

— Col. Docs. N. Y. iii. 825, 826.

ACTS OF THE CLASSIS OF AMSTERDAM.

Nucella, 1692, Jan. 23rd.

Rev. Christian Frederick Nucella, formerly a minister, requested to be employed in the service of the churches in foreign lands, and the Rev. Assembly accepted him as among the "Recommended". viii. 136.

DEED FOR THE DUTCH CHURCH LOT IN GARDEN STREET, NEW YORK CITY. LIB. A. 70–73.

1692, Feb. 27.

Samuel Bayard, merchant, of the City of New York, sold land to the Church-Masters. The lot was on the north side of Garden street, and north of the orchard of Elizabeth Drisius, widow; to the west was the lot of John Henry Bruyn; and to the east, the lots of John Syphens and David Hendriks, being one hundred and eighty feet on Garden street, eighty four feet deep, and one hundred and seventy five feet on the back end — English measure. This was conveyed by a writing signed by the Mayor, Aldermen and Commonalty to Samuel Bayard, February 4, 1692; and he conveyed it to the Church-Masters, to hold in trust

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for the Church. They were to pay to Bayard the yearly rent of one shilling, on March 25th, provided it be demanded.

Signed,

Samuel Bayard.

THANKSGIVING.

Since it has graciously pleased Almighty God to bless the Arms and enterprises of our very gracious Sovereign Lord and Lady, William and Mary, by the grace of God, King and Queen of England, Scotland, France and Ireland, defenders of the Faith, etc., and to manifest his favor in these Provinces by the defence of our frontier at Albany, this winter against the French and the infidels: The Commander and Council have seen fit to appoint Thursday, the eighth day of the current month of March, for the City and County of New York, and Thursday the 22nd of the same month in every other county of the whole Province, to be observed as a day of solemn Thanksgiving, in which to praise and thank God Almighty for the King's safe and happy return to England, and the success of their Majesties Arms in Ireland; and for the great victory of the Emperor over the Turks; and also for the preservation of our frontier at Albany against the French and unbelievers.

And each and every person in particular is hereby required to abstain from all servile work on the said day, and to observe and keep the same, with all possible manifestations of joy and thanksgiving. Given at Fort William Henry, the 3rd day of March, in the fourth year of their Majesties' reign, 1692. God save King William and Queen Mary.

A. Clarkson, Secretary.

SECRET INSTRUCTIONS TO GOVERNOR FLETCHER, SO FAR AS THEY RELATE TO RELIGION.

You shall take especial care that God Almighty be devoutly and duly served throughout your Government, the Book of Common Prayer as it is now established read each Sunday and Holyday, and the blessed Sacrament administered according to the Rites of the Church of England. You shall be carefull that the Churches already built there be well and orderly kept, and more built as the Colony shall

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by Gods blessing be improved; and that besides, a competent Maintenance to be assigned to the Minister, and a competent proporcion of land assigned him for a Glebe and exercise of his Industry

You are to take care that the Parishes be so limited and settled as you shall find most convenient for the accomplishing this good work.

Our Will and Pleasure is that noe Minister be preferred by you to any ecclesiastical Benefice in that our Province, without a Certificate from the Right Reverend the Bishop of London, of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation.

And if any person preferred already to a Benefice shall appear to you to give Scandall either by his Doctrine or Manners, you are to use the best means for the removall of him, and to supply the vacancy in such manner as we have directed. And also our Pleasure is that in the Direction of all Church affairs, the minister be admitted into the respective vestries.

And to the end the Ecclesiastical Jurisdiction of the said Bishop of London may take place in that our province as far as conveniently may be, We do think fitt that you give all countenance and encouragement to the exercise of the same, excepting only the Colating to Benefices, Granting Licences for Marriages and Probate of Wills, which we have reserved to you our Governor and to the Commander in Cheif of our said Province for the time being.

You are to take especial care that a table of Marriages, established by the Cannons of the Church of England, be hung up in all the orthodox Churches, and duly observed.

We do further direct that no School Master be henceforth permitted to come from England and to keep school within our Province of New York without the Licence of the said Bishop of London; and that no other person now there or that shall come from other parts be admitted to keep school without the Licence first had.

You are to take care that Drunkenness and Debauchery, Swearing and Blasphemy be severely punished, and that none be admitted to publique Trust and employment whose ill Fame and Conversation may bring Scandall thereupon.

You shall administer or cause to be administered ye oaths appointed by Act of Parliament, to be taken in stead of the oaths of Allegiance and Supremacy, as also the Test, to the Members and officers of our Councill, to all Judges and Justices, and all other persons that hold any office in our said Province by vertue of any Patent under our Great Seal of England, or our Seal of our Province of New York.

And you are to permitt a liberty of Conscience to all persons (except Papists) so they be contented with a quiet and Peaceable enjoyment of the same not giving offence or Scandall to the Government.

You are with the assistance of our Council to find out the best means to facilitate and encourage the Conversion of Negros and Indians to the Christian Religion.—Col. Docs. N. Y. iii. 821-3.

NEW CHURCH BUILDING IN NEW YORK.

1692, March 9.

Resolved, That the moneys of the Consistory apart from the Deacons, and of the Deacons apart from the Consistory, or collections at any church-meeting, shall be brought into one and the same purse or chest; and that the Deacons be recommended

to take out as much money as practicable, without injury to the poor, for the building of a New Church, to be erected when required.

In matters of great importance, such as the calling of a minister, the erection of a church or other ecclesiastical buildings and the like, as usual all who are or have been in service shall be called together for consultation, that that may be done which is deemed best. Lib. A. 4, 5.

CHURCH OF NEW YORK: MANOR OF FORDHAM.

Resolution of the Dutch Church of New York respecting the continuance of the Fordham lawsuit.

1692, March 9.

(Abstract.)

The people of Westchester had taken the church land, first by force, and then by a lawsuit, with a jury. But the case was not well understood. It had been appealed to a higher Court. The Church had expended about twelve hundred pounds on the property. The question was now before the Consistory, whether it should be taken to the highest Court in April, 1692, or should be taken only before the judges to have the law declared and expounded in reference to the case; or before the Governor and Council, to seek justice therefrom; or even before the King's Bench and Commissary in England, to reach the desired end. The Consistory having considered everything in the fear of the Lord, and believing in the righteousness of their cause, resolved to bring up the case again de novo; and that the moneys should be disbursed by the Deacons out of their treasury; and that the whole business should be entrusted to Col. Bayard.

CHURCH OF NEW YORK.

1692, March 9.

The Trouw-bosch was opened in the presence of witnesses, and the moneys removed, amounting to forty four pounds ten shillings. Lib. A. 69.

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ORDER OF COUNCIL IN CASE OF LEISLER AND MILBOURNE.

At the Court at Whitehall the 11th March 1691 [1692?].

Present — The Queens most Excellent Majesty in Councill.

WHEREAS, The Right Honorable the Lords of the Committee for Trade and Plantations have by their report dated the 11th Inst. Represented to Her Majesty that they have examined the matter of the Petition of Jacob Leisler the son of Jacob Leisler of New York, deceased, referred to the Committee by His Majesties order in Councill of the 7th of January last complaining of Proceedings against his father and Jacob Milbourne by Coll. Sloughter at New York, who were thereupon condemned and put to death, and their Estates confiscated, and their Lordshipps having fully heard the said Jacob Leisler the Petitioner by his Council Learned, upon the whole matter are humbly of opinion, that the said Jacob Leisler and Jacob Milbourne deceased were condemned and have suffered according to Law. But their Lordships do humbly offer their Intercession to her Majesty in behalf of their Families as fit objects of their Majesties Mercy, That the Estates of the said Jacob Leisler and Jacob Milbourne deceased may be restored to them upon their humble application to their Majestys by Petition for the same, Her Majesty in Council is this day pleased to approve the said Report, and to declare that upon the humble application of the relations of the said Jacob Leisler and Jacob Milbourne deceased, Her Majesty will order the estates of the said Jacob Leisler and Jacob Milbourne to be restored to their Families as objects of Her Majesty's mercy.— Col. Docs. N. Y. iii. 827.

COMMISSION OF BENJAMIN FLETCHER, AS GOVERNOR OF NEW YORK: SO FAR AS THERE IS REFERENCE TO OATHS OF OFFICE, CHURCHES, MINISTERS, ETC.

. . . . . .

And we do hereby give and grant full Power unto you the said Benjamin Fletcher, after you shall first have taken an Oath for the due Execution of the Office a Trust of our Captain General and Governor in Cheif in and over our

said Province of New York and the Territories depending thereon, which our said Council or any five of them have hereby full power and authority and are required to administer unto you; to give and administer unto each of the Members of our said Council as well the Oaths appointed by Act of Parliament, to be taken instead of the oath of Allegiance and Supremacy, as the Test and the Oath for the due execution of their places and Trust.— Col. Docs. N. Y. iii. 828.

.....

..... We do further give and grant unto you the said Benjamin Fletcher, full power and authority from time to time and at any time hereafter, by your self or by any other to be authorized by you in that behalf, to administer and give the oaths appointed by Act of Parliament to be taken instead of the Oaths of Allegiance and Supremacy, to all and every such person or persons as you shall think fitt who shall at any time or times past into our said Province or shall be resident or abiding there.....— Col. Docs. N. Y. iii. 829.

.....

..... We do by these Presents authorize and empower you to Colate any Person or Persons in any Churches, Chapells or other Ecclesiastical Benefices within our said Province and Territorities aforesaid, as often as any of them shall happen to be void.

We do hereby give and grant unto you the said Benjamin Fletcher, by your self, your Captain and Commanders by you to be authorized, full Power and Authority to Levy Arm, Muster, Command and employ all persons whatsoever (residing) within our said Province of New York.....—Col. Docs. N. Y. iii. 830.

.....

.... And we do by these presents Will require and command you to take all possible care for the discountenance of vice and encouragement of virtue and good living that by such example the Infidells may be invited and desire to partake of the Christian (Religion).— Col. Docs. N. Y. iii. 832.

Rev. John Miller, Chaplain to British Troops.

"In the summer 1692 the Rev. John Miller arrived in New York, with a commission of chaplain to two companies of grenadiers. He remained in the Province until 1695, when he sailed for home; but the vessel was captured by a French privateer, and all his papers were destroyed. On reaching London he wrote a book dedicated to the Bishop of London in which he reviewed the state and history of New York, and gave plans and ideas of his own, including a scheme for the establishment of an Episcopate in the Province. His plan was to unite the governments of New York and New Jersey, Connecticut and Rhode Island, station a bishop at New York as suffragan to the Bishop of London, and allow him "as Governor" fifteen hundred pounds per annum, together with all licenses of marriage and probates of wills, and the things usually belonging to bishops in England, adding the King's Farm as a seat for himself and his successors".— Dix, 73.

Synod of North Holland, at Alckmaer.

1692, Aug. 7 et seq.

Article 27.

Extract from a letter of Rev. Godfrey Dellius, from Boston, February 17, 1691.

He feared that his letters, written about the wretched condition of the churches in the province of New York, did not reach us safely, because so many ships are taken by the French.

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He sends us two documents, The one (an address) of the French Protestants to his Majesty of Great Britain, and the other (a letter) from his own hand, to Mr. Van Suilestein, in which a fuller explanation is given of the sad state of the churches in New York.

He has allowed himself to be persuaded to remain longer with his church, wherein he had had much fruit, in the conversion of the Indians.

Concludes with a salutation.

Extracts from a letter of the Consistory of Kingstown, August 30, 1690.

They inform us of the decease of their minister, Rev. Weeksteen, and that in his place the Rev. Lawrence (Van den) Bosch had been called.

Rev. Bosch had conducted himself very unedifyingly, and had resigned his office to the consistory of his own accord.

Nevertheless he preached occasionally in different houses; but this caused disputes and schism.

Rev. Dellius had faithfully conducted services for them (in Kingston;) but he was now inclined to return to the Fatherland.

There are only three Netherland ministers, of whom one is decrepit by reason of old age, and the other will perhaps leave. They find themselves incapable of asking a preacher from us for lack of money.

Concludes with salutations.

Extract from a letter from the Consistory of Albany, July 31, 1690.

They deplore the departure (from Albany) of their late preacher, Dellius, and that now they had only Rev. Schaats, who was decrepit and could do little or no work.

Through Rev. Dellius a goodly number of Indians had been received into the church by Baptism, after public confession, and accepted into the communion of the Lord's Supper.

They had been greatly inconvenienced by the war, whereby they have been diminished daily; their houses have been burned, and their people taken captive by the Barbarians.

They declare their lack of power to support a minister. They hope that the King of Great Britain would furnish them adequate means for that purpose.

They request us to persuade Rev. Dellius, in every possible way, to return to them, so that the Gospel might still have free course among the heathen.

A great number of that same tribe have been led over to the Romish faith by the Jesuits, and drawn from their land to Canada; they are tormented especially by these. They further request that we will do our best with the King of England unto the prosecution of the work begun, for the conversion of the heathen.

Concludes with a salutation — (zegenwensch, a wish for a blessing.)

ACTS OF THE CLASSIS OF AMSTERDAM.

Nucella, 1692, Aug. 18th.

Rev. John Peter Nucella, S. S. Min. Cand. being already "Recommended" by our Classis, requested also to be accepted as "Recommended" for the service of the Indian churches. This was readily granted him after he had given proof of his gifts on John 5:25. viii. 155; xix. 246.

JOURNAL OF THE ASSEMBLY, NEW YORK, 1692.

1692, Aug. 23rd, page 21.

Ordered, That a bill be drawn for the better observance of the Lord's day, and that each respective town within this province have a minister or reader to read divine service.

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THANKSGIVING FOR VICTORY. LIB. A. 73.

By the Commander-in-Chief and Council. A Proclamation.

(Abridged.)

Whereas, It has pleased Almighty God to bless the Arms of our Sovereign Lord and Lady, William and Mary, especially for the victory obtained in the month of May last, against the French fleet, and also to frustrate the wicked and treasonable devices of sundry conspirators, traitors and enemies of their persons, dignities and government: Therefore Wednesday, August 24, was appointed for New York City, and Wednesday September 7, for the other parts of the Province, as a day of Thanksgiving.....

Given at Fort William Henry, August 22, 1692.

ADMINISTRATION OF GOVERNOR BENJAMIN FLETCHER. AUG. 29, 1692–1698.

JOURNAL OF ASSEMBLY, NEW YORK.

1692, Sept. 8, page 23.

In a petition to the Crown it is charged that, owing to the cutting up of the late New Netherland into several parts, (which were not governed like New York), the people were beginning to emigrate. In these new places they were free from the imposition of taxes and levies for war, etc.; that Albany was very

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CLASSIS OF AMSTERDAM.

Correspondence from America. The Revs. Selyns, Varick and Dellius to the Classis of Amsterdam, October 12, 1692. Extracts, xxi. 337; and another translation in Murphy's Anthology of New Netherland, 117–121.

New York, October 12th, 1692.

To the Rev. Classis of Amsterdam,

Gentlemen and Brethren in Christ:—

We wrote you two or three years ago, informing you of the sad condition of our land and our Church. We have been so unfortunate as not to have received any replies to our letters, nor even to have seen any other correspondence from you. The cause of this is, no doubt, on account of the war, or of the internal troubles at home, which are worse than war with a foreign foe. Your letters may have been captured by the enemy, or ours may have been stopped and deained here. It has not been permitted to ministers here to write to other ministers, nor to your Reverences; neither have private parties been allowed to correspond with their friends and acquaintances. During all this time,

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everything has been done under pretext of pleasing King William, and as if for the sake of religion; but in fact everything done was contrary to law, to King William, and to the Protestant faith.

Our ministers have been cast under suspicion through slanders against them; while the populace, ever ready for any change, were advised not to contribute for the support of religious services or for ministers' salaries. Choristers and schoolmasters have been encouraged to perform ministerial duties. Members of the Council (of former Governors), who were also mostly Elders of the church, have been saluted by the unheard of titles (for them) of traitors and papists. Church officers and other members have been imprisoned and maltreated, put in irons, and confined in darkness. And not satisfied with doing such things, even the Sanctuary has been attacked with violence and open force. Domine Dellius, not being foolish enough to allow himself to be imprisoned, chose to fly (lit. chose the hare's foot — het haasen podt) and escaped to Boston. Domine Varick followed his example and fled southward to New Castle. No one remained to be troubled and plundered except Domine Selyns. Domine Varick, on his return home was attainted of high treason (crimen laesae majestatis). Domine Selyns offered himself and property as security for him, but was refused and threatened with imprisonment himself. It would be too tedious, however, both for your Reverences and for us to write everything that was illegally done, and all that we suffered in this affair.

Their Excellencies, Mr. Slaeter (Sloughter) and Mr. Fletcher, have successively been our Governors. The former soon died. Fletcher is now our Governor, and is inclined to peace. He brought with him, under the advice of the King and his Council, a ratification of the sentence, declaring that Leysler and the rest of them were condemned according to law; but that the widow and children (of Leysler), having most humbly petitioned their Royal Majesties, should be allowed to receive back their (confis-

cated) property, and to hold the same. Also those in prison were to be released upon due submission and upon promise of good behavior. But we ministers, possessing no power, and being only impotent servants of Jesus Christ, are treated with scorn, and paid in insults, and deprived of what is justly our dues, receiving no salary worth mentioning.

Yet during this year of troubles, a new church edifice of stone, is in course of erection, outside the fort and larger than the old one. In this we hope to bring to the knowledge of God and Jesus Christ, many, who had a certain antipathy to the church in the fort. Domines Varick and Dellius will be compelled to leave, and Domine Selyns will be compelled to live on his own private means. Thus (by driving away Dellius) they are endeavoring to move away the candlestick at New Albany, and to quench the light which began to burn there for the conversion of the heathen. (The churches of) Bergen, Hackensack, Staten Island and Harlem have deserted us, yielding to the power of evil. They say that they can live well enough without ministers or sacraments.

Mr. Hobbe, (Rev. Jeremiah Hobart*) has left Hempstead for New England, on account of failure of salary; and Domine Vander Bosch, who was under censure, has left Esopus and gone to Maryland. We see no way to supply these places. Meanwhile, we must not omit to inform your Reverences, that the two French churches (New York and New Paltz) have been united, and that Domine Perrot will generally preach here in the city, while Domine Daillè will generally preach in the country. But the two constitute but one church, and the income will be divided equally between them. Mr. (John) Miller has come over as Chaplain here (for the British troops); and Mr. Cocx as chaplain in Maryland. They are each of them men of considerable knowledge.

Your Reverences are earnestly requested to do all that is possible for our welfare, as well as for the welfare of the Church of God

* It has been generally said that Rev. Jeremiah Hobart did not leave Hempstead until 1696. His daughter Dorothy, was the mother of David Brainard, the celebrated missionary to the Indians.

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here. Let our complaints, which are already lying on the table of your Classical labors and commiseration, be taken up, and poured into the chalice of the communion of the saints, and be communicated to the Christian Synods, that whatever is possible may be done. Should not your Reverences, or the Synod of North Holland, give information in some way, or else write a letter directly to the King (William III. of Great Britain), in behalf of our (American Dutch) churches and ministers? Should not the Governor and Council here (in New York) be written to, and be informed that we (Dutch Ministers) were called with the full understanding of this (English) government? Should not our Elders and Deacons, who bound themselves by special obligations before a notary, be admonished and aroused, to pay our salary more promptly and more adequately? And should it not be plainly shown and proved to them, that such conditions as now exist here, are the reasons why no more ministers can be secured; and that such conditions tend to the destruction of both the church and all piety; that they will turn Christians into savages; and will destroy, and bring utterly to an end, all the efforts heretofore made at New Albany, for the conversion of the heathen.

May the Lord give patience to us; and to your Reverences, energy and zeal, both to pity and to help us. We were called and sent here by your order, and here we will gladly remain.

Your Reverences willing and affectionate brethren in Christ Jesus,

Henricus Selyns.
Rudolphus Varick.
Godfridus Dellius.

In our Clerical Meeting
October 12, 1692.

Memorandum: If any vacancies occur at Curacoa, Suriname, or in the East Indies, I, who am suffering and have suffered so much, as shown by this, and other letters heretofore mailed to you, offer myself and my services for said places. It will be con-

venient to reach them directly from this place, without going over to Holland. I only await to be transferred by the Rev. Classis of Amsterdam. It is impossible for me to live any longer such a life. My colleagues here, Dutch, English and French, are ready to give me all necessary testimonials. Let these facts be made known wherever it may be proper.

Called by the Classis, I am still willing to follow their advice and obey it. Awaiting such advice and call from your Reverences, I remain,

Gentlemen and Brethren in Christ, Yours, etc.

Witnesses; Rodolphus Varick.

Henricus Selyns.

Godfridus Dellius.

COUNCIL JOURNAL, NEW YORK.

1692, October 24.

Governor Fletcher's opening address.

..... And first: That we may the better hope for a blessing from Almighty God, I recommend to your care that provision be made for the support and encouragement of an able ministry, and for a strict and due observation of the Lord's day. p. 25.

INSTRUCTIONS TO GOVERNOR FLETCHER.

William R.

Instructions for our Trusty and Welbeloved Benjamin Fletcher Esq., our Captain Generall and Governor-in-Cheif in and over our Provinces of New York and Pennsylvania and our Countrey of New Castle and all ye Territories and Tracts of Land depending thereon in America.

.....

And whereas by our said Commission we have thought fitt to authorize and direct you to administer to our said Lieutenant Governor and to every of the members of the Council and Assembly and all other officers and Magistrates whatsoever the oaths appointed by Act of Parliament to be taken instead of the Oaths of Allegiance and Supremacy. In case there should not be found Persons enough within our said Province of Pennsylvania and Countrey of New Castle of good estate and abilities for the said Trusts who are willing to take the said Oaths, you are nevertheless to cause such of them as shall refuse to take the said Oaths instead thereof to subscribe the Declaration of Fidelity contained in the Act of Parliament made at Westminster in the third year of our Reign Entituled an act for exempting Their Majesties Protestant Subjects Dissenting from the Church

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of England from the Penalty of certain Laws. Whereupon you are to admitt the said Persons to the exercise of their respective offices and Places. Given at our Court at Whitehall the 28th day of October 1692, In the fourth year of our Reign.

By His Majesty's Command,

Nottingham.

— Col. Docs. N. Y. iii. 861.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES.

New York. 1692, Nov. 10th. Extract from a letter, dated December 30, 1692, New York, signed by Rev. Selyns.

This refers to his previous letter of October 12, (1692), and of which, a copy accompanies the present, by the way of Curacoa. With the Governor and Ministers of this place they are in correspondence.

Varick sticks to his purpose, and asks to be placed some where else. They had attempted to remove him to Esopus, thinking that his church might be restored to peace by the letter from the Governor. But it was found to be too expensive, and probably it would have little effect.

The newly erected church (in Garden street, New York) he thought of consecrating the next day.

He also relates what an agitation there has been at Boston since his last letter, on account of pretended witchcraft, or an unknown sickness.

He has also sent over, on a separate paper, some examples of persons who, on this account have paid the penalty with their lives. He relates that he had had a conference on this subject, as soon as was possible, with the first ..... Dudley* there. Upon the joint petition of his Dutch, English and French Colleagues, they requested to have their judgement (on these subjects) in writing. Thereupon the persecution for such cause ceased. xxi. 338.

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* This was no doubt the celebrated Joseph Dudley, 1647-1720, who was frequently active in Massachusetts affairs. He was a philosopher, scholar, divine and lawyer. In 1690, he was made Chief Justice of New York.— E. T. C.

Letters from New York.

1693, Jan. 19th.

Rev. Westenhof, as Deputy ad res Maritimas, read at the meeting a certain letter written at New York signed by Revs. Selyns, Dellius and Varick.

In this they very greatly complain about several matters relating to the general state of the church there, as well as about their own personal circumstances, as is more fully exhibited in their letter. They add the request that notice should be given of these matters, either by the Rev. Classis, or by the Rev. Synod of North Holland, to the King of England, (William III. of Orange); and also that the same matter should be presented in prudent (weise) terms to the Governor of New England, (New York and New England were then under one Governor) that redress may be sought from him, and that these brethren may receive all proper help, and be placed henceforth beyond the necessity of complaint.

These three aforesaid brethren also write, that if they should be called to any other foreign churches, whether to Curacoa, or in India, or anywhere else, and should be informed thereof, by letter, that they would be glad to follow up such a call.

The Classis was embarrassed and grieved on account of the distressful condition of those churches, and of the ministerial brethren there, and heartily wished they might serve and aid them in their necessities and inconveniences, according to their desire.

But inasmuch as, in the meantime, another letter of a somewhat different character and which was also written by Rev. Selyns, has been handed in by Rev. R. Eelandt; therefore the Assembly, after reading this letter, resolved that for the present nothing should be done in this case, except that the Deputies on the affairs of foreign churches, should write a letter, and send it thither (couched) in earnest terms. In this shall be recommended to the Ministerial brethren and elders there in the most elegant

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(earnest?) manner, mutual brotherly love, peace, and harmony. In the meantime the said Deputati ad res Maritimas shall keep the Rev. Varick favorably in mind, since he in this later (letter) seems yet to insist on a change, when any fit opportunity presents itself for another settlement. viii. 166–167; xix. 247.

GOVERNOR FLETCHER'S OPENING ADDRESS.

1693, March 22.

..... I remember that in the last sessions of Assembly I did recommend to you the settling of a ministry in this Province, that the worship of God may flourish amongst us, without which we cannot but expect a judgment to follow us and all our undertakings: I do not understand that you have made one step towards it; therefore I recommend it to your particular care this session. Council Journal, 35.

JOURNAL OF ASSEMBLY, NEW YORK, 1693.

1693, April 1st, page 30.

Ordered, That the committee formerly appointed for the settling of the Ministry and Schoolmasters, do forthwith proceed on that business.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Rudolphus Varick to Classis of Amsterdam, April 9, 1693.

Reverend Fathers and Brethren in Christ:—

I reported in my former letter, how lovingly I was received by my congregation, and how this love continued for some years: but now for about four years this love has been turned into excessive hatred. The cause was the change in the government here, the common people having called their old authorities traitors, papists, etc. The ministers, knowing that this was unjust, tried to persuade the people of the fact, but they only drew forth the same vituperative expressions upon themselves. The furor of the com-

mon people ran very high, so that every body who did not escape, was taken by the throat, or, on feigned pretexts, thrown into prison. Merchants were forcibly stripped of their goods, in the name of the King. They went on plundering, in the name of the pretended magistrates. On our island, many Englishmen, especially, were robbed; and from time to time unheard of tyranny was exercised, which is too tedious to write about.

A new garrison, with its officers, arrived here in January 1691. The (new) Governor remained behind for some time, because he had to land another Governor at the Bermudas. The delivery of the fort was refused to these officers; the soldiers were not admitted. The people rushed from their houses to the fort, as (if to defend it) against a public enemy. They opened a brisk fire, and two were killed, and some wounded. Finally Governor Slater (Sloughter) landed, but the fort was three times refused to him. At last the mob deserted their leaders in fear, and the Governor took possession. Eight of the leaders, and among them two of my Elders, were condemned to death. Two of them were actually executed, and six recommended to the mercy of the King.

How the court (in England) looked upon this affair, is shown by the fact, that the expelled Lieutenant Governor (Nicholson) was appointed to a similar office in Virginia three years ago; the former members of the Council, who were imprisoned or had fled, were re-appointed by the King; and so far, no one of the other party has been appointed to an office in the government of this country.

It was our misfortune, that the first Governor, (Sloughter) lived only a few months. Then the rabble pricked up their ears again; that Governor had been a Popish run-away; and their side was said to be approved at Court. The acting ministers, etc., were to hang. We feared a second revolt for almost a year. If it had occurred it would have cost much blood.

Our second Governor, Benjamin Fletcher, arrived about six months ago, bringing the Court's approval of the proceedings here.

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At first he employed mild measures with the people; but having been several times provoked by them, he was forced to show his colors, and now they fear him; but at heart they are still the same.

I was in prison for about five months; but, not like my fellow-prisoners with nailed up windows, or underground, or with irons on my legs. I was in a lighted chamber, with an imprisoned French Captain, from whom I thankfully learned French. I had done nothing else, than to warn my nearest neighbor, an Elder, who is still under sentence of death, that he should desist from acting so cruelly against respectable people; that the English had been greatly provoked by their losing the fort a second time; and that such conduct would work his ruin. Ten months afterward, I was imprisoned and declared guilty of high treason. What our present Governor thinks of these proceedings is proved by an enclosed letter of his to my Consistory. This I have had authenticated by the Secretary of the Government, who understands Dutch. My greatest fear was of being murdered while in prison. I was told to my face, that with the first shot from the fort all prisoners would be cut down on the spot. My wife because she was constantly threatened with pillage had to fly with everything. I have suffered much both by my imprisonment, and by the loss of goods, which were taken from me at New York in the name of the King.

I have not written to you for a long time, because I wanted to see the end of this tragedy, and did not wish to scatter my congregation. I always hoped to be able to continue here, as I still heartily desire to do, because the country suits me well, if only the people were better. But on the 12th of October 1692 I requested your Reverences to send me a Classical dismission, and a call to East India, Suriname or Curacoa, where I can go directly from here, and I still adhere to it (necdum muto factum) for the following reasons:

In the first sermon after my imprisonment, I forgave everything; but for two years now I have not reached the fourth part of my former hearers as they were little more than rogues under

punishment. I have received but little of my salary in four years, and that only from a few special friends in my congregation: I do not yet see how I am to obtain my back pay. Ministers who serve here will have to live on their own fat.

Our Governor, a very wise and pious man, has done his duty well towards the assistance of our church, as your Reverences may see from his letter. He has been the chief one to act in my behalf, and has spoken severely to certain ones. He also summoned my Consistory to appear before him in New York. He wrote me a second letter, dated the 10th of February 1692, that I should report to him the names of all deserters from the church, in order to frighten them etc. He has brought it about, that I now receive more of my salary, and that one half of the congregation comes to church. Lately I had one hundred and two communicants, out of five hundred members. But many remain obstinate, and want neither one thing nor another. Others are more influenced by fear, than by love.

Two of my neighbors, excellent English ministers, have removed from here within two years, because of lack of support. I hear, that there are still four or five English ministers who remain at the East end of this island, for the people there are more pious and take better care of them.

Formerly I preached twice a year on Staten Island and at Hackensack, and also administered the Lord's Supper, but on account of the difficulties mentioned they do not ask me any more. I hear now, however, from their neighbors, that there is a certain cooper from Sluys, William Bertholf, who is also school-master and precentor there. He is a man well known to me, of courageous but stubborn spirit, a Coelmanist by profession. He has violently urged on the revolting party. They chose him for about one fourth of our usual salary, to be their teacher, and he is about to take ship at the first opportunity, to be ordained by some Classis, perhaps that of Zeeland, or Sluys. If he succeed, there will soon more of his kind follow. I have another of the same temper and

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style of thought under me; and then they will make the ministers here afraid enough, as already they are, even if these (ordinations?) could be prevented.

Domine Selyns is no more loved by the factious party, than I am; but his Reverence has more of the better element in his congregation, than I have.

Domine Dellius betook himself away for fully half a year, in order to escape the late troubles, but it was against the wishes of his congregation. Although there too the people were divided, yet the church was not so much interfered with.

I hope that your Reverences will duly consider the troubles of my condition during many years past. I have lived under constant hatred and contempt, such as I cannot express. Although I am friendly towards every body, and have all along interceded for many in distress; I can give but little edification to the party opposed to me, having observed that the bitter feeling only increases from time to time; and although the letters and the threats of the Governor frighten them, they also provoke them.

As to my salary: It is true that I have long had authority from the government to enforce execution, but that would only embitter them still more. This causes me to renew my humble request that some pecuniary assistance be sent to me. You can write by this same brigantine, the "Dolphin", which will quickly return here; so that in case of extreme necessity I may retreat to the East or West. I cannot sufficiently praise the kindness of the English and Dutch authorities of this Province, in trying to rescue me from my troubles.

Before closing, I shall add something in regard to my journey or rather flight to the South River on the 7th of June 1690. I found in the whole of Pennsylvania only one Protestant Lutheran pastor, an old blind man. In passing I came to a Swede, called Capt. Israel.* He received me kindly. Upon hearing that I was a

* In another translation it is "Captain Seagrove". There was an Israel Helme in Pennsylvania.

minister, he said that they would make an agreement with me to be their pastor, as their own minister had died the year before. I replied, You are Lutherans. He replied, There is, indeed, a little difference about the communion, but we shall not trouble ourselves about that. Then I told him that I had not come with any such design. I then came to a Dutch village, near Philadelphia, where, among others, I heard Jacob Telner, a Dutch Quaker, who preached there. Subsequently I lodged at his house in Philadelphia. This village consists of forty four families, twenty eight of whom were Quakers; the other sixteen are of the Reformed Church. I addressed those who had been received as members by Mr. Oyer (?). The Lutherans, Mennonites and Papists, all of whom are much opposed to the Quakers meet lovingly every Sunday, when a Mennonite, Dirck Keyser from Amsterdam, reads a sermon from a book by Joost Harmensen. I was also en passant at Sluyter's, alias Vosman's, in New Bohemia. They received me civilly. They were about sixteen in number, in their community (cloister) attending to agriculture.

Coming at last to New Castle I preached there on three Sundays, and administered the communion; I had there a little church full of people, Dutchmen, Swedes and Fins, (or French?)

In closing I wish for your Reverences God's strength and blessing, both on yourselves and your service, in maintaining and building up God's distressed church in these dangerous days.

I remain,

Your Reverences very obedient servant and brother in Christ,

Rudolphus Varick.

On Long Island,
in New Netherland,
the 9th of April, 1693.

ACTS OF DEPUTIES. LETTERS TO NEW YORK.

1693, April 10th.

In execution of the ..... Article of the Rev. Classis, the letters have been drawn up and despatched to Rev. Selyns at New York, and to the brethren Varick and Dellius. This is recorded in the register of letters. xxi. 339.

GOVERNOR FLETCHER'S OPENING ADDRESS.

1693, April 10.

..... "Gentlemen, the first thing that I did recommend to you at our last meeting was to provide for a ministry, and nothing is done in it. There are none of you but what are big with the privilege of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion of the church of England, against Sabbath breaking, swearing, and all other profanity. But as you have made it last and postponed it this session, I hope you will begin with it the next meeting, and do somewhat towards it effectually." Council Journal, 39:

LIST OF CIVIL OFFICERS IN NEW YORK AND THEIR SALARIES.

1693, April 20th.

The total of these amount to one thousand seven hundred and twenty eight pounds. Among them occurs the following: "Allowed to Godfreedus Dellius, for teaching and converting the Indians, per annum sixty pounds.— Col. Docs. N. Y. iv. 26.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Revs. Henricus Selyns, Rudolphus Varik, Godfridus Dellius, April 20th 1693. xxvii. 215.

Rev. Sirs and Brethren in Christ:—

We were moved with sorrow in our very souls at the reading of your letters. Of those sent, however, we have only received one, written from New York, signed by Rev. Henricus Selyns alone; and one sent some time before, written from New York, October

12th 1692, and signed by Revs. H. Selyns, Rudolphus Varik and Godfridus Dellius; and yet a third, following shortly after, written from New York, December 30th, 1692. And how could we read without deep emotion of the vexations of our brethren in those far distant regions, as described in your letters? not only of accusations against some of you, viz., that one had committed treason, (Crimen laesae majestatis), and another some similar offense; but even that you had been subjected to chains and fetters; and, moreover, of such a grievous massacre, involving the life of Rev. Petrus Tesschenmaker, and of the irregular life of Rev. Laurentius van der Bosch, with his deposition. The only good news which we received in your letters was that Rev. Dellius had baptized and converted some savages, which is a matter of great gratitude. We will not conceal from you that we were greatly embarrassed as well as grieved by that first letter from Rev. Selyns. We did not know what was best to do in so perplexing a matter, especially as no particulars were made known to us regarding the origin of those troubles, or the pretext for such proceedings. We know not through whom, nor upon whose complaint, they were started neither their character, whether political or ecclesiastical. Because we were not sufficiently informed about them, we dared not make any complaints at the court of his Royal Majesty, and seek redress. We suspected that the difficulties originated through the change of government in the kingdom of England. This change we cannot view otherwise than as a miracle from heaven for the salvation of Protestantism in general. We have supposed that with the departure of your Governor, as the result of that change — for your government must have been correspondingly changed — there was not sufficient unity in the direction of affairs, in connection with the new appointment; and that you, as individuals, as sometimes happens in such cases, became involved in the troubles. If this were so, we hope that the storm has already blown over, as is often the case in such sudden tempests; for disorders generally accompany, at first, such remarkable revolutions.

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We also infer from your later letters that the violence of the times has actually begun to abate with the arrival of a peace-loving Governor.

From the same letters, however, we also notice that there must have been disaffection between yourselves and your churches, since you were treated with all manner of affront, reproach and slander, and did not receive your regular salary. Such conditions would necessarily soon result in your departure from the place, and the destitution of those churches. It grieves us, Rev. Sirs and Brethren, in our very souls, to find you in such troubles. We desire and earnestly pray to the Great Shepherd of the sheep, that you may be permitted to continue to keep watch over those flocks, as before, with joy, and not with grief. Our earnest prayer to God in your behalf is all that we can yet contribute to your relief.

We also counsel you and fraternally urge you, that you will, according to your usual wisdom and good judgement, overlook, as much as possible, many circumstances which have occurred by this revolution; and that you will strive to calm the minds of those church members who have been provoked and alienated, and thus win them to fellowship again. Choose in this your dispute that *Βραβεύς* (Col. 3:15, that arbiter,) to which Paul refers: "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God RULE (*βραβευέτω*) in your hearts, to the which also ye are called in one Body; and be ye thankful" or amiable, lovely. Take in good part this word of exhortation, for we give the spurs to the willing horse.

As regards the Rev. Brother Varik: Since he remains persistent in his request for a transfer, we shall not neglect to remember him favorably, when a suitable opportunity occurs. Furthermore, we have endeavored in the enclosed letters to your Consistories, to exhort them to peace, love and the acknowledgment of your services; and especially to the payment of the salaries in

which they have become delinquent. We have left these enclosures unsealed, so that you may first read them, and act pro re nata, delivering, or not delivering them, according to circumstances.

As for ourselves, the churches here, are still through God's special grace, in their usual condition. The war, however, still continues, though it seems as if the campaign would begin this year somewhat later than last year. This is owing to lack in the magazines, which on account of the unfruitfulness of the preceding summer, are not well supplied. The King, our stadtholder, reached us safely from England last week, in order to regulate and command our armies and navies. Meanwhile we cease not to ask God for his favor on his Majesty's person and plans, as well as upon the arms of this country and her allies, that we may finally reach desired rest and peace. Herewith commending you to the Chief Shepherd of the sheep, from whom the unfading crown of glory is to be obtained, we remain,

Rev. Sirs and Brethren in Christ.

In the name of the Classis of Amsterdam,

Your Reverences' etc., etc.

(Names not always recorded in the Volumes of Correspondence.)

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Rev. Consistories of The Dutch Reformed Churches in New Netherland, April 20, 1693. xxvii. 218.

Reverend Brethren:—

We have learned with great sorrow of heart of the disasters which have occurred, and have existed for some time in your far distant regions. These storms and tempests have arisen there, apparently, through the necessary changes in your government resulting from the salutary change of government in the Kingdom of England. Among you, a change seems either to have been made prematurely, or otherwise it was not well managed. We do not know exactly how it occurred, but the circumstances have caused an

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alienation between the pastors and their churches. Possibly this condition of affairs arose from something else, which we do not understand.

At all events, we want earnestly to assure you, that it will be a great joy to us if we can heal the breach, and remove the complaints of the one against the other; for where the noise of the hammer exists, the temple is not builded. If unpleasant things have occurred among you during these troubles, they ought not to be considered of any more consequence than the words or actions of one in the delirium of a severe fever. You will not think it ill of us that we desire earnestly to exhort and beseech you in this matter, and to impress upon the churches what the great Apostle to the gentiles, in behalf of the extension of the Gospel of our Lord Jesus Christ among the gentiles, considered so very necessary, and presented so vividly in 1 Thess. 5: 11–13,—"Wherefore, comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake, and be at peace among yourselves."—Now comforting and edifying one another are not properly interpreted, when it is asserted that there is no need of ministers. And ministers are not properly honored when you are not at peace with them. Therefore we have written in similar style to your ministers, doubting not that they will permit nothing to be lacking on their side. How sad it is when they who watch for souls as they who must give account, cannot do it with joy, but only with grief, and with the prospect even of being compelled to leave the field. This would be unprofitable to you, and the loss could not easily be made up. We, therefore, beseech you for the love of the Gospel, to direct all things to such an end, that the church, so useful to you, may be kept in love, peace and harmony; that the service of the Word may be accounted holy among you, and may be honored; that the ministers may receive their proper salaries, and your promises in this respect be fulfilled. Otherwise the

light will be extinguished. Thus also we, though absent from you in the flesh, but present in the spirit, will be joyful with your good order and steadfastness in Christ; for these Christian traits make the church to be fair as the moon, clear as the sun, and terrible as an army with banners. Further, Brethren, we commend you to God and the Word of his grace, who is able to build you up and give you an inheritance with all the saints.

In the name of the Rev. Classis of Amsterdam,

Yours etc.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Rev. Classis of Amsterdam to the Consistories of the Province, especially that of New York, in reference to the increase of the Minister's salary, and the payment of arrears. Dated Amsterdam, April 11/22, 1693. xxi. 339.

To the Rev. Consistories of the Dutch Congregations in the City and Province of New York:

Reverend Brethren:—

We have learned with great sorrow of the troubles which have for some time existed in your remote Province; of the storms and tempests which arose, as it appears, from a change of government there, proceeding from the salutary change of government in the Kingdom of England. This change with you, whether unseasonably attempted or not well begun, or for some other reason, has produced an alienation between the ministers and their congregations, unless, indeed, the difficulty has originated from some other cause, of which we know nothing. We can assure you that it would be a great joy to us, if we could remove this breach, and the mutual recriminations; for where the stroke of the hammer is heard, the temple is not built.

If anything is to be accomplished in troubles of this kind, the treatment must be none other than such as is used with a man with a high fever. You will not take it ill that we have paternally warned and entreated you, to instill into the congregation what

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the great Apostle to the Gentiles represented as so necessary and so effective, 1 Thess. v. 11–13; "Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves".— These things, belonging to each other, the mutual admonishing, and the mutual edifying, are not properly apprehended, when any consider that a minister is unnecessary. And the ministers are not "well known" when the people are not at peace among themselves. We have also written for this purpose, to your ministers, not doubting that they will leave anything wanting on their part. For what would happen, if they who watch for souls and who must give in their account, cannot give it with joy, but must do it with grief. Similar is it, when for such reasons, they are compelled to leave. That would not be profitable to you, but would be a loss not easy to redress.

We pray you then, for the love of the Gospel, to direct all things in such a way that the Church of God may be kept in love, peace, and unity; that the Ministry of the Word may be regarded as an office sacred and honored; and that the ministers themselves be paid them that which is their due, and your promises in that matter be fulfilled; for without attending to such a matter, the light goes out. Then we also, although absent from you in the flesh, yet present in the spirit, may rejoice, as we behold your good order, and the firmness of your faith in Christ; for it is these two things, your good order and your steadfastness in the faith, which make the Church fair as the moon, clear as the sun, and terrible as an army with banners.

Brethren, we commend you to God and the Word of his grace.

In the name of the Rev. Classis of Amsterdam,

Your obedient servants, friends and brethren in the Lord,

A. Westerhoff, Pres. etc

John Smith, Scribe, etc.

Letters to New York.

1693, May 4th.

And on this occasion did Rev. Westerhof make known, that the Deputies ad res Extraneas, by direction and order of this Assembly, had written two seperate letters to New York, in reply to those of Rev. Selyns: namely, one to the three preachers; and another to the elders there. In each of these there was recommended to them mutual love and peace. The brethren were thanked for their trouble in this matter. viii. 168.

A Petition to Governor Fletcher.

To His Excellency Benj. Fletcher Captain Generall and Governour in Cheife of ye Province of New Yorke Pensilvania New Castle and Countries Depending thereon in America etc., and Vice Admirall of ye same. [June, 1693.]

The humble Peticon of warner wessells and antie Christians, Sheweth —

That the Sonne of ye said warner wessells and ye husband of ye said antje Christiaens being taken Slaues unto Salley by ye Infidels your Excellency was Pleased upon there humble Request to graunt them a Brieffe to collect and Receive ye free and bountifull Charity of all good Christians within this Province for ye Redemption of ye said miserable Persons but in Regarde ye humble Petitioners are no ways fitt or qualifyed to collect ye said Benevolence but have so farr Prevailed with ye Church Wardens and Ministers of this Citty to Collect and Receive ye same, doe humbly Pray.

That your Excellency would be pleased to graunt a Brieff in such a form as ye annexed is which was directed to ye Ministers and Church Wardens upon ye like occasion when a vessel was taken by ye Turks in ye year 1678. and that they may be Impowered to collect one hundred pounds, which is ye Somme that will Redeem ye said miserable Persones ye overplus if any be to be delivered as your Excellency shall see meet to be Employed for ye like pious uses.— Doc. Hist. N. Y. iii. 252,

Collections to Ransom Captives in Salee.

1693, June 8.

Proclamation by Governor Fletcher. Collections to be taken up for the redemption of slaves in Salee, (Sally, Zalee.)

"To all Officers and Ministers, ecclesiastical and civil throughout all the Provinces under my Government, etc."

"Inasmuch as I have been certainly informed that the son of Warner Wessels, who is also the husband of Annetje Christians, citizens and seamen of this City of New York, while following

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their vocation, have been taken to Salee, where they are now in wretched slavery, under the power of the infidels, (the Mohammedans on the North Coast of Africa); and that their friends are not able to raise a sufficient ransom for their redemption and freedom. I have, therefore, upon their application to me, by and with the consent of the Council, and in Christian love, and from compassion of the hard service, baerheyt and bonds of these persons, granted, and as i do hereby grant permission and liberty to the said Warner Wessels and Annetje Christiaens, to solicit and receive free and voluntary gifts from all Christians under my Government, both in public Assemblies and in private houses. And in order to prevent any irregularity among those who may make the collections, all ministers and preachers, where there are churches, or where public and private Assemblies are held, are commanded to publish a true copy of this permit, by openly reading the same, and subsequently by posting it on the doors or other public places, and admonishing the people to all Christian love, in order that at the next meeting, they may receive the fee and voluntary gifts of the people for the said purpose. And where there are no churches or places of public gathering, the constables are hereby commanded to go about in their special localities, having a true copy of this Permit, and collect gifts of good Christians for said purpose.

Of the said gifts and charity, the said ministers or preachers, and constables shall keep an accurate account which they shall hand over, together with the money collected by virtue of this Permit, and without delay, to Stephen Van Cortland, Esq., Peter Jacobs Marius, Johannes Kerfbyll, and Johannes Kip, who are hereby authorized to receive the same, and to pay it over, or so much of it as may be necessary, for the redemption of the said captives from their slavery by ways and means which may be found most convenient.

Nevertheless, there is this condition, that if, perchance, there should be an overplus, above the price of their ransom, or if any

of them have died, or have been redeemed by other means, that then the said Stephen van Courtlandt, Esq., Peter Jacobs Marius, Johannes Kerfbyll and Johannes Kip shall render account to me, or to the Governor or Commander for the time being of the sums collected, or the overplus of the same, or of the ransom of any of them, that the same may be applied to a similar or some other pious use, but which may be employed for no other purpose or object whatsoever (ter werelt.)

Given under my hand and seal in Fort William Henry on the 8th day of June, 1693.

Ben. Fletcher.

The same Lisense or Liberty which is given to ye friends of ye within named prisoners I give likewise to the Petitioner upon ye account of Bartholomew Rousston John Crage and William Green, Sailers taken in ye same Vessell and now Prisoners with them The money to be gathered and disposed of as within directed and equally towards ye Redemption of all five Witness my Hand.

Ben. Fletcher.

Lib. A. 77.— Doc. Hist. N. Y. iii. 253.

(This Proclamation was printed by William Bradfordt, and is supposed to be the first specimen of printing in the Colony. A printed copy is in the Church Book of the Dutch Church of New York, of which the above is a translation and abstract.) Lib. A. 77.

I. Memorandum of all that was received by virtue of the Order or Authorization for the ransom of slaves in Salee, according to the special Act of 1693.

New York City	£245.13.1.
Stuyvesants Bouwerie	2.13.4 1/2.
New Harlem	2. 6.3.
Bergen and Gomoenopa (Communipaw)	10.14.3.
Acquecquenown and Hackensacq	19.17.4 1/2.

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Gravensant (Gravesend)	19.6.
Boschwyck	2. 6.4.
Zuydthold (Southold)	7. 0.0.
Staten Island, French Church	3. 0.0.
Midwoudt, (Flatbush)	4.14.3.
Breuckelen	5.10.7 1/2
New Amersfort (Flatlands)	6. 7.7 1/2
Jamaica	1. 7.0.
New Thuyn (Newtown)	14.18.6.
New Rockell (New Rochelle)	1.10.4 1/2
Zuydt Hampton (South Hampton)	3.16.6.
City of Albanen	29.19.0.
Guyanes (Gowanus)	1.17.11 1/2
	362. 2.0.
Fred. Philipzen (a bond of 100 guilders)	12.10.0.
	374.12.0.

II. Memorandum of all the Christians and Negroes who subscribed, according to the Order of his Majesty, A. D. 1697. (?)

Of New York City:	Males,	946	persons.
	Women,	1018	"
	Young Men,	864	"
	Young women and maidens,	899	"
	Negroes,	209	"
	Negresses,	205	"
	Negro young men and women,	161	"
	Total	4302	"

Says Dr. Berrian in his History of Trinity Church, " In 1697 it was found that these captives had either escaped or died, or that it was unnecessary to relieve them. Trinity Church, there-

fore, applied to the Governor, to have the moneys collected, paid over to them, to be employed in finishing their Church. Their request was granted, but the Committee refused; but in the following year, they consented. On April 10, 1705, Trinity Church acknowledges the receipts of certain wares from Holland, which represented the sum sent thither, for the redemption of slaves out of Sally, and which when sold, amounted to four hundred and forty eight pounds."

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Godfreidus Dellius, minister in Albany, to the Classis of Amsterdam, June 15, 1693.

Highly Respected Gentlemen:—

I would not have dared to humble you with this letter, if I did not feel it to be my duty to express to you my profound respect. The letters sent by brothers Selyns and Varick, will have informed you of the state of the church in this land. I have nothing to add, except to give you an account of the circumstances of my own church. The horrors of the war were so terrible, that former centuries do not give us any similar example. Our church has diminished daily in the number of members; but respect towards, and satisfaction with myself and my services have not diminished. I wish that I could say the same of the above-named Brethren and their churches. Yet affairs are apparently becoming somewhat better now. The newly established church among the heathen, grows considerably under my guidance. Notwithstanding the war I can count two hundred converts, so that I can plainly see the blessing of God upon my work. This makes the labor easier. The government also takes more interest than formerly in the continuation of this pious work, and has promised to make compensation to me for these extra services. I only wish that this care and burden did not rest entirely on my shoulders; for I

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easily perceive into what straits the church would come, both as to services, and policy (of winning the Indians) if I should die or leave; as there is yet nobody who could take charge of it.

Besides the charge of my own church, I also have charge of those of Schenectady and Esopus. The former will be utterly unable, for a number of years to come, to call and support a minister. The latter, about eight or ten weeks ago, resolved to write to you to send them a minister, upon a salary of about six hundred (another translation says nine hundred) guilders, Holland currency, together with free house and fuel. They are only waiting for the approbation of the Governor, who is at present out of the Province, else said church of Esopus would already have sent their letter of Call. Highly respected Sirs, I make the earnest request that, when the opportunity offers, you will look after the welfare of that church. I further pray that you will favorably remember me, who considers himself fortunate in having the honor to call himself,

Reverend Gentlemen,

Your humble and obedient servant,

Godfridus Dellius.

Letter from Rev. Varick.

1693, June 27th.

The clerk also handed a letter written in (from) Long Island, in New Netherland, which Island is now named Nassau (by Act of 1693, in honor of William III,) by Rev. Rudolphus Varick, minister there, dated April 4th, 1693. In this he communicates and makes known circumstantially the extremity (noodt) and inconvenience as well as the perilous imprisonment to which he was subjected, and in which he continued for more than five months, (1690–1) together with his happy deliverance from his prison, ... and the good fortune that he now enjoys, being in favor with the present Governor. The same wrote in his interest to his congregation, and particularly to his opponents, as appears from the copy of said letter, written by his Excellency the Gov-

ernor, and which was enclosed in that of Rev. Varick. In this the church and all its members are most earnestly admonished to observe their proper duty towards their minister.

Some hope therefore does suggest itself, that all may yet turn out well, and to the satisfaction of Rev. Varick. But inasmuch as he might subsequently find himself deceived in this hope, he would adhere (inhere) to his previous written request, made to the Rev. Classis, that he might be called by her to go either to East India, Curacoa or Suriname, that he may have a safe abode somewhere, with a call of such a character that he and his family can subsist thereon. He also earnestly requests that an eye may here be kept on a certain Guilljam Bartholdt, a cooper by trade, but now a schoolmaster. In a certain place, he has let himself be called as their minister for the fourth part of the salary at which ministers are usually called. He is a man of very restless spirit; one who having attained his object here, would seek to fish in troubled waters there. Rev. Varick is of the opinion that this man should be watched, because he surmises that he is going over with this ship, and will wander about here among the Classes, in order to see where he might most readily be examined and qualified as a minister. In case he should succeed in this, Rev. Varick fears that there might be other persons of the same schismatic humor who would follow his example. By such persons much disquiet would be brewed, and much trouble caused to the churches and especially to the ministers there. He and all the other ministerial brethren there earnestly wish that these things may be prevented.

The Classis rejoices in the happy deliverance (from prison) of Rev. Varick, and agrees to heed his suggestions and request, as far as may be possible. viii. 181, 182; xix. 249.

Rev. Claude Dablon to the Rev. Godfredius Dellius.

From Quebeq in Canida the first of July 1693.

Sir:

Father Milett, who is among the Indians at Oneyde, a prisoner, has let me know the bounty you have for him, and the charity which you have exercised towards him by the presents which you have made to him in his necessity. I pray God with

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all my heart to recompence you which doth not hinder that I find myselfe obleiged to return to you my acknowledgements by this latter, and to assure you if I could render you any service here or elsewhere, and if there was anything in the countrey of Canida which was agreeable to you, it would be great satisfaction to me to demonstrate how much I am sensible of the benefits you have bestowed soe graciously upon the poor ffather. I persume still to desire you Sr. to continue, if possible, to assist him in his necessity, and I will order you satisfaction in what port of France you please, either at Rochell or elsewhere, where you can have a correspondence, and to let me know it either by the same father Milett or any other way, for I shall spare nothing of what is to be paid for that which you shall be pleased to furnish him with, it will be an augmentation of the goodnesse you have towards him, and oblige me to acknowledge the same more and more before God; expecting the same occasion may present to manifest by the effects that I am with all my heart, due respects, and possible gratitude

Sir,

Your most humble and most
Obedient Servant in our Lord,
Claude Bablin. (Dablon.)
Superiour of the Jesuits of Canida.
— Col. Docs. N. Y. iv. 48, 49.

To Monsieur
Monsieur Godevridus Dellius
At Albany.

MAJOR PETER SCHUYLER TO GOVERNOR FLETCHER.

July 25, 1693.

May it please your Excellency.

Last night about Eight a Clock Jurian the Maquase whom I had sent to Onondage with some River Indians to get the certainty of the late news of the French comeing upon the Five Nations, arrived here and said it was all stories; But he had letters from Canada, the Jesuits messeinger being returned two days before he came to Oneyde; I was in hopes the Oneydes according to their promise had taken the Packet before it had come to the Jesuits hand, and soo sent it hither: but perruseing the Subscription, found there were two letters directed to Domine Dellius, the one from the Jesuit himself, the other from the Superior at Canada. I asked why they did not take the letters and send them heither as your Excellency had commanded; but Jerian tells me the Jesuit hath as great authority in Oneyde as any Sachim of them all, and rules the roast there soe that little good can be expected soe long as they are guided by our Enemy. Your Excellency will perceive what the French would be at, by the said two letters to Dr. Dellius, which I believe are writt by the Governor of Canidy's Induction. Therefore I shall not need to comment upon them. I thought this business of such moment that I was once in the minde to come down and waite upon your Excellency for advice, but fearing other accidents might happen in the meantime, I have perswaded Domine Dellius and Mr. Livingston to goe down express and waite upon your Excellency to give you a full Information of the businesse.— Col. Docs. N. Y. iv. 47.

.....

REV. FATHER MILET TO REV. MR. DELLIUS.

Oneyde 31st July, 1693.

Sr. the peace of Jesus Christ.

I add these few lines to the letter which our Reverend Father, the Superior, hath write to you; which is to advise you that Tarriha my brother and hospes, (who was gone to Canida as the Oneydes did signify by a belt of wampum which

was sent to Albany), is returned; he brings with him a collarr of wampum, accompanyed with a letter by which the Count of Frontinac, Governor of Canida, doth declare to us that it is none of his fault that the whole world, and above all, the Iroquis Indians (being the five Nations), doe not come to a peace, although he is in a condition more than ever to resist his Enemyes and annoy them when he shall see cause.

He hath put a stop to all the fighting partyes who joyned together and were ready to depart upon their several designs, and he himselfe, as was said, to be upon the way, and above Mount Reali, has promised to Tarreha not to proceed till the term of two months be expired, that he lett him. Moreover he invites all the Iroquois Indian Nations to send each two Deputyes, to treat with him of means to procure a peace, which the Christians of Oneyde have desired of him.

He promises an intire assureance to the said Deputyes, in comeing and goeing, lett the issue be what it will.

You shall, if you please, let all your Gent know the whole premesse, that they may not on their parts hinder or obstruct the great good of a peace, which is wished by all people of good inclinations, as well as by the Christians of Oneijde, who doe pray all the world to make it their interest to assist and favour them in soe pious a designe. I am with my heart and respect,

Sir,

Your most humble and most
Obedient Servant in Our Lord,
Pieter Milett, of the Company of Jesus.

The Oneydes causes me to add, that the young Indian boy be not brought them, which they would have given them at Albany, but that some body may be brought to them who understands the Scriptures well.

Juriaen the Maquas, being come here with some River Indians, to informe himselfe of the present affaires, he has understood by Tarriha that the Indians of Canida have brought nine scalps from towards Boston, and that Sajatese and Onontaquirott are named, to be the heads of that party who have done this fact, soe that he believes that the Maquaes and River Indians who are put in prison at Pekamptekook are wrongfully accused, and he and the other Indians complain that they are scandalized by false suspicions, and that they are alsso calumnized, as we see now that the letters were which were sent to Onondage three or four years agoe, of which was said quite contrary things than the letter did import. Wherefore they desire me to add, that nothing may be altered in the last letter, which they cause me to write. I have read the same before the French that are here, and keep a copy of it, and all shall be examined in the meeting that is to be held at Onondage. I would add more things to this, but time will not permitt. I am a servant of the English, and am ready to sacrifice myselfe for them, if they would only let me know wherein I can serve them.

The Reverend Father Lamberville writes me from Paris, that he see Mr. Nelson there, who was taken prisoner towards Boston; he says likewise in short of me that I am a servant of the English, and that if they know us they would not mistrust us as they declare they doe. I am obliged to them, that they have declared they have wished to see me released from that imprisonment of the Indians, but it seems it is God that keeps me there, and I believe that none but he can deliver me. I alsoe comfort myselfe in my imprisonment that I am a prisoner of Jesus Christ.

I pray again that the English Gentlemen would remember, that I have formerly contributed to the sending home of seven English, who were prisoners there; they passed all throw Albany and among the rest two young children, who were cloathed in black of my own cloaths. Their mother told me if ever I came to Virginia or Maryland, that she would come tenn miles to meet me — the last that was sent was a young girle, which the Annastogus had brought prisoners here, for which Major Andros, who was then Governor of New Yorke, did promise four Indians

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women. I am not in the least thanked hitherto for it. Probably he was gone to England when the girle was sent back. Be it as it will, We expect noe reward but from God. I say this only to witnesse that I am a servant of the English Gentlemen, and its known in Canida and in France.

I add this to that, it is the same Count de Frontinac who sent formerly twenty English throw Albany back to Boston, and that he took the hatchett from the River Indians who had taken them prisoners. I knew that the Envoys, who conveyed them, were received with trumpetts sounding at Boston, and well treated during the six dayes they were there, etc.

From whence is it then that the troubles doe continue soe long, and that it is refused to hearken to a good peace which would prevent the killing and murdering of the people, as is now done.

The innocent suffer with the guilty.

A true Copy.

(Signed) M. Clarkson, Secretary.

Endorsed, New York 1693.

The Copy of the translation of a letter from Milett Jesuite prisoner at Oneyde one of the free Nations of Indians and anoyr. from the Superior of Canida Mr. Godfrey Dellius Minister of Albany etc.— Col. Docs. N. Y. iv. 49, 50.

Received 26 Sept. 1693,
from Col. Fletcher.
B. F.
P. 9.

GOVERNOR FLETCHER TO THE SACHIMS OF THE FIVE NATIONS.

.....

31st of July 1693.

I have often told you that the priest Milett would betray all your Councills soe long as he lives amongst you which now plainly appears for he hath refused to deliver the pakett from Canida to be sent unto me least the poison should be discovered.

Brethren.

Since it is manifest that it is by means of that Jesuite Milett that the Brethren of Oneyde are soe farr deluded as to receive the belt of Wampum hold correspondence with your and our enemy and propose a meeting at Onondage to consider of an answer to that poisonous belt all which defiles the covenant chain I doe expect that you will abhor the thoughts of consenting thereunto and for a further testimony of your innocency in this matter cause the old priest Milett with all his papers to be sent unto me according to the promise and agreement that our peace and quiet and the unity amongst the brethren which hath continued soe long, may not now be broaken and disturbed by his means but flourish while the sun shines.— Col. Docs. N. Y. iv. 51.

JOURNAL OF MAJOR DIRCK WESSEL'S EMBASSY TO ONONDAGA.

.....

1693, Aug. 11.

Then Canossadeor the priests Master forbid him to goe up, the Priest replyed What would they have of me I have no papers touching publick affairs only some letters from my Neece and other particular friends who salute me. Those of any concerne are already gone to Albany I told them there was no letters come to his Excellency only one to Domine Dellius wherein he is thanked for his kindness to the Priest.— Col. Docs. N. Y. iv. 59, 60.

.....

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1693, Aug. 14–24.

Article 9.

Extract from a letter from New York, of October 12, 1692, signed by Revs. Seleins, Dellius and Varick.

They greatly complain of several things touching the state of the churches there, in general, as well as the condition of themselves, in particular, as is more fully expressed in this letter.

Also they make request that knowledge be given of this fact, either by the Rev. Classis, or by the Rev. Synod of North Holland, to his Royal Majesty of Great Britain; also that it might be written of in serious terms to the Governor of New England, (New York), and from the same redress be asked in this matter; so that these brethren may thus be helped, and placed beyond the need of complaining. Also, all three of these brethren write; that if they might be called to any other foreign churches, either to Curacoa, to the (East) Indies, or elsewhere, and they be informed thereof in writing, that they would be glad to follow up such calls. They concluded with a salutation.

Extract from a letter from Rev. Rudolphus Varick, written from Long Island, in New Netherland, April 9, 1693.

He complains of the indifference of his congregation about his imprisonment, about the lack of salary, and tells of his happy release. He requests to have another place.

He concludes with a salutation.

Extract from a letter from New York written by Rev. Henricus Selyns, dated May 1, 1693.

He makes known that the church there as well as in the neighboring localities, have been disturbed for some time past by certain distressing incidents. It was now indeed brought to a better state,

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and enjoyed peace; but he still complains that most of his salary is in arrears, and, indeed, it seemed not possible to secure contributions and pay up what was behind.

He gives further information that a certain Gilliam Barthold, a cooper and Koelmanite, from Sluis, in Flanders, has received letters-of-call from some members of Acquackanonck, and Hackensack, without any ministers; accordingly he warns by letter, the Classis of Walcheren, to which the said Guilliam Barthold thinks to refer himself, and requests that the Rev. Classis of Amsterdam will also please to do its part in this business, by means of an accompanying note; and he expects a reply to this, as well as to his former letters.

He concludes with salutations.

Further, the Rev. Classis of Amsterdam also reports, that since the Synod last held (August 1692), no more letters have come to it from the (East) Indies, nor any letters from Smyrna, or elsewhere in the Levant, nor from Muscovy.

The Rev. Classis of Amsterdam is thanked for its communication, and the Rev. Deputati Synodi are instructed and requested to continue in their efforts as heretofore put forth, regarding Indian affairs; for which also they are thanked. Also to carry out what further was given them in charge by the Messrs. XVII (East India Company), or by Counselor van Dam; as also to memorialize his Royal Majesty of Great Britain in regard to the condition of the churches of New Netherland, and to commend them in the most earnest manner.

MINUTES OF THE CLASSIS OF MIDDELBURG, SEPT. 2, 1693.

Article 9. Guillaume Bertholf, at present Voorleser in the congregation of two towns in New Netherlands, presented a memorial signed by many members of the congregation, requesting that they might preserve him as their ordinary minister and pastor. It was resolved that the subject should be acted on to-morrow.

September 3, 1693.

Article 5. Guillaume Bertholf, mentioned under Article 9 in yesterday's session, appeared and presented his petition in the name of the church and congregation in New Netherlands. The Classis, taking into consideration the anxious desire of the church there for the stated ministry of the word and ordinances, and their peculiar attachement to the person of Mr. Bertholf, and being unwilling to interpose any hindrance, deem it proper to admit him to a proof of his gifts and qualifications. The examination to be conducted by the President, and to be held fourteen days hence.

September 16, 1693.

Article 8. Guillaume Bertholf, according to Article 5 of the Classis 3rd of September, having delivered his discourse on Matthew xi. 28, gave such satisfaction that he was admitted to his full examination, and in this examination he exhibited such proofs of his qualifications that the Classis granted the request of the Churches of Hackensack and Aquackenonk to obtain him as their stated minister and pastor, and consequently approved the call which they have made upon him. The Classis then unanimously resolved to ordain him to the work of the ministry by the laying on of hands, and to install him in the pastoral charge of the churches by which he is called. The Classis proceeded to this service, when a sermon was preached by the adsessor, Dominus Hugo Futs, and the form of ordinary read by the President, Dom. Abraham Duyvelaer. The ordination by the laying on of hands then took place, when the ordained brother was declared to be invested with the pastoral care of the above named churches to be ruled according to the order of our Church. He then, with this view, signed the usual formula.

GOVERNOR FLETCHER'S OPENING ADDRESS.

1693, Sept. 12.

..... "I recommended to the former Assembly the settling of an able ministry, that the worship of God may be ob-

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served among us, for I find that great and first duty very much neglected. Let us not forget that there is a God who made us, who will protect us if we serve him. This has always been the first thing I have recommended, yet the last in your consideration. I hope that you are all satisfied of the great necessity and duty that lies upon you to do this, as you expect his blessings upon your labors". Council Journal, 42.

JOURNAL OF ASSEMBLY. 1693.

1693, Sept. 13, page 32.

The Committee for the settling of a Ministry, desired till tomorrow for their report.

1693, Sept. 14.

The speaker brought in the bill for settling the Ministry, and raising a maintenance for them in the four counties, (New York, Westchester, Kings and Queens.) It was read a first and second time.

1693, Sept. 19.

The report of the committee concerning a Chapel was read, and referred to the same committee.

1693, Sept. 21, page 34.

The bill for the settling of a Ministry, was read a third time and passed; and sent to the Governor (Fletcher.)

1693, Sept. 22, page 34.

The House refused to pass the Amendment suggested by the Governor.

MINISTRY SETTLEMENT BILL.

1693, Sept. 22.

Ordered, The Bill for settling a ministry, read the third time.

The Bill for settling a ministry is assented unto by the Governor and Council with this amendment: That in the last sheet between the lines 3rd and 4th be inserted — "and presented to

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the Governor to be approved and collated." Ordered, William Pinhorne Esq., do present the said Bill with amendment to the Representatives and desire their consent thereunto and that he do tell them to despatch the business before them, time being precious, and a charge growing upon the country.

Mr. Pinhorne returned that he had delivered his message; that they made answer they had no business before them; they waited his excellency's pleasure and that they would immediately despatch this present Bill, with (out?) amendment. Council Journal, 47.

1693, Sept. 22.

The clerk of the Council did acquaint the Board that the Representatives had refused to amend the Bill for settling a ministry, etc., having signified the same under their Speaker's hand annexed to the Bill, which was brought up after the Council was adjourned in the forenoon.

The Representatives were at once summoned into the Council Chamber.

His Excellency said:

Gentlemen; .....

There is also a Bill for settling a ministry in this city and some other counties of the government. In that thing you have shown a great deal of stiffness. You take upon you as if you were dictators. I sent down to you one amendment of three or four words in that Bill, which, though very immaterial, yet was positively denied. I must tell you it seems very unmannerly. There never was an amendment yet desired by the Council Board but what was rejected. It is the sign of a stubborn ill temper, and this have also passed. But, gentlemen, I must take leave to tell you, if you seem to understand by these words (calling the minister) that none can serve without your collation or establishment, you are far mistaken; for I have the power of collating or suspending any minister in my government by their Majesties letters

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patents, and whilst I stay in the government I will take care that neither heresy, sedition, schism nor rebellion be preached amongst you, nor vice and profanity encouraged. It is my endeavor to lead a virtuous and pious life and to give you a good example. I wish you all to do the same. You ought to consider that you have but a third share in the legislative power of the government, and ought not to take all upon you, nor be so peremptory. You ought to let the Council have a share. They are in the nature of the House of Lords, or upper house; but you seem to take the whole power in your hands, and set up for everything. You have sit a long time to little purpose, and have been a great charge to the country. Ten shillings a day is a large allowance, and you punctually exact it. You have been always forward enough to pull down the fees of other ministers in the government. Why did you not think it expedient to correct your own to a more moderate allowance? Gentlemen, I shall say no more at present, but that you withdraw to your private affairs in the country. I do prorogue you to the tenth of January next, and you are hereby prorogued to the 10th of January next ensuing. Council Journal, 48.

THE MINISTRY ACT, 1693.

"An Act for Settling a Ministry, and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queen's County. Passed September 22, 1693. (Chapter 33.)

"Whereas, Profaneness and Licentiousness hath of late overspread this province, for want of a settled Ministry throughout the same: to the end the same may be removed, and the Ordinances of God duly administered;

I. Be it enacted by the Governor, and Council, and Representatives convened in General Assembly, and by the Authority of the same. That in each of the respective Cities and Counties hereafter mentioned and expressed, there shall be called, inducted, and estab-

lished, a good sufficient Protestant Minister, to officiate, and have the care of Souls, within one year next, and after the publication hereof, that is to say; In the City of New York, One; in the county of Richmond, One; in the county of Westchester, Two; — One to have the care of Westchester, Eastchester, Yonkers, and the Manor of Pelham; the other to have the care of Rye, Mamarenock, and Bedford; in Queen's county, Two; One to have the Care of Jamaica, and the adjacent Towns and Farms; the Other to have the Care of Hamstead, and the next adjacent Towns and Farms.

II. And for their respective encouragement, Be it further enacted, by the authority aforesaid, That there shall be annually, and once in every year, in every of the respective Cities and Counties aforesaid, assessed, levied, collected, and paid, for the Maintenance of each of their respective Ministers, the respective Sums hereafter mentioned; that is to say; For the City and County of New York, One Hundred Pounds; for the two Precincts of Westchester, One Hundred Pounds, to each Fifty Pounds, to be paid in Country Produce, at Money Price; for the County of Richmond, Forty Pounds, in Country Produce, at Money Price; and for the two Precincts of Queen's county, One Hundred and Twenty Pounds, to each Sixty Pounds, in Country Produce, at Money Price.

III. And for the more orderly Raising the respective Maintenances for the Ministers aforesaid, Be it further enacted, by the authority aforesaid, That the respective Justices of every City and County aforesaid, or any Two of them, shall every year, issue out their warrants to the Constables, to summons the Freeholders of every City, County, and Precinct aforesaid, together, on the second Tuesday of January, for the chusing of Ten Vestrymen, and two Church-Wardens; and the said Justices and Vestrymen, or major part of them, are hereby empowered, within ten days after the said Day, or any Day after, as to them shall seem convenient, to lay a reasonable Tax on the said respective Cities, Counties,

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Parish, or Precinct for the Maintenance of the Minister and Poor of their respective Places;

And if they shall neglect to issue their Warrants, so as the election be not made that day, they shall respectively forfeit Five Pounds current Money of this Province:

And in case the said Freeholders duly summoned, as aforesaid, shall not appear, or appearing, do not chuse the said Ten Vestrymen and Two Church-Wardens, that then in their Default, the said Justices shall, within Ten Days after the said second Tuesday, or on any Day after, as to them shall seem convenient, lay the said reasonable Tax, on the said respective Places, for the respective Maintenances aforesaid;

And if the said Justices and Vestrymen shall neglect their duty herein, they shall respectively forfeit Five Pounds, current Money, aforesaid.

IV. And be it further enacted, by the authority aforesaid, That such of the Justices and Vestrymen, that shall not be present at the time appointed, to make the said Taxes, and therefor be convicted, by a certificate under the Hands of such as do appear, and have no sufficient excuse for the same; shall respectively forfeit Five Pounds, current Money aforesaid:

And a Roll of the said Tax so made, shall be delivered into the Hands of the respective Constables of the said Cities, Counties, Parishes, and Precincts, with a warrant signed by any two Justices of the Peace, impowering him or them to levy the said Tax;

And upon refusal, to distrain, and sell by public Outcry, and pay the same into the Hand of the Church-Wardens, retaining to himself Twelve Pence per Pound, for levying thereof: And if any Person shall refuse to pay what he is so assessed, and the said Constables do strain for the same; all his charges shall be paid him, with such further allowance for his Pains, as the said Justices, or any of them, shall judge reasonable;

And if the said Justice or Justices, shall neglect to issue the said Warrant, he or they respectively shall forfeit Five Pounds current Money aforesaid; and if the said Constables, or any of them fail

of their Duty herein, they shall respectively forfeit Five Pounds current Money aforesaid.

And the Church-Wardens so chosen, shall undertake the said Office and receive and keep a good account of the Monies or Goods levied by Virtue of this Act, and the same issue by order for the said Justices and Vestrymen of the respective Cities, Counties, Precincts, and Parishes aforesaid, for the Purposes and Interests aforesaid, and not otherwise: And the Church-Wardens shall, as often as thereunto required, yield and give a just and true account unto the Justices and Vestrymen, of all their receipts and disbursements; And in case the said Church-Wardens, or any of them, shall neglect their duty therein, they shall respectively forfeit Five Pounds, current Money aforesaid, for every Refusal.

V. And be it further enacted, by the Authority aforesaid, That the said Church-Wardens, in their respective precincts aforesaid, shall, by Warrant, as aforesaid, pay unto the respective Ministers, the Maintenance aforesaid, by four equal and quarterly payments, under the Penalty and Forfeitures, of Five Pounds, current Money aforesaid, for each Neglect, Refusal, or Default; the one half of all which Forfeitures, shall be disposed of to the Use of the Poor, in the respective Precincts, where the same doth arise, and the other half to him or them that shall prosecute the same.

VI. Always provided, and be it further enacted, by the Authority aforesaid, that all and every of the respective Ministers, that shall be settled in the respective Cities, Counties, and Precincts aforesaid, shall be called to officiate in their respective Precincts, by the respective Vestrymen, and Church-Wardens aforesaid.* And, Always Provided, That all the former Agreements, made with Ministers throughout this Province, shall continue and remain in their full force and virtue; anything contained herein to the contrary hereof, in any wise notwithstanding."†

* It was here that the Gov. proposed that his amendment should be inserted: "And presented to the Governor to be approved and collated"; but which the Assembly rejected.

† This last sentence nullified the application of the law to all the living ministers in the colony.

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BLACKSTONE'S VIEWS OF THE RELATION OF ENGLISH COLONIES TO THE LAWS OF ENGLAND; ESPECIALLY AS TO RELIGION.

The Plantations in America are in some respects subject to the laws of England. Colonies are held either by simple occupancy; or by conquest, or cession. Page 105.

1. If by discovery and occupancy, then all the existing laws, (the birthright of every subject), are immediately therein in force. Yet this must be understood with restrictions. Those colonists carry with them only such laws as are applicable to their situation and the condition of an infant colony; such as the general rules of inheritance and protection, etc.; but the artificial refinements and distinctions incident to the property of a great and commercial people; the laws of police and revenue; the mode of maintenance for the established clergy, the jurisdiction of spiritual courts, etc., are not necessary or convenient, and are, therefore, not in force.

Their own Provincial Assembly decides how much of these things shall be admitted, etc. Introduction, 4.

2. But in conquered or ceded countries, having laws of their own,— these remain until actually repealed.

Our American Plantations are principally of the latter — conquered or ceded.

Hence the common law of England has no allowance or authority there; they being no part of the Mother Country, but distinct, though dependent dominions. They are not bound by Acts of Parliament, unless they are specially named.

Also only so much as was conformable to their principles. They exhibited in a remarkable manner the ascendency of moral and religious principles, and were deeply imbued with notions of the right of men to live under governments of their own choice.

Nonconformity is a matter of private conscience. English laws have shown a just and Christian indulgence. Persecution cannot be justified. iv. 4, 52.

Nonconformists. Some are irreligious; others offend as a matter of conscience; — dissenters.

1765-1769

The penalties for non-conformity were suspended.

The Kingdom of England, over which our municipal laws have jurisdiction, includes not, by the common law, any other part of the King's dominion except England. Blackstone, 92.

Our colonies are properly of three sorts: Blackstone, 108.

1. Provincial Establishments. Their constitutions depend on the Commissions and Instructions (of the Governors.) Provincial Assemblies are constituted with power of making laws and not repugnant to the laws of England. (N. Y., N. J., Va., Car. & Ga.)

2. Proprietary Government granted by the Crown to individuals; Feudatory Principalities, with all the subordinate regalities and subordinate powers of legislation which formerly belonged to the owners of counties palatine.

Must pursue the ends contemplated and do nothing contrary to the King.

3. Charter Governments, which were of the nature of Civil Corporations; could make by-laws not contrary to the laws of England; and with such rights as are given in their Charters. Governors appointed by the King. Courts: with appeals to the King; Assemblies, etc.

(Were they mere Civil Corporations, and not, rather, great political establishments, possessing powers of government and rights of sovereignty? While depending on England, did they not yet possess powers of legislation and taxation?)

The territory of England is liable to two divisions: Civil and Ecclesiastical, etc.

1. The Ecclesiastical: Two great divisions — Canterbury and York.

A province is the circuit of an Archbishop's jurisdiction. A province is divided into Dioceses or Sees of Suffragan Bishops. Canterbury has twenty such Dioceses, and York has three.

"Parishes," at first, meant the same as "Diocese" now. Introduction, section 4.

A "Province" has an Archbishop.

1696-1646

Dioceses have Suffragan Bishops.

Archdeaneries.

Rural Deaneries.

Parishes. Each Parish has one Vicar, Parson or Minister.

New York until 1685 was a Proprietary Government; after the accession of James II., it became a Provincial Establishment.

PETITION OF THE DUTCH AND OTHER FOREIGN CHURCHES OF ENGLAND TO THE HOUSE OF LORDS. 1696.

Abstract.

They ask for an ordinance of Parliament giving them liberty in their religion and discipline as practised in their own National Churches, and as granted to them by Edward VI. in their Charter, and continued by favour of Elizabeth, James and Charles. They ask for liberty to choose and ordain their own ministers, etc.; that they may maintain their own discipline; and that all foreign churches must belong to their own National Synod in England.

Arguments are then given especially for the last item. Such Foreign Churches, if entirely independent, might be dangerous to the State; prejudicial to other Foreign Churches. This is sustained by elaborate argumentation.

Document 2700, in the Archives of Dutch Church of Austin Friars, London. Pages 1903–5.

The same day a Report was made by a Committee of the House of Lords, in which the first and second items were granted. Doc. 2701, page 1905.

The substance of this appears in a Statement made in 1646, herewith given:

Statement concerning the Privileges of the Foreign Churches in England, April 9 (N. S.) 1646.

"To the Forrein Churches hath bene granted The free exercise of the Reformed Religion, in their owne language, with their

1642-1693

Ecclesiasticall Discipline, and with such proper and peculiar rites and ceremonies as are practised in the Reformed Churches of their respective nations beyond the sea; with a command to all officers, as well Ecclesiasticall as civill, to permitt them without molestation in their exercises, although they differ from the rites and ceremonies used in the Church of England.— Free liberty and power to choose ordaine and appoint Ministers Elders and Deacons or other officers, and to increase the number of their Ministers, and other officers, and to substitute new in case of vacancies.— To have their Ecclesiasticall meetings in Consistorie, Coetus, Classis, Colloque, or Synod; and to make orders and rules therein for the better government of themselves and their Churches. And to use their own manner of Administration, Formes of Prayer, Reading, Preaching, Sacraments, Fasting, Singing of Psalmes, Thanksgiving, Catechizing, Solemnizing of Mariage, and other Ecclesiasticall exercises.— That none of the members of the Forrein Churches being under censure for any offence may be received as a member of any other Church without a Certificate from that Church whereof he was a member.— Die Sabbathi, 21 January, 1642.

Jo. Brown, Cler.

Doc. 2848 in Archives of London Dutch Church. Vol. iii., Part Second, pages 2011, 2012.

Acts of the Classis of Amsterdam.

Letter from Rev. Selyns.

1693, Oct. 5th.

A letter was read from Rev. Selyns, from Kingstown, (New York) dated January 30th, 1693, containing a request to the Rev. Classis of Amsterdam, to call a pious and orthodox minister in the place of Laurence van den Bosch, who was deposed on account of his unedifying life, and who has run away. They want him to be sent over for the service of the Dutch Congregation at Kingstown, at a salary of one hundred and twelve pounds to be paid in cash.

1693

They send for that purpose a formal call, which completely includes all its members, (a unanimous call). The Assembly resolved to postpone this matter, until Levinus van Schaik, who is at present in London, and who will have to pay the expenses of the Classis and the call, shall have returned home again. viii. 190; xix. 249.

GOVERNOR FLETCHER TO THE COMMITTEE OF TRADE.

1693, Oct. 9.

May it please your Lordships.

.....

Our Indians upbraid Our neighbouring Colonies with Sloath and Cowardice, the first nation of our Indians called Mohaques are mostly destroyed by the War, some of them run over to Canada, a French Jesuit (Milett) who has been many years a Prisoner amongst the Oneyds, hath gott such Interest with that Nation and the other three, they cannot be prevailed upon to surrender him though I have profferred a Sum of money and an Indian Boy in Exchange for him, and promised not to hurt his Person that Jesuits turning doth much harm to our Indians, I am resolved to remove him if possible.

.....

I have gott them to settle a fund for a Ministry in the City of New York and three more Countys which could never be obtained before, being a mixt People and of different Perswasions in Religion.— Col. Docs. N. Y. iv. 55, 57.

.....

[Does he imply by this, that the Assembly had established the English Church?]

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Rudolphus van Varick to a friend in Amsterdam.

October 13, 1693.

Dear Sir and Honored Brother:—

I have had no letter from you for a long time, and you will say the same of me. Who is at fault remains undetermined; adhuc sub judice lis est. I willingly acknowledge my usual carelessness, but I cannot praise your prodigality in writing; Praestat prevenire, quam preveniri. However, I have been glad to hear

from friends coming over of the good condition of your family. Blessed be God, we also, with our four children, are still well in body. If we came to your neighborhood for an hour, as you did to ours three several times, and never called on you, you would have reason to be displeased. We are still living in a disturbed congregation, but it is no longer so violent as formerly; and although my hearers have not decreased — lately I had one hundred and fifty four communicants — still a great many desert the church and my salary is in arrears about three hundred pounds.

We have received an answer to our united letter to the Classis of the 12th of October 1692. I have no doubt, but that you received a copy of the same from our Rev. colleague, Selyns.

I wrote a second letter in April (see letter of April 9, 1693), which I sent by the brigantine of Mr. Phillipz, which vessel, we have heard, arrived safely in England. The following is an extract from said letter. After writing therein about some matters in general, too long to be repeated here, I added the following about the late Revolution in America. (This passage is omitted here, as it is identical with the long account in the letter of April 9, 1693, beginning with " I was in prison about five months," and ending with " I cannot sufficiently praise the kindness of the Dutch and English authorities of this Province in trying to rescue me from my troubles.")

This is the most of what I wrote to the Rev. Classis, and to which I await the answer. I added something about the church on the South River, too long to be copied.

You have undoubtedly heard the news from Europe. It is common report that our King has fought a successful battle against the French, as well as Prince William of Baden and the Savoyard on his side; that the Emperor has given the Turks some hard blows. But all this requires confirmation and we must wait for another mail.

One Marietje Ulrichs, if I remember rightly, the wife of Jan Tymense, has been much scandalized by an ignorant Papist. She

1694

requests, that you will please to give her a certificate as to her good behavior.

I have nothing more to add. I pray that the blessing of the All-High may descend upon you, your family, and your labors.

I remain, Sir,

Your humble servant and colleague in Christ,

Rudolphus van Varick.

Midwout,

the 13th of October 1693.

P. S. My wife and family send their hearty greetings to Madame, your dear wife.

Rev. Godfridus Dellius to the Classis of Amsterdam, November 1st 1693. Extracts, xxi. 348; Mints. Syn. N. Holland, 1694, Art. 8. There is another translation by Dr. T. De Witt.

Reverend Gentlemen:—

With great joy and satisfaction, we have read your obliging letter of April 20th of this year, (1693), conjointly to the brethren Selyns, Varick, and myself, in answer to ours of October 12, (1692). It was a great consolation to us, that we could pour out our complaints into the bosoms of your Reverences; but it is doubly pleasant, to learn that you have received them with such fraternal tenderness. You recommend to us to try again to quiet alienated hearts; to seek again to win them; to endure suffering, and in love to forgive. Rev. Gentlemen, I have so great veneration for the Rev. Classis, that I receive these words of exhortation with profound respect, and owe you, indeed, my gratitude. I have employed such measures as these in my church, and have found that it was better again to embrace each other in love and peace.

The Brethren, Selyns and Varick, have also, with their usual wisdom and prudence, done everything to this end in their church. They have overlooked whatever was possible. I dare say they have overlooked even more than could be believed; yea, more than would be permitted in a state-church, without prejudice to the dig-

nity of their officers and the rights of the church; they have gone even to the breaking down of the Church-Order, (the Constitution.) But we had to yield something to the violence of the times; and except, that we prefer to see some one else err in charity, we have put in practice this moral, "The endurance of a smaller evil, to avoid a greater, partakes something of the nature of virtue". That I have succeeded better in my church, than they have done, is only because I had to deal with more peaceable people, and they with more opinionated ones. Nothing grieves me more than the daily decay of my churches by the constant removal of inhabitants, both rich and poor. This is caused not only by the failure of trade of the place, but also by the ruin brought on by the war, and the fear of the cruelties of the barbarians in war. Of this we have had distressing experiences several times, and now lately again, within ten or twelve days, we have seen people killed, or scalped while yet alive. Domine Selyns and Varick will be compelled, on account of the evil spirit in their congregations, to lay down their respective offices, and remove or return home. I will also be obliged to return, on account of the poverty of my church, which declines from day to day, and will become more unable to pay me my salary. Yet heaven will take care of everything, and repair the evils wrought by the war, by doubling its blessings.

In the meantime Rev. Gentlemen, the work of converting the heathen continues to prosper under God's gracious blessings on my labors. Sixteen have been accepted as members, and have taken communion with the congregation. I have now translated into the Indian language several prayers, the Ten Commandments, the Confession of Faith, and eight or ten Psalms. These are set to our notes, and they sing them with sweet melody. I sent copies of all these, and also the translated formulas of Baptism and Communion, to your Reverences on May 1, 1692; but I could not tell from your letter, whether you had received them or not; or whether you received my other letters, of February 17, 1691, from Boston, whither I had fled. This also enclosed the letter of the Consistory

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of New Albany, dated July 31, 1690; and one from Esopus, dated August 30, 1690; also a copy of my letter to Mr. Van Suylesteyn; and an address from the French Protestants of New York, to his Majesty of Great Britain, concerning the subject of the subversion of the government, and what has happened to us personally, and as ministers. I would send copies of all these, but dare not beg your Reverences to read the story of all these factious events. As to the proceedings with the (Indian) converts, I hope to find some opportunity to send you these by a safe hand.

Reverend Gentlemen, this is all that I have to write about my church, and the conversions from among the heathen. I further refer you to my letter of July 25th (or 15?). In the meantime, in whatever way Heaven may direct the entangled and confused affairs of this country, I shall follow its leadings. A good conscience is my greatest treasure. Furthermore, I pray the Almighty to pour out his blessings upon you and your services, and to heal the breaches of Zion in America. I remain, Reverend Gentlemen,

Your humble and obedient servant,

Godfridus Dellius.

ACTS OF THE DEPUTIES.

Letters from Kingston.

1693, Nov. 17th.

Several letters were read from several different regions. First, a letter from Kingston, dated June 30, 1693, signed by the elders and deacons there. They request that a minister may be sent them by the Classis of Amsterdam at a salary of one hundred and twelve pounds, current money, as designated by them. Their request and offer are fortified by several approving testimonials, signed by the respective ministers of New Netherland.

Discussion having taken place thereon, it was resolved to give notice of this (desire of the church of Kingston) at the next ensuing meeting of the Classis. xxi. 341.

Correspondence from America. Revs. Henry Selyns and Rudolphus Varick to the Classis of Amsterdam, Nov. 20th 1693. Extract xxi. 349.

Rev. Gentlemen and Brethren in Christ:—

It has not a little encouraged us in our labors, to be visited once again, after these days of unendurable troubles, with your letters of sympathy. As our churches are offshoots from yours, your letters would have given us greater strength, if they had come a little earlier. We are, nevertheless, grateful, that your Reverences have now remembered us, and have written to us, as well as to our Consistories. We have handed to our Consistories your letters to them. But we could not deliver the one sent to Domine Dellius, as his place was just then supplied by friends.

The arrearages of our salaries have become very large, and are paid in equally large promises. We are trying, however, to get our salaries on a better footing by the help of their Royal Majesties of Great Britain, (William and Mary). We hope, at least, that our Consistories will be written to by their orders. This would be the proper way to help the church of God, and encourage her ministers. We wrote to you fuller particulars about the middle of last summer, and refer you to those letters, as well as the present enclosed letter of Domine Dellius. Domine Daille, the French minister, is called to Boston, and is going there. Domine Perrot will therefore take charge of the French services both in the city and the country.

If your Reverences have any duplicate copies of the Minutes of the Synod of North Holland, covering a few years back, you would greatly please us, and do us a special favor, by sending them to us, for we have no news, (lit. are blind) about our Fatherland and its churches. About three years ago Domine Selyns, who is ever watchful for the best interests of God's Church, ordered from Boston and sent to your Reverences, a copy of an Indian

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Bible, (Eliot's Indian Bible.)* This shows us that God is not bound to certain languages, but speaks (his Gospel) even in the tongues of Indians. But perhaps this copy was detained by the authorities here, in the recent Revolution, or it may have been taken by the French, and thus fallen into the hands of the Jesuits.

We would like to write more, but are prevented from doing so. In closing we ask that you please to remember us in your prayers at the meetings of the Classis. We commend you in all things to the Lord. Valete.

Your humble and willing servants,
Henricus Selyns.
Rudolphus Varick.

ACTS OF THE CLASSIS OF AMSTERDAM.

The Call to Kingston.

1693, Dec. 8th.

Regarding the case of Kingston in New England, (whereof see previous Acts,) the same remains still recommended to the Deputies on foreign churches for the present. They will place the matter again, whenever they deem it timely, upon the table of Classis. viii. 193; vol. 19, 250.

REBUILDING THE CHAPEL IN THE FORT.

Kings Chapel, New York. In Fort. Council Journal.

1693, Dec. 12.

Gov. Fletcher's Address to the Assembly.

..... There is likewise King's Chapel in the Fort, which, being ready to fall down to the danger of many lives, I thought it convenient to pull it down, and if you will give some-

* Information was sought about this Indian Bible of Eliot, while the writer was in Holland, 1897-8, at the University of Amsterdam. He was informed that there was an Indian Bible in the Library at Middleburg, but circumstances did not permit him to visit that place. E. T. Corwin.

thing towards the rebuilding of it, we will all join in so good a work. If his Majesty were not engaged in an extensive war, I should not doubt to have orders to rebuild it at his own charge. I leave these things before you for your consideration, which consists of but three heads; Your duty to God; your loyalty and affection to the best of Kings; and your own safety and defence. 42.

1694, Oct. 20.

His Excellency ordered his Majesty's letter concerning the rebuilding of the Chapel in the Fort to be read, and desired the opinion of the Board.

It is the opinion of the Council that it be recommended to the Assembly forthwith, and that they be desired to provide for the rebuilding the Chapel according to the intent of the said letter. Ordered, William Nicoll Esq. do carry the said letter and desire the answer of the Assembly in writing to be returned with the letter. 65.

1694, Oct. 22.

The vote of the Assembly concerning the rebuilding of the Chapel in their Majesty's fort being read, it is the result of this Board, that the message sent on Saturday last with his Majesty's letter, was not to entreat the advice of the Assembly in what method his Excellency should proceed in effecting his Majesty's pleasure, but to know of the Assembly what they will contribute in pursuance of that letter, towards so good a work by establishing some fund for that purpose; it being the opinion of this Board that the most loyal and proper way for all their Majesty's subjects freely to contribute, is by Act of Assembly. 65.

And that his Excellency will please to let them know the same, and desire their plain answer thereupon; which is ordered accordingly, and that Col. Stephen Cortlandt and William Pinhorne carry down this message to the Assembly. 66.

1682–1694

CHURCH OF NEW YORK.

Statement of Arrears of Rev. Selyns' salary. 1682–1694.

Statement of Arrears to Domine Selyns, delivered by Jan Montagne to the Consistory of New York, Feb. 14, 1695.

Deficiency in the expenses of coming over, which they had promised to pay,	f.157.10
Deficiencies for journeys (Dates given)	1821. 4.10
Total	1978.14.10
Credit, paid by P. J. Marius	35.10.
Balance, debt owing to Selyns	1943.04.10

This was equal to £242.19.4 1/2

[f. above, stands for florin, equal to a guilder; or 40 cents.]

This matter is further treated of in the year 1741, in the other Consistory's "Acte Book", pages 95–97. Lib. A. 84.

NEW YORK CITY VESTRY.

1694. First Election under the Ministry Act of 1693.

[In accordance with State-Church ideas, the Wardens and Vestrymen elected under the Ministry Act were, at first, a Civil Body. The law said they were to be chosen by the freeholders.]

First City Vestry chosen: (Names of Episcopalians in italics).

1694, Jan. 9.

Church Wardens: Nicholas Bayard and John Kerfbyl. Vestrymen: Robert Dakin, Robert Walters, William Jackson, *Jeremiah Tothill, John Crooke,* John Spratt, Isaac Van Flack, *Matthew Clarkson,* Isaac De Riemer, John De Peyster.

REVEREND MR. DELLIUS TO GOVERNOR FLETCHER.

1694, Jan. 12.

Sir.

On the 30th of December last came here a writing from the Jesuit Millet, the contents was an explanation of the three belts of peace which the Indian Messengers should bring to the Governor of Canada. I have coppyed said writeing from word to word, and gave coppy to Col. Ingoldsby to be sent to your Excellency. The originall together with a Translate made by myselfe, Major Schuyler tooke with him to Onontage. I do find some words to be doubtfull in those two or three lines which do begin, J'ay resolu de m'exposer, etc. With your Excellency's leave I suppose the same to be, That he had hazarded himselfe as being more willing to dye, or to be throwne into the Kittle, then to live longer in the Indian Country where Honontonchionni gives the Goost, Honontonchionni I think do's signify as much as Konossioni, which is the whole howse, or all the Indians together; —

Sir I have not answered the Jesuite uppon the letter, which I sent to your Excellency because I saw no occasion for it; I heare that Major Schuyler is coming back and will be here this day or the next because of the rumor that the French are coming against us or Onontage. What truth in that tidings is, time will tell us, if they do attack us I hope God will blesse our armes, in whose Omnipotent protextion by my prayers I do recommend your Excellency, and remaine,

Sir,
Your Excellency's
Most humble and dutyfull servant,
Dellius.

— Col. Docs. N. Y. iv, 78, 79.

A true Copy,
(Signed) David Jamison,
Cl. Concilii.

Endorsed, Copy.
Mr. Dellius, Minister at Albany,
his letter to his Excellency, Ben. Fletcher, etc.
No. 9.
B . G.
P . 19.

INTERPRETATION OF THREE BELTS SENT BY THE FIVE NATIONS TO THE GOVERNOR OF CANADA.

1694?

.....

Rev. G. Dellius to Father Dablon.

The Iroquois were desirous that I should open the letter which the Minister of Albany wrote to the Reverend Father D'Ablon, but as it is sealed I said, we were forbidden so to do, but that I should request the Reverend Father D'Ablon to communicate its contents to us, and that I should, then, read it to the Iroquois.

A true copy,
(Signed) M. Clarkson, Secretary.

— Col. Docs. N. Y. iv. 79, 80.

DAY OF THANKSGIVING, FASTING AND PRAYER, BY HIS EXCELLENCY, BENJAMIN FLETCHER, GOVERNOR OF NEW YORK.

Benjamin Fletcher, Governor of New York, Pennsylvania, County of New Castle and territories thereon depending, etc.

Since it has pleased Almighty God graciously to preserve the person of his Royal Majesty, King William, in the last battle on

land, wherein it pleased his Majesty in his own (over?) flowing courage and greatness of spirit, to place his most precious life in great danger, for the safety of the Protestant Religion, and the common freedom of our Christendom, etc., etc.; and his safe return to England is a matter of joy, etc.; therefore Thursday, January 18, 1693, is appointed a day of Thanksgiving, and Prayer. Lib. A. 77.

Another day of Fasting appointed, on March 16, 1693, by Governor Fletcher, on account of the heavy burdens and trials which England was suffering. Lib. A. 77.

REVEREND FATHER MILET TO THE REVEREND MR. DELLIUS.

Onneist ye 31 of Jan. 1694.

Sir: The peace of Christ.

It is with some averseness I write because I have not received an answer to that which I writt to you by Oannonroxas d'Annie, which was of consequence.

My Brothers Bannasitoron and Tarsha makes me take the pen in my hand again, to know what has bin the occasion of severall false reports and ill discourses which dishonours the Agoiandres Iroquois.

They called me to Onnontage where they were assembled, and made me write in full councill, where I desired the Armourer and Smith of Onnontage might assist, after I had given the papers to Bagsantara, he asked my leave to send it to Albany. I told him I had made him Master of it by putting it into his hands, and that it was his writeing, or the resolution of the whole councill rather then mine, because there was one article in the explication of the first Belt I did not approve of, and which was against the true Christian manner of speaking, or of children well instructed according to the order of God.

Bagsontara had ordered the Messenger to bring back the said paper, and to make three, so that they might desire the Minister of Albany to inform us in French or Iroquois what they could dislike that it may be corrected in the Councill if it should seem convenient, because they endeavour to doe things soe well, that they may not be reproached. Wee are seen from Heaven, and from farr upon Earth.

The Messenger in goeing by said that Mr. Schuyler was bringing the paper and letters not only from Monsr. the Minister but alsoe from Bonando all this proved false. They make me write this letter to know what there is of truth, and what has been disliked in the explication of the three Belts because all is not soe firmly done, as not to be altered, if it be thought convenient therefore those articles must be marked, upon which any objection shall be made.

I am informed they discourse att Albany my letters must not be carryed to Canada, and they desire to know who is the Author of these reports? and if he would have the Ambassadors ill received or that they should not returne? 'Tis well known that without my letters Tarsha had not returned as he did his returne shews the malice of these Calumnies, and of many others. I add that the Councill of Oneyd have resolved to send me with the Ambassadors which are designed for Montreal or Quebec, and therefore I may be the Messenger myself of your letter which I received from your Gannisoren and of what else you will add. I recommend this Journey to your prayers, and am with all my heart

Sir, your most humble and obliged servant in our Lord,

Peter Millett of ye Society of Jesus.

I have six Spanish Pistolls given me to assist the Poor, the Orphans, and the other unhappy wretches of this Mission. Be pleased Sir to give them to your Lady that she may buy some shirts great and small and some stockings as cheap as possible.

I shall write to Canada what I will receive, and they will partake of the benefitt and of the Glory which will return to God. If this Messenger and a lame woman called Haunhcion one of my sisters can't carry all, I desire to write to me what remaines, so that I may have it brought by another oppertunity.

They sent this time Spanish gold rather than French, to the end it may give no suspition. Our profession obligeth us to be obligeing to all, and to offend none. Why do they then despise us? and why doe they endeavour to cry us down by severall false imputations. It is not enough that wee have suffered within this five years. Sir you spoke to me about endeavouring my deliverance, but if those slanderers had bin believed, instead of my being delivered they would have added to my bondage. What will these Gentlemen say to God when he makes sensible of the good entertainment I have received from the Indians in comparison to what they have said and done against me. God forgive them as we wish he will forgive all.

To Mr. Godefridus Dellius,
Minister of Albany,

A true Copy
(Signed) M. Clarkson, Secretary.
— Col. Docs. N. Y. iv: 93, 94, 95.

Endorsed — Copy translation.
The Jesuite Milett's Letter to
Mr. Dellius at Albany dated 31st Jan. 1694
Received 13 June 1694.
B. G.
P. 48.

PROPOSITIONS OF THE FIVE NATIONS AT ALBANY.

1694, Feb. 2.

.....

After they had done speaking, the letter which Domine Dellius received yesterday of the Priest Millet was interpreted to them as also the said Jesuits explanation of the three Belts that the Five Nations would have sent to the Governor of Canada and the explication of the two Belts of wampum which he desired he might send to Canida. And the Sachims were dismissed and told to meet to-morrow when they would have an answer.— Col. Docs. N. Y. iv. 88.

ACTION OF THE NEW YORK CITY VESTRY.

1694, Feb. 5.

They voted that a tax of one hundred pounds should be "assessed, levied, collected and paid by all and every one of the Inhabitants and Residenters within this City and County (New York) for ye maintenance of a good, sufficient Protestant Minister, according to the directions of the said Act".

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REVEREND MR. DELLIUS TO REVEREND FATHER MILET.

Albany the 9th of Feb. 1694.

Sir. You write to me I have not answered your letter of the 9th of December last, the measures you take obliged me to the contrary, for to say that if the English Gentlemen did not take care they would make themselves the sole authors of the Warr, and that they heap mountains of difficulties one upon the other, and dig Precipices and Abysses from whence they can never withdraw without a speedy recourse to the mercy of God and imploreing the Clemency of true Kings, whom God has established as his Lieutenants of Earth. Sir, between you and I, you ought to know the English Gentlemen does not fear the French Gentlemen they are strong enough of themselves to resist them, as was evident last winter in the woods, and besides the King has sent his orders, by the last vessells that arrived from England to the Governours of Virginia Maryland and New England to joyne their forces with those of Albany, so that you see they are not yet reduced to that condicon that they must speedily implore the clemency of your King. You aske my advice in your letter of the 31st of Jan., 1694 upon the explication you have made upon the Belts. I tell you sincerely that it is directly in opposition to a peace and to what you write almost in all your letters that you are a friend and a servant to the English, for after what manner would you have these words upon the first Belt explained, it gives Monsr. Le Comte a fine Game to play who has taken the Iroquois for his children to re-establish their affaires, to strengthen their Cabane, and chiefly to render their land independant to quite another Master and to regulate all well for the time to come, and also those of the second Belt. That they require the Reverend Father John De Lamberville or Tajorhensere that they all own him for their pastor, and cry out highly to be defended against the Wolves, and other visible and invisible Enemies that infest their Land and seems to devour them all and make them perish.

Sir I leave to you to judge if these are true methods to advance the peace, for the which you say you have taken so much paines, as for me I am apt to believe, it is rather to kindle then extinguish the War, so that as long as you continue these maxims there is noe hopes of success toward a peace. If the French desires it lett them take good resolutions upon what the Agiandres Iroquois informs them by three Belts which they have sent this day from hence to ye KarigSistes of Canada, and that they may not be misinterpreted the Agiandres* have desired mee to write down the signification of them, and that none may deceive them I have given a copy of the same to Tekannasore.

As for the six Spanish Pistolls which you sent me, my wife has bought twenty six shirts and twenty six pairs of stockings. I have given them all to the Messenger that brought the gold and to that lame woman you call your sister. So Sir, if I can serve you in anything else you need but command,

Your most humble servant,

Dellius.

— Col. Docs. N. Y. iv. 95, 96.

A true Copy. M. Clarkson, Secretary.

Endorsed — Copy translation of Mr. Dellius's letter from Albany to the Jesuite Milett at Oneijde dated 9th Feb. 1694. Received 13th June 1694.

DECISION AS TO THE MEANING OF THE MINISTRY ACT, BY THE ASSEMBLY.

1694, Feb. 12.

" Upon reading an Act of General Assembly entitled an Act for settling a Ministry and raising a Maintenance for them in the City of New York, etc., itt was proposed to this Board what Perswasion should be of by them to be called to have the care of Souls and Officiate in the Office of Minister of this City; by Majority of Votes itt is ye opinion of the board that a dissenting Minister be called to officiate and have the care of Souls for this City as aforesaid ".

*Agayandres, or Sachems of the Five Nations. Colden's Five Nations. 163.

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The Governor now presented the name of Rev. John Miller,* his Chaplain. Miller also claimed the right to the position, but the Council declined to confirm him. Council Minutes, ...

REVEREND MR. DELLIUS TO GOVERNOR FLETCHER.

New Albany, 12th Feb. 1694.

Sir: When the agents of the Indians were in this citty on the second of this instant month, came to my hands from the Jesuit Milet the enclosed letters with six gold Spannish pistolles, to buy for him some shirts and stockins, which letter I have answered as appears by the enclosed Coppy, which was sent him with the said goods. Upon the desire of the Indians but chiefly of Major Schuyler have I translated into French the explication of the Belts which two Indians tooke with them to Canida, in an open paper. The Kannassoor who was the chief of the Messengers here, insisted very much to have a coppy, to the end the French, as he alledged, should not deceive him with wrong explication, which said copy was given him.

Sir: itt is almost incredible how much the Indians are inclined to make peace with the French; and to divert them therein have I infused the Proselites and by them the other Mohaakx, that they have the greatest reasons to be dissatisfyed about the proceedings of the other Indians, who have without their preallabel advice and consent, thus farr treated for peace with the French; and by them I gave alsoo the other Nations to understand that they could not make any peace with the French, without breaking their word and covenant with your Excellency and in time to make all the Indians and Christians of this and the other governments to be their enemies, and when they should once happen to fall into warre againe with the French, which would undoubtedly be ere long, as the experience of former times have evidently made appear, were they, with their wives and children then would bee, and to whom they should fly for succor.* And therefore if they continued in those proceedings they would find them most pernicious for their country and people. These and the like reasons did prevaile upon them for that

* Rev. John Miller, M.A., was commissioned Chaplain to the two companies of grenadiers in the colony of New York, on the 7th of March, 1691/2, in the summer of which year he arrived in this country. A law having been passed in Sept. 1693, for settling a ministry in the Province, he demanded (15th Feb. 1694), in virtue of his license from the Bishop of London, an induction into the living lately established for the maintenance of a Protestant minister in the city of New York. His pretension having been submitted to the Council, they decided, nem. con., that he was not thereby entitled to that living. New York Council Minutes, vii., 54. Mr. Miller left New York in June, 1695, after (to use his own words) "having been very near three years resident in the Province, as chaplain to His Majesty's forces, and constantly attending the Governor". During his residence, he had the opportunity of observing many things of considerable consequence in relation to the Christians and Indians; and also took draughts of all the cities, towns, forts and churches of any note, and several other matters, to enable him to give an exact account of the then state of the Province of New York. On his return passage, he was taken prisoner by a French privateer in July 1695, and obliged, unfortunately, to throw all his papers overboard, to prevent the information they contained falling into the enemy's hands. He, however, employed the time of, what he calls, his "long imprisonment", to retrieve, by the help of his memory, some part of what he lost; and, on his return to England, presented to the Bishop of London "A Description of the Province and City of New York with plans of the City and several Forts as they existed in 1695". The MS., on the dispersion of Mr. Chalmers' library, came into the possession of Thomas Rodd, bookseller, London, by whom it was published in 1843. It is an 8vo. tract of 43 pp., and contains, among other curious things, a plan of an American episcopate, which, however, seems to have been overlooked in the Rev. Dr. Hawks' very interesting paper on the subject, in Coll. of Prot. Ep. Hist. Soc. i., 136. It recommended the appointment of a Bishop of New York, who was not only to exercise authority in all the English provinces in the North part of America, but to be commissioned, at the same time, Governor of New York, New Jersey, Connecticut, Rhode Island, and also of Canada, the conquest of which country was embraced in the plan. Descr. p. 23, et seq. Mr. Miller's commission and license are recorded in the Secretary of State's Office, in Book of Commissions, ii., 71.— Col. Docs. N. Y. iv. 182.

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time; but I am apprehensive that by the delusions of the Jesuit in their country they will be otherwise perswaded. I hope the affairs may continue in the posture they now are till your Excellency's arrivall here, when I doubt not but by your Excellency's prudent conduct and wisdom all may be brought to a good end, and in the interim recomanding your Excellency by my prayers, in the protection of the Almighty God, with a profound respect I am, Sir,

Your Excellency's most humble and most obedient servant,

Dellius.

— Col. Docs. N. Y. iv. 92, 93.

A true Copy.

(Signed) M. Clarkson, Secretary.

(Indorsed.)

Copy. Translation of Mr. Dellius' letter to his Excellency, Ben. Fletcher date 12 Feb. 1694.

* Probably intended to read, "where would they, with their wives and children then be, and to whom should they fly for succour."

MAJOR PETER SCHUYLER TO GOVERNOR FLETCHER.

Albany 14th of Feb. 1694.

.....

The Jesuite Milet does us a great deal of damage and designed to goe himself to Canada which was ye reason made me ye easier graunt there request of sending this way to stop that road which they have promised till they see your Excellency. His letters and Explication of ye belts, Domine Dellius will send to your Excellency. — Col. Docs. N. Y. iv. 96, 97. .....

ORDER IN COUNCIL TO PREPARE A PARDON FOR LEISLER'S ADHERENTS.

At the Committee of Trade and Plantations At the Council Chamber at Whitehall, the 12th of March 1693/4.

Upon reading a letter from Col. Fletcher Governor in Chief of New York dated the 5th of October last Representing that in pursuance of his Majesty's order he had discharged all Proceedings against Persons for assisting Leisler setting them at Liberty, And that Gerardus Beekman, Mindert Courteen, Tho. Williams, Johannes Vermellies, Abraham Brasier, and Abraham Gouverneur being under the sentence of death for the same, he advised them to make Application for their Pardon, But on the Contrary not owning their liberty a favour or departing from the Justification of their Crimes some of them have been Elected of the Assembly which Col. Fletcher could not suffer. Wherefôre humbly Prays they may be Pardoned or Executed, And the Lords of the Committee taking notice that upon a former Representation of the Committee on the 7th of April 1692, Her Majesty was pleased to declare in Council that upon the Humble application of the said Persons her Majesty would order them to be pardoned and their estates to be restored to them as objects of her Majesty's mercy, for which nevertheless no application has been since made their Lordships agree to lay this whole matter before his Majesty's in Councill, and thereupon to move his Majesty that for the quieting these differences in New York, his Majesty would be graciously pleased to order a Pardon for the said Persons above menconed to be past the Great Seal at his Majesty's charge, and that Mr. Aaron Smith may be directed to solicite the same.— Col. Docs. N. Y. iv. 83.

Memdm. The 15th of March 1693/4.

It was accordingly ordered that the said Pardon be past without Fees.

ACTS OF THE CLASSIS OF AMSTERDAM.

Call for the Foreign Churches. To the East Indies.

1694, March 15th.

The Brethren on Foreign Affairs represent, that the time and opportunity require, that ministers be sent to the East Indies and to New Netherland. In regard to the former they exhibited a written request from the Messrs. Directors, to call two ministers for the East Indies. There were placed in nomination,

Rev. John Coiterus,
Rev. Hercules van Loon,
Rev. Petrus Calden,
Rev. John van Loon,
Rev. Harmanus Bouman Bussier.

Of these there was chosen, unanimously, Rev. John Coiterus, and the Rev. Hercules van Loon. These as is customary, shall be presented to the Messrs. Directors.

To New Netherland.

On the nomination list for New Netherland, where one is to be called, were placed,

Rev. Petrus Nucella,
Rev. Guilielmus Leeman,
Rev. Bernhardus Termaten.

Rev. Petrus Nucella was unanimously chosen. viii. 193–4; xix. 250.

Final and Preparatory Examination.

1694, April 13th.

From the reading of the Acta (minutes) of the previous Classis, it appeared that Revs. Petrus Nucella and Hercules van Loon, Candidati Ministerii, the one called to Kingstown in New Netherland, the other to the East Indies, must now be examined for ordination. Also by virtue of the (act of) Classis of December

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8th, 1693, (must be examined) for licensure the students, Revs. Leonardus Leenderts, William Brouwer, Gualterus Soutmaet. To this end they preached on the following texts:

Rev. Nucella on Matt. 5: 6.
Rev. Van Loon Ps. 1: 1.
Rev. Brouwer Hebr. 9: 13, 14.
Rev. Soutmaet Hebr. 10: 14.
Rev. Leenderts Rom. 9: 11, 12, 13.

Each of them having thus preached a short sermon on the said texts, they gave the Classis so great satisfaction that it gladly admitted them all to the subsequent examination. In this each of them did so acquit himself with worthy answers to the neatly presented questions of the Rev. Examiner, that the Rev. Classis gladly admitted the two former to the office of preacher both for New Netherland and the East Indies; and the three others to the liberty of public preaching. The Classis wished them further the rich blessing of the Lord. Furthermore the brethren Nucella and van Loon were ordained to their respective offices by the Rev. Examiner. viii. 198.

Guilliam Bartolt. [Bartholf.]

1694, May 3rd.

Art. 9. Touching churches in foreign lands, special mention is made therein of one Guilielmus Bartolt, who is a cooper. He is also a Koelmannist, (Labadist,) sent out by the churches of Zeeland to the New Netherland church, against the recommendation of the North Holland Synod, and the Classis of Amsterdam. This was taken ad notam. viii. 199.

Letters from Revs. Dellius, Selyns, Varik.

1694, June 7th.

A letter was handed in from New Albany, from the Rev. Godefridus Dellius, exhibiting the state of the church there. The same

was given to the brethren, the Deputies ad res Maritimas. Item: another from New York, from Revs. Henricus Selyns and Rudolphus Varick, of the same character as the previous one. Therefore the same action was taken in regard to it. It was particularly recommended to the aforesaid brethren to make a report thereon at the next Classis. viii. 200; xix. 250.

Letters from New Netherland.

1694, July 5th.

Mention having been made there of certain letters from New Albany and New York, written by Rev. Dellius, and also by Revs. Henricus Selyns and Rudolphus Varick, it appeared that the required report could not yet be made. The Rev. Deputati ad res Maritimas are therefore once more requested to take the aforesaid letters into due consideration, and to make known the contents thereof at the next ensuing Classis. viii. 203.

Letters from New Netherland.

1694, July 19th.

No action has as yet been taken in regard to the letters from New Netherland, wherefore see the previous Acts. This matter remains therefore in statu. viii. 206.

Licence to Collect Funds to Aid in Building Trinity Church, New York City.

Benjamin Fletcher Captain Generall and Governour in Cheife of the Province of New Yorke and the Territoryes and Tracts of land depending thereon in America and Vice Admirall of the same His Majesty's Lieutenant and Commander in Cheife of the Militia and of all the forces by sea and Land Within his Majesty's Colony of Connecticut and of all the fforts and places of strength within the same.

To all to whom these Presents shall come and may concerne Greeting

Whereas the Inhabitants of the City of New Yorke professing the religion of the Church of England have with a pious and good intent Proposed and begunn to erect and build a Church within the said City for the publick service and Worship of God at the humble request of the Managers of the said building and for their encouragement to carry on and finish the same I have therefore with advice and Consent of the Council given and granted and by these presents do give and grant free liberty to the said Managers to gather and receive of and from well disposed persons, Such sume and sumes as shall be voluntarily contributed for the more

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speedy carying on the said building and this shall be a sufficient warrant to the said Managers for so doing. Given under my hand and seal at New Yorke the 23rd day of July Annoq Dni 1696.

Ben. Ffletcher.

— Doc. Hist. N. Y. iii. 247, 248.

By his Excellency's Command,
David Jamison, Sec.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1694, Aug. 5 et seq.

Article 8.

. . . . . .

Touching the churches of the West Indies and New York — they had sought every opportunity to carry out the instructions of the Christian Synod, and to show unto his Royal Majesty, (William III of England,) the need and complaint of those churches; but to their sorrow they had not yet been able to effect it. They had not however been idle, but had applied to his Excellency, the Pensionary (Counselor), Heinsius, who had told them to draw up a petition. This he promised to hand to his Royal Majesty himself, and to favor the affair.

Whereupon the Rev. Deputies were thanked for the diligence they had manifested.

Furthermore, there were handed over by the Classis of Amsterdam, extracts from three letters which had been sent to them, and received after the Christian Synod. One was from New Albany; one from Batavia; and one from Colombo. These extracts are as follows:

Extracts from a letter from New Albany, dated November 1, 1693, to the Rev. Classis of Amsterdam, signed by Rev. Godfrey Dellius.

He declares that he took great satisfaction and comfort from the letters of the Rev. Classis, to himself, and to the brethren, Selyns and Varick.

The advice and admonition therein given, to contribute everything possible toward the quieting of the feelings of the congrega-

tion, had been put into effect, together with the overlooking of the past; and this had been done with such success, that the affairs of his congregation were restored; and love and peace embraced each other there.

But that the brethren Selyns and Varick had not been so fortunate in this respect, because they had encountered more opinionated spirits in their congregations.

It grieved him that his congregation was daily declining, partly caused by the constant leaving of the inhabitants; partly, by lack of business; and partly from fear of the cruelties of the Indians. Of this they had had a distressing experience ten or twelve days before, in the massacre of people, and scalping of them while yet alive.

The Revs. Selyns and Varick, on account of the bad feelings in their congregations would be compelled either to resign their offices, or to depart.

He himself might also be compelled to return to the Fatherland by reason of the decline and poverty of his congregation, which was incapable longer of paying him his salary, unless heaven should provide therefor. God the Lord was still vouchsafing his blessing, in the conversion of the heathen, of whom sixteen had recently been received as members.

Several prayers, the Ten Commandments, the Creed, and eight or ten Psalms had been rendered into the language of the Indians, as well as the Confession before Holy Baptism, and (the Form) before the Lord's Supper. Copies of these had also been sent to the Rev. Classis, but he had easily perceived from their letters, that they had not received them; neither some of his previous letters, nor the copy of his letter to Mr. Van Suylestein; as well as an address from the French Protestants of New York to His Majesty of Great Britain concerning the matter of the overturning of the government, and what has been inflicted upon them, the preachers, personally and officially. They should further await

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the Providence of God, and endeavor to preserve a good conscience. Therefore he prayed for God's blessing.

. . . . . .

Thereupon it was resolved, first, as concerns the affair of the West Indian Churches, to place this business in the hands of the Rev. Deputati, in order that they may represent most earnestly, and in the most practical manner the complaint made two years since, before His Royal Majesty.

ACTS OF THE CLASSIS OF AMSTERDAM.

Extracts from the Letters from New Netherland.

1694, Sept. 6th.

The Acta of the preceding regular Classis were subsequently read.

As regards the letters from New Netherland, of Revs. Selyns, Dellius, and Varick, of which mention has been made. Extracts from those letters were now exhibited by Rev. Deputies ad res Maritimas, for which those Rev. Brethren are thanked. They are further recommended, in order to keep up the correspondence with those churches, to answer the same on a proper occasion. viii. 213; xix. 251.

Request for a Preparatory Examination.

1694, Oct. 4th.

Revs. Abrahamus Lakens, Jacobus Vergeyck, Gualterus (Walter) du Bois, Nicholas Colvius, John Godefridus Daily (Dellius, or Daille) all studiosi S. S. Theologiae, ask to be admitted to the preparatory examination. On reading their laudable certificates, both ecclesiastical and academic, the Rev. Classis granted their request. There were given, as texts, to the first, Rom. 5:12; to the second, Rom. 3:28; to the third, Rom. 3:25; to the fourth, Rom. 10:4; to the fifth, Rom. 9:13. The time for the examination will be the first Monday in April. viii. 215.

CORRESPONDENCE FROM AMERICA.

Rev. Godfridus Dellius to the Classis of Amsterdam, October 7, 1694.

Albany, 7th of October 1694.

To the Rev. Classis of Amsterdam,

Rev. Gentlemen:—

It is to be lamented that the ministers of this Province should continually trouble your Rev. Body with letters of complaint. A while ago it was in reference to the Revolution in the Government; afterward, in reference to one Guilliam Bartholts, (Bartholf), who, without being legally qualified, performed ministerial duties; and now, the saddest of all our afflictions, is, that our church has been called to suffer a most distressing bereavement, in the untimely death of our most worthy colleague, Domine Varick. His Reverence had found no rest whatever for four or five years past in his church, but he has now gone to rest in the Lord. He died the 24 of September (1694.) You can easily imagine in what a sad condition that church, without a pastor, now finds itself. The said Bartholts, notwithstanding the opposition of the late Domine Varick, sought to force himself into one of his combined congregations, to administer the Lord's Supper. He will now not neglect anything to carry out his designs. I am informed that certain members of those vacant congregations wish to call him. Others wish to call a minister from (the Province of) Holland; and others, one from Sealand (Zeeland); unless, there may possibly spring up, as I am informed, in imitation of Bartholts, a prophet from among themselves. Where such confusion of tongues exists, the House of God cannot successfully be built. And where such persons, ignorant in more respects than simply concerning the

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direction of church-government, are raised to the dignity of the ministerial office, it cannot but bring religion into disrepute. I speak respectfully, but I do not understand nor can I fathom, what reasons induced the Classis of Walcheren to their act (the ordination of Bartholf); especially since the ministers here sent an address at the same time to that Classis, protesting against his qualification. But it did not please that Rev. Body to take the least notice of our communication. They not only did not deign to answer it, but gave a copy of our letter to him (Bartholf.)

I do not know whether such acts will be repeated, nor can I imagine what will become of our Dutch churches in this Province if they are. For soon some marvelous kind of theology will develop here; ministers will be self-created, and the last will be first, and the first will be last. Rev. Gentlemen it grieves us much that on account of this man, our church and its ordinations have become a matter of ridicule. But let come what will. Mr. Selyns and myself will experience great difficulty in recognizing him as a minister and as a colleague before we receive the wise counsels of your Reverences on this matter. To you we most humbly appeal, and will submit to your decision. I remain with profound respect, Rev. Gentlemen,

Your Reverences obedient servant and fellow-laborer,

G. Dellius.

CORRESPONDENCE FROM AMERICA.

Rev. Henry Selyns to the Classis of Amsterdam, November 14, 1694.

Very Rev. Gentlemen and Brethren in Christ Jesus:— As it has not been very practicable in the uncertain and cold weather, to call a meeting of the churches and ministers at Albany or New York, to deliberate over the case of Guilliam Bartholts, (Bartholf,) who has recently arrived from the other side, and to conclude whether it is best to recognize his ministerial character

or not in the service of the Lord, I have remained quiet, and have recommended him to be satisfied and contented with the churches of Acquecquenom and Hacquensacq, (Aquackenonck and Hackensack,) and to continue his work begun there, in the fear of the Lord. Meanwhile, however, he has preached at Bergen, which is a church under my charge. He asserts that he is authorized to do this because it lies between New York and Acquecquenom (Aquackenonck or Pasaic); and his letter of call reads "To preach on water and on land and by the way".

But Bergen remains faithful, and has requested me to continue my services there. This I have gratefully accepted, (or, have agreed to do gratis). But Bartholt moves about and preaches everywhere. He praises the Classis of Walcheren, which qualifies ministers at slight cost to them. He also says that he sought his ordination there, (in Classis of Walcheren,) rather than in Amsterdam, because one half of your Rev. Body, (the Classis of Amsterdam,) are not regenerated men. Ex ungue leonem. What Mr. Dellius, my worthy colleague, writes, on the other side of this sheet of paper, in regard to this case, and for your consideration, is sufficient. My time is too precious to allow me to write more. We have since learned by letters from Domine (Adrian van) Oostrum,* dated November 5, 1693, that this business was taken to the Synod of North Holland; that they exhorted to caution, in reference to this man; that they also resolved, and did write to the Rev. Classis of Walcheren, to take heed concerning him, and not commission him as minister. But it is to be regretted that the letters written to us were detained, and have not reached us here. Under these circumstances, we ask for copies and further advice. In the meantime we will remain quiet, and whatever directions may be given (by your Classis) shall be observed.

* Rev. Adrian van Oostrum was called from the English Presbyterian Church in Amsterdam to the National Dutch Church in same city, and was installed therein July 20, 1692. He died January 10, 1716.

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Nevertheless, it is a sad circumstance that your Reverences have been rejected, and that we are placed under a Classis in Sealand! (Zeeland;) for in case of disagreement, he would appeal to the Classis of Walcheren, (which is in the Province of Zeeland,) and we, to the Classis of Amsterdam, for a decision.

To our grief and the great loss of the church, Domine Varick died on the 24th of September, (1694,) and was buried on the 27th, in the presence of his Excellency, the Governor, (Fletcher,) the Members of his Council, the Mayor, and many of the citizens. There was far more honor conferred on him at his burial, than when once standing in the City Hall, awaiting his sentence (of imprisonment.) We are trying to induce his church to complete the year's salary; but the making out of a new call makes slow progress. The cause of the difficulty is the parsonage at Midwout. The people there demand rent of all the neighboring towns. On this account they disagree as to candidates, one after another being rejected. Each side is too obstinate to agree with the other side as to a call.

I have followed your prudent advice (as to my own affairs). I am quietly waiting until the storm (the Leisler difficulties) has blown over. The troubles are, no doubt, diminishing. The attendance at church services has improved. My salary is better paid; but the arrearages remain unpaid, and I see no prospect of their ever being paid. Our new church (in Garden St.) is finished up to the towers. On Sundays it is too small; on Wednesdays, too large. Our city of New York, with its suburbs, is constantly growing. But this growth is chiefly in houses and people and business, but not in piety and the conversion of sinners. Such a condition promises no blessing from heaven, but rather a fearful looking for of judgement. May God preserve us and avert the sword of judgement from our land.

Not to keep your Reverences from your official duties, I write no more at present. But we look forward with pleasure to you

letters and orders, and are always anxious to keep up the correspondence. Valete.

Your Reverenees willing and affectionate servant and brother in the Lord,

Henricus Selyns.

CHURCH OF NEW YORK.

Manor of Fordham.

1695, Jan. 1st.

Conveyance of Domine Selyns and wife, (who had been the widow of Cornelius Steenwyck) of Steenwyck's rights of the Manor of Fordham to the Overseers of the Dutch Church here (New York) for the support of the ministers of the same.

Be it known that the late Mr. Cornelius Steenwyck, merchant, of the City of New York, by his last will and testament, dated November 20, 1684, with full consent and agreement of his wife, Margareta Steenwyck, alias de Riemer, in form of Pre-Legacy, made, bequeathed, granted for and the behoof of the Low-Dutch Congregation within the aforesaid City of New York, for the better support and maintenance of the ministers of the same, called according to the Church-Order of the Netherlands, here present or hereafter to be called or to come; all his, the testator's right, property, possession and hereditament in the Manor or Domain of Fordham, lying in the county of Westchester, with all the lands meadows, fields, woods, hills, brooks and other waters; together with all the testator's jurisdiction, right, title, action and property, in and upon said Manor of Fordham; with all the patents, letters, leases, hypotheeks, mortgages and other documents thereto belonging or in any way depending; in all respects the same as the said Manor is now already belonging to the testator, or shall be further confirmed to him, through or by means of the late John Archer, formerly owner of said Manor; with the further stipulation, willing and desire, that the said Manor with all the further profits, income, avails, rents and revenues, with all the appurtenances

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thereof, shall be made over and conveyed in a full, true and free property, by the testator's wife and appointed executrix, Margareta Steenwyck, alias de Riemer, on lawful demand, to the Overseers of the said Low-Dutch Congregation, for and to the behoof of the worship of the said Congregation, as herein above is further expressed; to be by the said Overseers and Congregation then in being, and held, used, possessed and kept in full property, inheritable and forever, without any the least contradiction, opposition or hindrance of anyone. Provided that none of the lands of the said Manor shall be made, alienated or otherwise disposed of, contrary to the tenor of these presents, but forever shall be and remain as lands of inheritance for the support and maintenance of the said Congregation above named, and not otherwise, as is more fully and amply expressed by the last will and testament of the above named Mr. Cornelius Steenwyck.

Therefore we, the underwritten, Henricus Selyns, minister of the Low-Dutch Congregation of the forenamed City of New York, and Margareta Selyns, alias de Riemer, his wife, executrix and last (late?) widow of the said Cornelius Steenwyck, for ourselves and in qualita as executrix of the remaining estate of the said Cornelius Steenwyck, both on account of the above mentioned testament and legacy and for other reasons and motives specially moving us hereto, have ceded, transferred and conveyed in a true and absolute property, to Messrs. Cornelius Bayard, Capt. Isaac Van Vleck, Boele Roelofzen and Jan Harpendinck, present Elders and Overseers of the Low-Dutch Congregation within the forenamed City of New York, and their lawful successors, heirs and descendants as entrusted with the Church-service of that congregation; like as we, Grantors, for ourselves, our heirs and successors, as also in qualita as before, to the same Messrs. Nicholas (Cornelis) Bayard, Capt. Isaac Van Vleck, Boele Roelofzen and Jan Harpendinck, present Elders and Overseers, and their lawful successors or heirs and heiritors, have ceded, granted and conveyed herewith the Manor of Fordham, lying in the county of Westches-

ter above named, with all the lands, meadows, fields, woods, hills, brooks and other waters, together with all the right, title, action, jurisdiction and claim on the said Cornelius Steenwyck, or we, grantors, whether for ourselves or in qualita as before in any manner have had to the said Manor of Fordham, with its appurtenances, or now may or can have, whether by transfer, deed, mortgage, judgement or otherwise, through or by means of the late John Archer, the former owner of the said Manor of Fordham, or by his son and heir, John Archer, Jr.; to be held, used, possessed and kept forever, and inheritable in full possession by the said Elders and Overseers of the said Congregation now being, or from time to time hereafter to come into being, with all profits, incomes, rents and revenues, for the better support of the ministers of the same, called, or hereafter to be called, and come according to the Church-Order of the Netherlands.

Likewise under the same restriction and stipulation, that the said Manor of Fordham and its appurtenances shall never be alienated or transferred in any way contrary to the tenor of the aforesaid testament or legacy, but to all time shall be used and employed to the end aforesaid and to no other: Divesting ourselves hereby of the proper title, action and right, which we, grantors, for ourselves or in qualita as before, have heretofore had, or now can or may have in any manner whatever to the said Manor and its appurtenances, except ..... and we promise to maintain, and cause our successors or heirs and descendants to maintain, this our deed, firm, valid and inviolable. And if need be, or when required, at all times to strengthen, confirm and amplify this our deed, for the better security of the aforesaid Congregation.

In testimony whereof, signed and sealed, by us the underwritten, in presence of the witnesses named, at New York, on New Year's Day, January 1st 1694–5, or the sixth year of the reign of our Sovereign, King William and Queen Mary, by the grace of God, King and Queen of England, Scotland, France and Ireland, de-

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fender of the faith, etc. The Lord bless the same, and bless, as he has done, his dearly-bought Church, with undeserved blessings.

Henricus Selyns.
Margareta Selyns.

Signed and sealed in the
presence of the undersigned, and expressly
requested to be witnesses,

Stephen Van Cortlandt.
John Spratt.
Isaac De Forest.
John De Peyster.

The Consistory, mentioned above, acknowledged the receipt of the above deed. Lib. A. 81–83.

SECOND CITY VESTRY CHOSEN.

(Name of Episcopalians in Italics.)

1695, Jan. 8

Church Wardens: Jacobus Cortlandt, John Kip.— Vestrymen: Robert Darkins, John De Peyster, Isaac De Riemer, William French, William Jackson, Teunis D. Kay, Brandt Schuyler, Robert Sinclair, John Spratt, *Jeremiah Tothill.*

Governor Fletcher now threatened to prosecute them, if they any longer refused to carry out his wishes.

ACTION OF THE CITY VESTRY.

1695, Jan. 26.

"Pursuant to an Act of General Assembly, entitled an Act for the settling of a ministry and raising a maintenence for them, etc., the Church Wardens and Vestrymen above named have this day mett and nemine Contra Dicente called Mr. Wm. Vesey to officiate in the same place according to the directions in the said Act contained."

[Perhaps Tothill offered the above resolution, and his may have been the only vote. The Governor did not dare to proceed upon it.]

THE KING'S CHAPEL.

To His Excellency Benj. Fletcher Captain Generall and Governor In Chief of His Majesty province of New Yorke, and the Honorable Counsell.

The petticon of Derex Van Burg

Humbly sheweth that whereas your peticoner haue by your Excellency's order bin Imployed in Building his Majesty Capell with seaveral other buildings in and aboute his Majesty Fort William Henry in New Yorke for the accomplishment of which, by Labour and other Materialls belonging to his Occupation, there is become dew to him nine hundred and Odd pounds Current money as by the accompt already past the Auditt of the Counsell and accompts now befor this Honorable Bord may appeare.

Now your petitioner haueing greate and pressing Occation for his money that is dew to him Humbly prays thatt his whole Accompts may be Adjusted and past, and a warrant Ishues out by his Excellency to his Majesty Collectors or receaver Generall to pay the same and your petecioner as in Duty bound shall ever pray.

D. V. Burgh.

— Doc. Hist. N. Y. iii. 246, 247.

March 14, 1695.

ACTS OF THE CLASSIS OF AMSTERDAM.

Candidates ..... Answer.

1695, April 5th.

The studiosi S. S. Theologiae, who had heretofore presented themselves to be examined by our Rev. Classis for licensure, have preached their sermons on their assigned texts, namely:

Gualterus Du Bois on Rom. 3:25,
Abrahamus Lakens Rom. 5:12,
Jacobus Vereyck Rom. 3:28,
Nicholas Colvius Rom. 10:4,
John Godfridus Daille Rom. 9:13,
Henricus Solsteyn Rom. 10:4,
Cornelius Bogaardt John 1:14.

They thereby gave such satisfaction to the Assembly, that they were subsequently admitted to the further examination in the principal articles of Sacred Theology. Therein they showed themselves so ready in their answers, not only in giving an account of the sound Word, which is according to doctrine, but also in the removing and solving of the subterfuges and objections of those who are outside our circle, that the Rev. Classis made no objection

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to admit them unanimously to public preaching, for the exercising of their gifts, wherever and whenever they might be requested. They doubt not but that in due time they will be worthy instruments for the upbuilding of Christ's Church, and laborers that need not be ashamed. To this end the Classis invoked upon all of them the blessing, rich in grace, of the Most High. They will be provided with letters and proper testimonials, after they have signed the formulae of Concord. viii. 226–7.

JOURNAL OF ASSEMBLY, NEW YORK, 1695.

A Dissenting Minister may be called.

1695, April 12, page 53.

The petition of the Church-Wardens and Vestry for the City of New York was read. Upon the consideration of the petition above mentioned, it is the opinion of this House that the Vestrymen and Church-Wardens have power to call a Dissenting Protestant Minister; and that he is to be paid and maintained according as the Act directs. Page 53.

JOURNAL OF COUNCIL, 1695.

1695, April 13.

His Excellency (Gov. Fletcher) did show the Council a petition which was given in to the Assembly by the Church-Wardens, and the Resolution of the Assembly thereupon, signed by the Speaker, which is: That by virtue of the Act for settling a Ministry, they have power to call a dissenting minister from the Church of England, and compell all persons to contribute to his maintenance, pursuant to said Act.

The Council are of opinion that there is no good to be expected from this Assembly ..... The Assembly was called into the Council Chamber, when Governor Fletcher said:—

Gentlemen: You have proceeded to give your opinion or interpretation of that Act of Assembly which provides for a Ministry in this City and two other counties, upon a petition presented unto

you; and you say that the Church-Wardens and Vestrymen may proceed, by that Act, to call a Protestant Minister, dissenting from the Church of England, and raise the money for his maintenance. Not to tell you that there is no Protestant Church admits of such officers as Church-Wardens and Vestrymen but the Church of England, it is out of your province to take upon you to explain an Act which you did not make. The laws are to be interpreted by the judges. Council Journal, 76.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

Without date or caption; but,— The Classis of Amsterdam to the Church of Kingston:— Between letters bearing dates of July 20th 1693 and May 9th, 1695. xxvii. 223. Probable date, April, 1695.

As we learned with sorrow, by your letter of August 30th 1690* of the sad circumstances under which your church suffered; so we rejoiced to learn by your letter of June 20th 1693,† that the difficulties were for the most part overcome. Especially, dear brethren, was it a joy to us to perceive, that love for the Word of the Lord and for the ministration of the same, has not diminished, but rather increased, and been kindled anew by all these difficulties. You give a manifest proof thereof, both by your expressed anxiety for divine services, and the provision for an honorable salary of a pastor. You thus fulfill the teaching of the Apostle, (Gal. 6:6.) "Let him that is taught in the Word, communicate unto him that teacheth in all good things". The same is evident by your earnest desire for an able minister; for you request the Classis of Amsterdam to send such a one as shall be able to exhort with sound doctrine, stop the mouths of gainsayers, and build you up in faith and love.

The Rev. Classis having taken into consideration these matters, have called to the service of the Church of Jesus Christ at Kingston, Rev. John Peter Nucella, S. S. Ministerii Candidatus, a man

* This letter was from Kingston, New York, which see.

† There is another letter from Kingston, of June 30, 1693, referred to in Vol. xxi. 341, but it has not been found.

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of good report, of studious habits, of excellent gifts and godly walk. He has also approved himself to us during several years. We doubt not but that you will, under God's blessing, be greatly edified through his zeal and faithfulness. We had hoped to have found some one familiar with the English language as well as Dutch, but no such person appeared. Receive this one therefore in the Lord with all joy and hold him in reputation. Be respectful to him as an ambassador of Christ. Be obedient to the teaching which he gives you from the Word of God — for it is not man's word, but God's:— Let him not officiate among you with grief, for that would be unprofitable to you. Having come to you with joy, according to the will of God, may he be refreshed by you, and remain among you to your advancement, and the joy of your faith. Now the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, perfect this your pastor, and perfect you in all good works; so that doing his will, he may work in you that which is well-pleasing in his sight, through Jesus Christ, to whom be the glory, forever, Amen.

Closing, we commend you to God, and the Word of his grace.

In the name of the Rev. Classis,

(No signature in the Minute Book.)

CHURCH OF NEW YORK.

1695, April 18. Resolutions upon the business of an Incorporation for our new Church and its appurtenances. Lib. A. 86.

At the same time it was proposed, since all appearances are favorable, that endeavors should be used to obtain an Incorporation from his Excellency, Governor Fletcher and the Council, for our Dutch Church, church-buildings, Fordham, and church-lands, and also a lessening of the quitrents. The Consistory was pleased with the proposal, and resolved to appoint, as we do hereby appoint, Col. Stephen Van Cortlandt, Col. Nicholas Bayard, Capt. Brant Schuyler, and Capt. Jacob Van Cortlandt, all members of the Church, a committee, to address the Governor and Council, in our name and

authority, and to represent whatever serves or may serve, in order to our becoming Incorporated, or made a Body Politic, and that we may be endowed with all useful privileges for our Church, buildings, (Manor of) Fordham and other properties, now possessed, or hereafter obtained, to enjoy, possess and hold as domains; in short, as above, to have the power of an Incorporation now and forever, without becroon from any one, or any bonds, closes or pretences.

This, being made known to the aforesaid gentlemen, was by them accepted, and the necessary expenses are to be provided for.

Signed, Henricus Selyns. Lib. A. 86, 87.

CHURCH OF NEW YORK. MANOR OF FORDHAM.

1695, April 18.

Only persons belonging to the Church shall be requested and commissioned, in reference to the Manor of Fordham, to let out the lands, to make suitable leases, and if any disputes arise, to examine into them and settle them. Lib. A. 5.

The leases were to be for terms of years, not to exceed twenty. Lib. A. 85.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

The Committee of the churches in King's County, Long Island, to the Classis of Amsterdam, May 7, 1695.

To the Classis of Amsterdam.

Reverend, Pious and Very-Learned Brethren in Christ Jesus:—

The unsearchable God, who is also the Supreme Shepherd, has been pleased to gather, in his incomprehensible love, a flock for himself from among mankind in its fallen condition, and to bring it from the ends of the earth into the fellowship of Christ Jesus. He has also exhibited a proof of his Divine character in leading us here in America into this, his sheep-fold; and undeserved by us, here too, to set up his Church. Also certain of the savages here,

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hitherto without Christ, have come to recognize him; while some Christians who had once known God, have become savages, and now live without God and Christ. The standard of the Gospel was planted here a number of years ago: (1654 on Long Island; 1628 in New York.) If it is not now held up and continued, by the preaching of the Gospel, through the sending over of ministers for this purpose, the very negroes may be washed and become white by the Gospel, while we may be turned into negroes, and become black and polluted.

Our Church, as well as the whole Province of New York, have no complaints to make as to what our mother, the Rev. Classis of Amsterdam, has contributed towards our welfare and salvation. But it has pleased the Lord to take from us in his wise providence the Rev. Domine Rudolphus Varick, and our church is thus deprived of his faithful services. He died on September 24, (1694.) We, therefore, the representatives of the four churches on Nassau Island, namely, Amersfort, Breuckelen, Midwout and New Uytrecht, after mature deliberation, with the invocation of God's Name, resolved to call another pastor, or at least to request you to do so, to take the place of our former one. Our remembrance of the faithful services of Rev. Casper Van Zueren, our former minister here, now settled at Gouderak, near the Goude, prompts us to make request of his Reverence again to come to us. We accordingly call and offer this place to him, as we herewith do, in behalf of our churches. We promise for his encouragement to increase the salary formerly given to him by one hundred Carolus guilders, Holland money; or nine hundred guilders per year instead of eight hundred, as before — all in cash or silver money, and to be paid in quarterly installments.

As his Reverence is well acquainted with the condition and peculiar circumstances of our country and church, he can be the more quickly and easily persuaded. Meantime, we have not neglected also to notify his Reverence of our desire, by special letters sent to him. You will also do us a good service by assisting us, by a

simultaneous call and letter from the Classis. But if his Reverence cannot be persuaded, or has deceased, then the Rev. Classis is authorized to call some one else for the service of our church. They will please to take care that only such a one be sent over, who is of good habits and sound doctrine, and who has the proper abilities to build up the Church of God; who will shine before it by a good example, and edify it and watch over it. If his Reverence who shall be sent over could also preach in English, it would be still better, for such ability would be of great service to the church here. His Excellency, Mr. Fletcher, Governor of this Province, has been informed of our intention and Call, and has approved the same and also promised all assistance.

It now remains to specify the conditions generally. We have promised to Domine Casparus Van Zueren, minister at Gouderak, and do promise to him or to whosoever may be called and sent over, an annual salary of nine hundred guilders, Holland currency, payable in silver and not in grain, or merchandise, or wampum. We will also pay a just one-fourth thereof on each quarter day. His salary shall begin with the day when he goes to sea and leaves Holland. He shall have free passage and freight for himself and wife and children and goods. The parsonage is a very excellent building and stands in the centre of the village of Midwout, (Flatbush), and has a garden and sufficient pasturage for three animals. He shall also have free fuel. When he preaches at New Amersfort, Breuckelen or New Uytrecht — for there is a sermon at one or the other of the four villages every Sunday — he shall be taken and brought back without cost to himself. To meet all the expenses incurred by his call, or required for his ordination, we enclose a draft of one hundred and fifty guilders. If anything remains over, you may give it, in our name, to the party called. But as to the passage and freight for the minister and his goods, this shall be paid to the skipper of the vessel in which he comes, immediately upon his arrival here.

We request your Reverences to be kind enough to send us a teacher as soon as possible, and the quicker the better. Also, let

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him be one who lives according to God's teachings, and who, therefore, teaches also by his life. We promise and solemnly agree to show him all due honor, as well as his salary, so that he may both cheerfully enter upon his duties, and cheerfully perform them.

This request and rambling letter of ours goes in triplicate, and by three different routes, to prevent any interruption by its falling into the hands of the enemy, and thereby delay, to the frustration of our plans. One of the copies goes via England; the second, via Virginia; and the third, via Curacoa. Either of these is to be considered the original, in order that our desires may be accomplished as soon as possible.

In closing, we pray God to bless your Reverences, and to keep you unto length of days in the service of his Church. And may we, as the recipients of the heavenly mysteries, never be denied the instruction of the divine revelation of salvation. Done at Breuckelen, in our Consistorial meeting, the 7th day of May, 1695.

Your Reverences willing and humble servants and brethren in Christ Jesus, the Commissioners of the churches at Amersfort, Breuckelen, Midwout, and New Uytrecht.

Dirck Jansen
Samuel Rapelje
Jores Housen
Cornelius Sueberingh
Rynier Aertsen
Cornelius Van Brunt
Leffert Pietersen

Claes his X mark Wyckof
Garret Stoothoff
Carel Van Dyck
Gysbert his X mark Thyszen
———— Lauen

In testimony of the truth, and signed in our presence,
Henricus Selyns, Minister in New York.
Boele Roelofs, Elder in New York.

The foregoing document of call, issued to the Rev. Casparus Van Zueren, preacher at Gouderak near the Goude, or in case of his death or refusal, to be issued by the Rev. Classis of Amsterdam to somebody else; together with the approval and consent of his

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Excellency, Benjamin Fletcher, Governor of our Province, has been communicated to us, the undersigned Consistory of the Dutch Church at New York. Our meeting has been pleased therewith, and approves of and agrees to the Call in every respect. We pray that God may bless it, and that a man may be sent after his own heart, to tell of his goodness, and expound his commandments, and do them. Done at our Consistorial meeting, New York, the 13th of May 1695.

In the name and by order of our meeting,

Henricus Selyns, Ecclesiastes Neo-Eboracensis.

It having been communicated to the Consistories of New Albany and Schenechtade, that, with the previous advice, and consent of his Excellency, the Governor of this Province, the four churches on Nassau Island have called, in place of Domine Rudolphus Varick deceased, the Rev. Casparus Van Zueren, minister at Gouderak, or in case of his refusal somebody else, who is to be called by the Rev. Classis of Amsterdam; the said Rev. Consistories cannot but approve of said call. They invoke the Lord's rich blessings upon said churches. Thus done in the name of all, at New Albany, this 20th of May 1695.

Dellius.

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For want of time and of a minister the consent of Esopus is lacking —

(Defectu temporis et ministri deficit consensus Esopiensis.)

Whereas the Rev. Consistory of New York has taken note of this document of call in full meeting, and has approved it by a unanimous vote and with applause: our Consistory has also been very much pleased with it, especially because the Rev. Domine Casparus Van Zueren, well known to all of us, has been invited therein to return, on account of his great virtues and knowledge. Therefore we can only add our approval, and pray God for his

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divine blessing thereon. Done at our Consistorial meeting, Harlem, the 9th of May 1695.

By special order of the Consistory,

Henricus Selyns, Minister at New Harlem.

Inasmuch as the fellowship of the saints is very near to our hearts, and in the hope that there may be peace and no strife in the church, we are particularly pleased by the communication of this call, and the approval of his Excellency, the Governor, and of the before mentioned churches. We contribute whatever is in our power in its behalf and willingly second the said approval. May God grant that all calls may be made in such a strain, and the service in the churches be continued according to the laudable rules of the church in the Netherlands. Done, in our Consistorial meeting at Bergen, the 12th of May 1695.

In the name of the present, and in the presence of the former Consistory-men,

Henricus Selyns, Minister at New Harlem.

LONG ISLAND.

1695, May 13.

The churches on Long Island, having again called Domine Van Zuuren, who is now settled at Gouderach, in Holland,— the Church of New York and also Governor Fletcher approved of the same. Lib. A. 87.

REVEREND MR. DELLIUS TO GOVERNOR FLETCHER.

May it please your Excellency: Upon Tuesday the 20th last came to me an Indian named Joseph one of my proselites from Canida in thirteen days time. The last fall he went from the Maquaes Castle to Onondage to assist at their meeting in the name of the Second Castle of the Maquaes to assist and consult upon the propositions the Indian messengers made there in the name of the Governor of Canida. Our Indians perswaded this Joseph to go along to Canida with the messengers to see how affairs went there so soon as he came to Mount Reall he was very coldly received and was not permitted to speak with any body. The second day after his arrivall he was sent to Quebec where the Governor spoke very kind to him and said that he looked upon him as an enemy and a spy and if ever he came again he would put him to death the five nations haveing deluded him so many times that he would not hear of any offers of peace for he was certainly perswaded that the Five Nations have made an indissoluble covenant with Cayen-

quiragoe and unlesse in the space of two months there came two of every nation to comply with him he will undoubtedly fall upon them with an army all preparacons being making thereto.

The said Joseph informs that the Governour of Canida had sent to the French Maquaes Indians to go out against this Government to bring in some prisoners to informe him of the affaires of these parts. The Indians were unwilling to goe but by the persuasion of the Jesuits three small partys went out and two partys were returned again, before Joseph came away one party brought in three of my proselites taken at their hunting place, the other party brought in that young man lately taken from Greenbush neere Albany. Being asked what news were at Albany he answered there was a great many old England soldiers arrived at Albany and after a few dayes a great many more were expected and that your Excellency had an army ready to goe and destroy Cadaracqui and another army to goe against Mount Reall with a fleet of six hundred sail of ships to attacque Quebeque.

Joseph reports further that there were fifty of the proselites a hunting together and discovered by the French Maquaes. That the Governour had sent sixty bushloopers with one hundred and fourty Indians (but no French Maquaes Indians) with expresse order not to take a prisoner alive but kill all. Before he came from Mount Reall there was news that the partyes were mett together and that our Indians were upon their guard but knows not what is become of it.

The Indians told him further that if the messengers of the five nations would come to Canida the Governour would serve them as our Indians served Chevaleer Deaux and his company.

This is all the Relation I can give your Excellency from this proselite. There are two of the proselites with two Maquaes and two River Indians this last week gone to Canida to fight and to see if they can take a prisoner. Upon their return your Excellency shall have an account; they have promised to be here in the space of forty dayes. The leader of the party is one Brandiho who received the last year a present of cloaths from your Excellency. I hope they will have good successe.

I remain,

Your Excellency's most humble and most obedient servant,

Dellius.

Albany, May 24, 1695. — Col. Docs. N. Y. iv. 125.

CHURCH OF NEW YORK.

1695, June 5.

The final account of the Church-Builders was presented, etc. As to the building of the tower; that was deferred until after we are incorporated; or, until we are favored with the privileges of a Church-corporation by his Excellency, Governor Fletcher. This matter is again recommended to the Committee appointed to attend to it.

Domine Selyns asked that the arrearages due him be paid, as he needed them. Lib. A. 87.

1695, June.

Thirty pounds were paid to Domine Selyns, more would have been paid him, but the money was needed for the Act of Incorporation. Lib. A. 87, 88.

LETTER FROM PETER DE LA NOY RELATIVE TO GOVERNOR FLETCHER'S CONDUCT.

New York 13th June 1695.

.....

Sir. At his first arrivall here he insinuated into the inhabitants the great interest and credit he had at Whitehall, which would baffle any complaints that could be made against his administration and this backed with the grandeur of a Coach and six horses (a pomp this place had never seen in any former Governor no more than himself been used to it in his own Country,) struck such a terror into the people, as easily prepared them for the pack-saddles he has laid upon them. To recount all his arts of squeezing money both out of the publick and private purses would make a volume instead of a letter, and therefore I shall only mention some few of the stratagems that from thence you may guesse of this Hercules by his foot. The Assembly as is usuall to new Governors made him a complement, and gave him a penny in the pound of the inhabitants estates. The Assessors observed the method formerly practised in such cases, but his Excellency thinking the some not sufficient (though it amounted to above six hundred pounds) accused them of partiality and threatened to comit them to goal for not assessing the inhabitants high enough. He takes a particular delight in having presents made to him, declaring he looks upon them as marks of their esteem of him, and he keeps a catalogue of the persons who show that good manners, as men most worthy of his favor. This knack has found employment for our silversmiths and furnished his Excellency with more plate (besides variety of other things) than all our former Governours ever received. Such clowns as dont practice this good breeding, fall under his frowns, or a haughty glance of his eye at least, if they dont feel the weight of his hands.

.....

His vanity is as remarkable as his other qualitys I have mentioned of which the following instance will give you a sufficient proof. In February 1692/3. when the French burnt the Maquasse castles, Col. Fletcher upon the news of it embarked himselfe and some trainbands of New York and having the advantage of a fair wind arrived in two days at Albany which is distant from hence one hundred and forty four miles; from Albany he went to Schenectida and sent his men to Major Shuyler who comanded the party in the Woods; but the French were beaten and run away before these men came up to Shuyler. However our Generall was resolved not to lose the glory of his expedition, but at his return to Albany the Commander of that Fort was ordered to draw up his forces in their arms for receiving his Excellency and salute him with the discharge of all the great guns. The Mayor and Aldermen were ordered to make an humble addresse of thanks and a present for his so speedy coming to their relief, and the noble exploits he performed for them. The poor people had abundance of gratitude and were ready for an addresse, but pleaded their impoverishment by the war against making a present. The Indians who are a very discerning people saw through the man, and complemented him with the Indian name of Kayenquiragoe, which signifyes in English Great Swift Arrow. His Excellency, who never was wanting to set a full value on his own worth construed this name to be a significant acknowledgement of the swiftnesse of his expedition (which by the way he was beholden to the wind for) but the cunning Indians as I was since informed designed it as a droll upon the man and his vain glory; for they haveing enquired into his name understood that Fletcher is the name of a trade, viz., of an Arrowmaker,* bestowed that Indian name upon him as a sarcasticall pun. However puffed up with the Albany addresse and the Indian complement, he returns to New York, where his tools procured him another addresse and a present of a gold cup worth one hundred and twenty pounds

* Flechier, Fr. An arrow maker.

which they took up at interest and owe at this day. This is the famous expedition and these the glorious addresses which he sent over to the Plantation Office in England and caused to be printed there† for spreading the renown of his American Atchievements.

.....

We have a parcell of pirates in these parts which (people) call the Red Sea men, who often get great booty of Arabian Gold. His Excellency gives all due encouragement to these men, because they make all due acknowledgements to him; one Coats, a captain of this honorable order presented his Excellency with his ship, which his Excellency sold for eight hundred pounds and every one of the crew made him a suitable present of Arabian Gold for his protection; one Captain Twoo who is gone to the Red Sea upon the same errand was before his departure highly caressed by his Excellency in his coach and six horses and presented with a gold watch to engage him to make New York his port at his return. Twoo retaliated the kindnesse with a present of jewells; but I can't learn how much further the bargain proceeded; time must shew that.

These things though bad enough in any officer and more particularly in the Governor of a Province, yet me thinks are of much less malignity than what I am now going to add, and that is the base and insolent behavior of our Governor tor'ds a Generall Assembly. This we account the barriere and guard of our libertys and propertys, but it signifies very little since his arrivall. If any act for the benefit of the people be desired to passe, he sells it 'em as dear as he can, and if they will not rise to his price they must goe without it. The people of Sopus to obtain the Act called the Boulting Act (which you understand the meaning of) were forced to pay severall hundred pounds, and because the undertakers for the money were puzzell'd to raise it by any other meanes, they jumbled it with the publick tax which swelled it so high and made it so heavy as had well nigh occasioned a mutiny.

.....

After this all you will perhaps wonder when I tell you that this man's bell rings twice a day for prayers and that he appears with a great affectation of piety, but this is true, and it is as true that it makes him only more ridiculous, not more respected.

.....

And now Sir that I have told you our distemper you will easily guesse at the cure we desire. It is the removal of this man, and we are not solicitous whether he is gently recalled or falls into disgrace, so we are rid of him. If I may presume to tell you my thoughts what would be for the safety of these countreys I wish his Majesty would place a Generall Governor over New England, New York and the Jerseys, so as the Assemblys, Courts of Judicature and Laws of the respective colonys may remaine and be kept separate and entire as they now are; for our laws and manner of trade are different from one another and the distance betwixt us would make very uneasie for the rest of the Provinces to resort to any one for comon justice. But a Union under one Governor would be very convenient and particularly in time of war, and be a terror to the French of Canada, who assume a boldnesse purely from our divisions into separate bodies and the piques that are too comon amongst the severall Governors of which the French don't want a con-

† Kennett's Bibliothecae Americanne Primordia gives the following, which was probably the title of the pamphlet: "A Journal of the late actions of the French at Canada with the manner of their being repulsed by his Excellency Benjamin Fletcher, their Majesties' Governor of New York, impartially related by Col. Nicholas Beyard, and Lieutenant Colonel Charles Lodowick, who attended his Excellency during the whole expedition. To which is added: 1. An Account of the Present State and Strength of Canada, given by two Dutchmen, who have been a long time prisoners there, and now made their escape. 2. The Examination of a French Prisoner. 3. His Excellency Benjamin Fletcher's Speech to the Indians. 4. An Address from the Corporation of Albany, to his Excellency, returning thanks for his Excellency's early assistance for their Relief. Licensed Sept. 11, 1693. London, Printed for Richard Baldwin, 1693. 4to. p. 22 ".

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stant intelligence. Besides such a Union under one Generall Governor will be a meanes of making an easie conquest of Canada, which if effected, would make his Majesty Emperor of North America secure the sole trade of Beaver to England, and defray its whole charge out of the booty to be found there. To satisfy you I don't say this at a venture I doe assure you the English in these Colonys out number the French of Canada no lesse than in the proportion of twenty to one, and what might not such a force united effect against so small a body, and yet this handfull of French are continuall thornes in our sides; which is wholly owing to our separate government. Sir, besides your own comands, I have been importuned by many Gent. of this Province to give you an account of our circumstances, and to beg your advice and assistance to deliver us out of 'em, which will be a charitable and generous act, to the whole Province, and the greatest pleasure to as well as obligation upon, Sir,

Your most humble servant,
(Signed) P. D. LA Noy.*
— Col. Docs. N. Y. iv. 221, 222, 223, 224.

SYNOD OF NORTH HOLLAND, Aug. 4, 1695, at Noon.

Article 7.

Ad Art. 8. Speaking of the Indian Churches: the Rev. Deputies reported in regard to what had been given them in charge, First: they had been commissioned to present the necessity of the churches and preachers of New York, to his Royal Majesty of Great Britain, (William III), but on examining into the matter more closely, they had discovered that a great part of the grievances of those brethren had been affronts and violence which they had suffered at the downfall of the preceding administration; but this had been taken away by the government now established in that land on the part of the King; that the other inconveniences were beginning to adjust themselves favorably; in particular regarding the Rev. Dellius and Selyns; and that Rev. Varick had died. In their opinion, therefore, there was no matter of sufficient weight and emphasis, now, about which to trouble the King; that they had also spoken to his Excellency, the Commissioner Fagel, and to Councillor Schuilenburg, about the business, and that their advice had been of the same character. Therefore they had omitted the preparation of a petition to His Majesty, and they hoped that Synod would approve of their action.

This signature is cancelled in the original.

PETITION OF THE REFORMED DUTCH CHURCH OF NEW YORK CITY FOR A CHARTER.

1695, June 19.

The humble petition of the Minister, Elders and Deacons of the Dutch Church in this city (New York) in order to become a Corporation.

To his Excellency, Benjamin Fletcher, Captain-General and Governor-in-Chief of his Majesty's province of New York and territories and tracts of land thereon depending, in America, and Vice-Admiral of the same: his Majesty's Lieutenant and Commander-in-Chief of the Military and all the Forces, by sea and land, within his Majesty's colony of Connecticut, and all the Forces and Places of Strength within the Same; and Council:

The humble petition of the Minister, Elders and Deacons of the Dutch Protestant Congregation in the City of New York, most humbly showeth:

That your Excellency's petitioners have for these thirty one years past, as well by the Articles of Surrender (1664) of this Province to the Crown of England, as by the several grants and concessions of the respective Governors that have succeeded to the administration of the Government of the same during the said time, have held, used and enjoyed, the right, privilege and benefit of assembling together for the public worship and service of God, according to the Constitution and Directions of the Reformed Churches in Holland, approved and instituted by the Synod of Dort: and for the better performance of the said divine service, have at their own proper cost and charge, made and erected a public edifice or church, and do likewise hold, possess and enjoy sundry messuages and tenements, within the said city of New York, as well as the Manor of Fordham within the county of Westchester, and other farms within the said Province, which with great cost and charges they have obtained.

And your Excellency's petitioners, taking into consideration the necessity of having the said rights, benefits, privileges and proper-

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ties now possessed and enjoyed, as aforesaid, well secured in the law, not only for the present ease, commodity and advantage of those who are at present members of the communion of the said Protestant Church or Congregation; but also that their successors forever, may be persons capable in the Law to hold and enjoy the same, without any further trouble or molestation whatsoever: to that end, therefore, they become most humble suppliants to your Excellency,

MOST HUMBLY PRAY

That your Excellency would be favorably pleased to order his Majesty's grant of confirmation unto your Excellency's petitioners, of all the premises, and to make them and their successors forever capable to hold and enjoy the same, by Incorporating the members of the said Dutch congregation into a Body Politic and Corporate, in deed, fact and name, by the name and style of "THE MINISTERS, ELDERS AND DEACONS OF THE REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORK":

And as such they may hold and enjoy all the benefits, rights, privileges, advantages, both in the free exercise of their religion and divine service and worship, according to the Rules aforesaid; and also in the holding and enjoying of all other properties, rights and advantages, in as full and ample manner, as are held, used, occupied and enjoyed, by any corporation, or body politic and corporate, within his Majesty's realm of England and this Province, under such moderate rent as to your Excellency and Council shall seem meet and convenient:

And your Excellency's petitioners, as in duty bound shall ever pray, etc. Signed by these, June 19, 1695.

Henricus Selyns, Minister.

John De Peyster, Deacon. William Beekman, Elder

Jacobus Kip, " Johannes Kerfbyl, "

Isaac De Forest, "

Isaac De Riemer, "

ACTS OF THE CLASSIS OF AMSTERDAM.

The Church of New York.

1695, Sept. 5th.

Further, the Rev. Deput. ad Eccles. Exteras communicated to the Rev. Classis a certain letter, sent by the church of New York. It stated that on the occasion of the decease of the Rev. Rudolphus Varick, late minister there, (on Long Island,) counsel had been taken in the fear of the Lord regarding the filling of that vacant place. They had let their thoughts again contemplate the calling of another capable minister, and they had unanimously lighted on the Rev. Domine Casparus van Zueren, formerly their faithful and much beloved minister, and who is now minister at Gouderak, just outside of the city of Gouda. They had formerly very courteously made request to him, and called him; yea, had urged upon him, the service of their church, under flattering conditions, according to letters addressed to him in the name of, and by order of the members of the Consistory, assembled together; and his name is still of blessed memory among them all. But in case he himself might not find it seasonable now to come, or had no inclination thereto, they were sure of his great interest in the welfare of their church, and would, therefore, very politely urge him to request some one else to go thither. He would thus kindly lend a helping hand to the Classis of Amsterdam in this business. All this appears in a letter of said Rev. Casparus Zueren, sent to them (the Classis) for the purpose of presenting his courteous and reasonable excuse, namely, his feebleness and indisposition.

But the Rev. Groenewoudt, S.S. Min. Candidat. of Rotterdam, having been recommended, the Rev. Assembly in accordance with the request of said church, has so far interested itself therein, that it directed its Deputati ad Eccles. Exteras, so far as they could, to gather information regarding the qualifications of the said Rev. Groenewoudt, and to invite him to come hither at the time of the next regular Classis. This will be on October 3rd, (1695.)

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They will then consider him, with other " commendat and arrange the matter in such a manner, as they shall deem suitable, for the best welfare, edification and happiness of the said church in New York, (viz. the united churches on Long Island, of Brooklyn, Flatbush, Flatlands, and New Utrecht.) viii. 239–240.

Call to New York (viz. to the churches of Kings Co. L. I.)

1695, Oct. 3rd.

Regarding Rev. Groenewoudt, whereof see previous Acta, Rev. Deput. ad Eccles. Exteras report, that he had no inclination towards the service of the churches in foreign lands. Wherefore the Rev. Classis concluded, in order to offer a speedy and helpful hand to this vacant church in New York, (viz. Kings Co. L. I.) to consider other parties, and accordingly nominate Rev. Franciscus Wyngaarden, and Rev. William Lupardus. Of these two, there was elected, by a majority of votes, Rev. William Lupardus. This was announced to him, and being accepted by him in the fear of the Lord, it was decided to have the final examination three weeks from to-day, which will be October 24th, unless there be some impediment. There was assigned him, for a subject — text, by Rev. Domine Examiner, Hebr. 10: 18, " Now where remission of these is, there is no more offering for sin ". viii. 242.

COUNCIL JOURNAL, N. Y. 1695, OCT. 16. Sabbath Observance. Fletcher, Governor.

The Assembly sent a Bill to the Council against the profanation of the Lord's day; Council Journal 82. Read etc. Amended,— (Provided that this law shall no ways extend to any native or free Indian within this Province not professing the Christian religion) and (or to do any other act of necessity) — to come in after travel on the Lord's day. Sent back to Assembly, October 17. Enacted October 22. Council Journal, 82, 83, 84.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. William Lupardus.

1695, Oct. 24th.

Rev. William Lupardus, called as minister to the church in New York, (viz. Kings Co. L. I.) appeared, in pursuance of the resolution of the Classis last held, for his final examination. He treated in an able manner the text assigned him, Hebr. 10: 18. In his answers to the questions proposed to him, he showed himself orthodox, and conducted himself in such a way, that the Assembly admitted him to the actual ordination, saying, however, that they expected further diligence and stirring up of his gifts. This the Rev. Examiner urged upon him. Whereupon the (ordination) immediately followed, after he had signed the usual formulae of Concord. The rich blessing of the grace of the Most High was invoked upon him, for the duties of his ministry. The Assembly then seperated with thanksgiving to God. viii. 243.

NEW YORK UNDER LEISLER.

From account of Messrs. (Jacob) Leisler, (Jr.) and from Governeur's account of Grievances at New York, from September 1st 1692 to October 31, 1695.

18. That the Dutch ministers in the Province did preach against the actors in the Revolution under Capt. Jacob Leisler's command, by what instigation, they know; that they had deserved, by their rebellion, great punishment, and were to acknowledge their faults; the people, sensible of their just cause, could not endure to hear such sermons; they were opposers of the Revolution. The Minister of New York, (Selyns) could not find it in his heart to pray for their Majesties, as was required, till Capt. Jacob Leisler did give him a form. At the arrival of Governor Sloughter, when Capt. Leisler and all under him, as much as they could get, were imprisoned, he (Selyns) was overjoyed, and took his text out of Psalm 27, " I had fainted unless I had hoped to see the goodness of the Lord in the land of the living; " and Saul-like, had a good like in the destruc-

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tion of the innocent; and how instrumental at the time of execution (he was) is notorious.

The minister at Albany (Dellius) denieth to pray for the King; did it only for the crown; would observe no orders of Capt. Leisler; kept correspondence with a Jesuit in Canada, which Jesuit by a letter, called him "Amicus honoratissimus"; and that they had only war with such who were not at the side of the King; (that Dellius) inflamed the people much against Capt. Leisler, made him black by his letters to Europe, of which he himself was ashamed; (that he) boasted that one of such letters could destroy him, (and) was bitterly against the Revolution. Page 219.

The minister of Nassau Island (Varick) is deceased; (he) was first for the Revolution, and brought the country to act unanimously; but afterward, being seduced, was brought to a contrary opinion, and created division; (he) was suspected by the people, especially about a contrivance to take the fort, for which he was tried, condemned, fined, imprisoned, and upon subjection to Capt. Leisler, released without fine; for this was much affected (was very zealous) to Capt. Leisler's execution, and made intolerable sermons, and died without the least reconciliation. Col. Docs. iv. 219.

REQUEST OF REV. JOHN MILLER, BRITISH CHAPLAIN, FOR THE KING'S FARM.

Extract from Rev. John Miller's Book, asking for the King's Farm.

1695.

"That his Majesty will please to give him the farm in New York commonly called the King's Farm, for a seat for himself and his successors, which though at present a very ordinary thing, yet will it admit of considerable improvement; and since this farm, renting at present for sixty bushels of wheat per annum, in the whole at four shillings per bushel, amounting to twelve pounds New York money, is at present an advantage to the Governor, that I may not seem to care how much I impoverish the Governor, so I enrich the bishop, I further propose that the bishop be obliged when himself

is not governor to render an equivalent to the present rent, either by giving yearly so many loads of hay, or by settling so much land where he pleases, within two miles of New York, as shall be sufficient for that purpose, or to pay the sum of money itself, which shall be best approved of". p. 62. N. Y. Col. Docs. iv. 182. (A full account of the Miller episode may be found in Bishop Perry's Hist. Am. (Epis.) Church, i. 160–1. Miller's book, left in MS., was published in 1843, under the title; " A Description of the Province and City of New York, with plans of the City and several Forts as they existed in the year 1695. 8vo. London. Thomas Rodd, 1843. See Gowan's Bibliotheca Americana; also a new edition with an introduction and copious historical notes by John Gilmary Shea, L.L.D., published by Gowan in New York in 1862. See also Am. Ch. Hist. Series, viii. 160–110.)

Memorial of Messrs. Brook and Nicolls to the Lords of Trade.

Jan. 7th, 1696.

To the Right Honorable His Majesty's Commissioners for Trade and Plantations.—

The agents for New York humbly represent, that having been sent from New York by the Governor, Council and Assembly, to lay before his Majesty the State of the Countrey, and humbly to pray that further assistance may be given that Province against the French, they have pursuant to their instructions and your Lordshipps directions proposed several matters as necessary for that purpose, whereupon divers orders upon your Lordshipps representation to His Majesty have been given for the strengthning that Government against the French.

But in as much as no directions have been as yet given upon the following heads which the said Agents have (humbly) laid before your Lordshipps, viz.

1 .....
2 .....
3 .....
4 .....
5 .....

6. That some hardy youths of good naturall parts and well understanding Grammar may be sent over to reside among the Indians and learn their language.

7. That some English Clergy may be encouraged to dwell for some time amongst those people to endeavor their conversion to the Protestant Religion.— Col. Docs. N. Y. iv. 254.

.....

Third City Vestry Chosen.

(Names of Episcopalians in Italics.)

1696, Jan. 14.

Church Wardens: Wm. Pinhorne, Stephen Van Cortlandt.
Vestrymen: *Samuel Burte, John Crooke, Jas. Evetts,* Giles Gan-

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dineau, *Nat. Marstin, Wm. Morris,* Lawrence Reade, John Van Cortlandt, Dirck Vanderburg, *Ebenezer Wilson.*

PETITION OF CERTAIN EPISCOPALIANS TO PURCHASE GROUND FOR AN ENGLISH CHURCH IN NEW YORK CITY.

1696, March 19.

"To his Excellency BENJAMIN FLETCHER, Captain General and Governor-in-Cheife of the Province of New York, Province of Pennsylvania, County of New Castle, and all the Tracts of Land depending thereon in America, and Vice Admirall of the same, etc.

The Petition of sundry Inhabitants of the City of New York, members of the Church of England —

HUMBLY SHEWETH

That Whereas yr Petitioners are Desirous to build a Church within the Citty for the use of the Protestants of the Church of England, and having mett with great encouragement from severall good Protestants in order to the carrying on of the same,

Therefore yr Excell. Petitioners do humbly pray that yr Excell. would be pleased to grant a Lycence to yr Petitioners to purchase a small piece of Land Lyeing without the North gate of the said Citty, betwixt the King's Garden and the burying Place, and to hold the same in mortmain, and thereon to build the said Church, as also to take and receive all Voluntary Contributions, and to do all other Lawfull acts and things for the Effecting the same, and yr Excellency's Petitioners as in Duty bound shall ever pray, etc.

Tho. Clark	Will. Morris
Robt. Lurting	Ebenezer Willson
Jeremiah Tothill	Will. Merrett
Caleb Heathcote	Ja. Emott
James Evetts	R. Ashfield

19 March 1695/6

Granted.

(It will be observed that only three of these men were in the Ctiy Vestry, viz., Evetts, Morris and Willson. See under date Nov. 2, 1626.)

COUNCIL JOURNAL. (Fletcher's address.)

The Chapel in the Fort. New York.

1696, April 7.

His Majesty has by his royal letter recommended to us the building of a Chapel in this fort; a former Assembly took some notice of it; I hope you will not be wanting in your parts to forward and finish it. p. 89.

" April 17. Ordered — Lt. Col. Monvielle ..... desire the Assembly to take into consideration the debts of the government and the Chapel. 92.

" April 20. The Assembly desired a Committee to be appointed to consider the debts of the government, and charge of the Chapel against the next session. 92.

Whereupon his Excellency and the Council do think fit and necessary for his Majesty's service, the Assembly do proceed immediately upon the accounts of the government and the Chapel. Ordered, Col. Lt. Cortlandt, Col. Nicholas Bayard, William Pinhorne, Esq. and Col. Caleb Heathcote be a committee of the Council to confer with a committee of the Assembly at Col. Heathcotes chamber this afternoon thereupon. And that Lt. Col. Monville deliver this answer to the Assembly and desire that they will appoint a committee of their house accordingly. 92.

April 20. The Committee of the Assembly refuse to treat of finishing the Chapel, having no directions from their house to meddle any further than the accounts of the government. 93.

1696-1697

THE TWO EARLIEST ECCLESIASTICAL CHARTERS IN NEW YORK.*

THE DUTCH CHURCH, 1696.

CHARTER OF THE REFORMED DUTCH CHURCH OF NEW YORK, 1696, May 11. (Patents, vii. 25 seq.)

I. Name and Title of King, and Reference to Petition for a Charter.

William the Third, By the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, etc. To all to whom these presents shall come, sendeth greeting:

Whereas: Wee have been informed by the humble peticon of our loving Subjects, Henricus Selyns, (Nicholas Bayard, Stephanus van Cortlant,)† William Beeckman, Johannes Kerbyle; Joannes De Peyster, Jacobus Kipp, Isaac De foreest, and Isaac De Reymer, the present Minister, Elders and Deacons of the Dutch Protestant congregacon in our City of New yorke, presented to our trusty and wellbeloved Benjamin Fletcher Our Captaine Generall and Governour in Chiefe of Our Province of New Yorke and Territoryes depending thereon in America, That the said Minister, Elders, Deacons and the other members in communion of the said Dutch protestant congregacon in Our said City of New yorke,

THE ENGLISH CHURCH, 1697.

CHARTER OF TRINITY CHURCH (EPISCOPALIAN) OF NEW YORK, 1697, May 6. (Patents, vii. 82 seq.)

I. Name and Title of the King, and Reference to Ministry Act of 1693 with Assertion that it established the Church of England.

Gulielmus, tertius, Del Gratia Angliae Scotiae Franciae et Hiberniae, Rex fidei Defensor, etc. To all to whom these Presents shall come, sendeth greeting:

Whereas by an act of Assembly made in the fifth year of our reign, entitled, "An Act for settling a Ministry, and raising a Maintenance for them in the City of New York, County of Richmond, Westchester, and Queen's County"; among other things therein contained it is enacted, that there shall be called, inducted and established, a good sufficient Protestant Minister, to officiate and have the care of souls within our said city of New York; and for his better encouragement to attend the said service, it is thereby further enacted, that there shall be annually, and once in every year, assessed, levied, collected, and paid for the yearly maintenance of the said minister, within our city and county of New York, the sum of one hundred pounds, current money of our province of New York; to be assessed, levied, collected, and paid in such manner and proportion as is further directed in the body of the aforesaid act, relation being thereunto had may more fully and at large appear.

* The analyses and headings are inserted to facilitate comparison and study.

† Names of Bayard and Van Cortlandt omitted here evidently by clerical error. They are in original Minutes, and mentioned subsequently in this Charter.

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THE DUTCH CHURCH, 1696.

II. Pieces of Property Belonging to said Dutch Church, 1696.

1. The Dutch have built a Church, 1693, in Garden street, and have a Cemetery.

Have at their own charge built and erected a Church within our said City of New yorke, and the same together with the Cemetery or Church-Yard thereunto adjoining, have dedicated to the service of God, situate, lying, and being in a certaine street, called the garden street, being bounded on the south by the said garden street, and on the north by the orchard, late in the possession of Elizabeth Drisius, and on the west by the lott of John Hendrick De Bruyn, and on the east by the lotts of John Sipkins and David Hendrix; containing on the south side, one hundred and eighty foot, and on the north side, one hundred and seventy five foot, and on the west side eighty four foot, and on the east side eighty four foot, all of English measure,

2. A Lot North West of Church lot.

Together with another lott of ground adjoining to the north side of the said Church lott,

THE ENGLISH CHURCH, 1697.

II. Property of Trinity Church.

1. No Church Building or property in 1693, in New York, for service of the Church of England.

And whereas at the same time when the aforesaid act was made there was not erected any public church or building within our said city, whereunto such a good sufficient Protestant Minister might have been inducted for his orderly officiating of his duty in the public worship and service of God, according to the rites and ceremonies of our Protestant Church of England established by our laws.

But such a Building now, 1697, is in Course of Erection on Broadway.

And whereas our trusty and well-beloved Benjamin Ffletcher, our captain-general and governor in chief of our said province of New York, and territories depending thereon in America, hath, by his liberal and bountiful donations, as well as by his pious example, influenced many of our loving subjects, who have likewise religiously contributed according to their respective abilities, several sums of money, which by our said captain-general's direction, have been employed and laid out for the erecting and building a church and laying the foundation of a steeple, within our said city, that the public worship and service of God, in manner aforesaid, might be more orderly and reverendly performed by the aforesaid minister.

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THE DUTCH CHURCH, 1696. THE ENGLISH CHURCH, 1697.

abutting on the north side upon the lott of Henricus Selyns, on the west side upon the alley newly laid out, on the east the lott of John Weet, and on the south the said Church lott; containing, on the north, sixty three foot two inches, on the south, sixty five foot and a half, on the east, eighteen foot, and a half, and on the west, twenty two foot, English measure,

3. A Lot on Beaver Street.

And are also seized in their demesne as of ffee as in right of the said church, of and in a certain messuage or toft of ground, situate, lying, and being within Our said City of New yorke, in a certain street called and known by the name of Beaver streete, being bounded on the west by the lott formerly belonging to Paulus Vanderbeeck, and now in the possession of the widow of Nicholas Depue, on the east by the lott heretofore belonging to Thomas Wandall, and now in the occupation of Jacob Lennen, on the north by the lott late appertaining to Ceonraedt Teneyck, and now in the tenure of Theunis De Key, and on the south by the said Bevers streete, containing in front towards the said streete, forty four foot one halfe in depth, on the west one hundred and thirty foot one halfe, on the east side one hundred thirty foot eight inches, and on the reere or north side forty five foot tenn inches, English measure,

4. The Manor of Fordham.

As also of and in a certain Mannour commonly called and knowne, by the name of the Mannour of Fordham, situate, lying and being within Our County of Westchester, in the Eastward of Harlem River, near unto the passage formerly called Spiten divell, and now known by the name of Kingsbridge; being at the high woodland that lyes due northwest, over against the first point of the Maine land, to the east of Paparinam, there where the Kill Musketas is, and so goes along the said kill; the said land stretching from the high woodland afore-menconed, east, southeast until it comes unto Bronx kill; so westward

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THE DUTCH CHURCH, 1696. THE ENGLISH CHURCH, 1697.

up along the Maine land, to the place where Harlem Kill and Hudson River meet, and then further alongst Harlem kill to the fresh spring or fountaine lying to the south of Crab Island, so eastward along Daniel Tormer's land, the high woodland belonging to Thomas Hunt, and then to Bonx kill, aforemenconed,

5. A Piece of Meadow.

As also of and in a certain parcell of meadow, No. 1 situate, lying and being on the said Mannour of Fordham, beginning in the middle of a point to the north of Creger's house, beyond or above the small cove that lyes above the said house, and southwest in Harlem river, and extends further northwest to the highway where the wooden bridge lyes;

III. Second Reference to Petition for Charter, and request for grant and confirmation of these premises; and that the Officers and Members be incorporated as a Dutch Church.

1. The Petition.

And whereas, in the said humble Peticon

they have likewise prayed our grant

III. Reference to Petition of Managers of the Affairs of the Church of England, asking for a Grant of Land, and Confirmation of Title to said Church and Land.

1. The Request.

And whereas, our loving subjects Col. Caleb Heathcote, one of our council of our said province; Major William Merret, mayor of our said city of New York; John Tuder, James Emott, William Morris, Robert Lurting, Thomas Clarke, Ebenezer Willson, Samuel Burt, James Evetts, Nathaniel Marston, Michael Hawden, Thomas Wenham, John Crooke, and William Sharpas, citizens and inhabitants of our said city of New York, and the present managers of the affairs of our said Church of England within our said city of New York, have, by their petition presented unto our said trusty and well-beloved Benjamin Ffletcher, our said captain-general and governor in chief of our said province of New York, and territories depending thereon in America, prayed our royal grant and confirmation of a certain church and steeple that hath been lately built

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THE DUTCH CHURCH, 1696.

and confirmacon of all and every of the premises,

THE ENGLISH CHURCH, 1697.

within our said city of New York; together with a certain piece or parcel of ground thereunto adjoining, situate, lying, and being in or near to a street without the north gate of our said city, commonly called and known by the name of the Broadway; containing in breadth on the east end, as the said street of the Broadway rangeth northward, three hundred and ten feet, untill you come unto the land lately in the tenure and occupation of Thomas Lloyd, deceased; and from thence towards the west, in length by the said land, until you come unto Hudson's River: and then southward along the said River three hundred and ninety five feet, all of English measure; and from thence by the line of our garden eastward, unto the place of the said street in the Broadway where first begun.

2. That said Property be Consecrated to the Rites of the Church of England.

And that the said Church, together with the cemetery or church-yard thereunto adjoining, may forever hereafter be dedicated and consecrated to the public worship and service of God, according to the rites and ceremonies of the Protestant Church of England, as now established by our laws; which said Church and steeple, situate, lying, and being within our said city as aforesaid, having been built and erected at the charge of our said trusty and well beloved Benjamin Ffletcher, our said captain-general and governor as aforesaid, and of several other of our loving subjects, inhabitants within our said city and province.

2. That the said Church may be Incorporated as a Dutch Reformed Church.

And that we would be graciously pleased to make them and their Successours forever capable to hold and enjoy the same, by incorporating the members of the said Dutch

3. That said Church be made Parochial and be Incorporated as a Church in Communion of the Protestant Church of England.

And whereas our said loving subjects, in their said humble petition, have likewise prayed that we would be graciously pleased, for the better accommodation and con-

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Protestant Congregation in our City of New yorke, aforesaid, into a body politick and corporate in deed and name, by the name and style of the Minister, Elders and Deacons of the Reformed Protestant Dutch Church of our City of New Yorke.

IV. Requests granted.

1. Reasons.

Now know Yee, that in consideracon thereof

as well as Wee being willing, in particular favour to the pious pur-

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veniency of the inhabitants of our said city of New York, that the same church might be made Parochial and incorporate into one body politic in fact and name, by the name of "The Rector and Inhabitants in Communion of the Protestant Church of England, as now established by our Laws"; and that, as such, they and their successors may have, hold, use, occupy and enjoy all the rights, benefits, advantages, privileges, immunities, mortuaries, and appurtenances, as are usually held and enjoyed by all or any of our Parochial churches, of Our Church of England, within our realm of England.

4. That the money to be raised under Act of 1693 be appropriated to said church; also certain land.

And also, that we would be further graciously pleased to appropriate unto our said church, the aforesaid yearly maintenance of one hundred pounds, enacted by the aforesaid act, and make our further royal grant of a certain quantity of our land, near adjoining to the said church, unto the said petitioners, in trust for the use of our said church and corporation.

IV. Requests granted.

1. Reasons.

Now know ye, that in consideration of the great charge that our said trusty and well beloved subject Benjamin Ffletcher, our captain-general as aforesaid, and the rest of our aforesaid loving subjects, inhabitants within our said city, etc. have been at in the erecting of the said church, and laying the foundation of a steeple; and the further great charge that must unavoidably accrue for the finish-

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poses of our said loving subjects and to secure them and their Successours in the free exercise and enjoyment of all their civill and religious rights, appertaining unto them in manner aforesaid, as Our loving subjects, and to Preserve to them and their Successours that liberty of worshipping God according to the constitutions and direccons of the reformed churches in Holland, approved and instituted by the Nationall Synod of Dort,

2. Perfect Religious Freedom given to the Dutch Church, with the Confirmation of their Property.

(1) Freedom of Worship to Dutch Church.

Have therefore thought fitt and do hereby publish, grant, ordaine, and declare, That Our royall will and pleasure is, that noe person in communion of the said Reformed Protestant Dutch Church, within our said City of New yorke, at any time hereafter shall be any ways molested, punished, disquieted, or called in question, for any differences in opinion in matters of the protestant religion, who do not actually disturb the civill peace of Our said Province, but that all and every person and persons in Communion of the said reformed protestant Dutch Church may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgements and consciences in matters of the protestant religion concernments of the said reformed protestant Dutch Church, according to the constitutions and direccons aforesaid, they behaving themselves peaceably and quietly, and not using this liberty to licentiousnesse and profannesse, nor to the civill injury or outward dis-

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ing the said church and steeple, and the providing it with suitable ornaments; and also for the erecting and providing a house, near the said church, for the habitation of a minister to officiate in the said church, in manner aforesaid, as well as of our pious inclinations to promote, propagate, and encourage all our loving subjects within our said province, in that reverend and godly duty in worshipping and serving God according to the commendable rites and ceremonies of our Protestant Church of England, as now established by our laws,

2. Trinity Church made the Parish Church, and consecrated to the rites of the Church of England.

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turbance of others; any law, statute, usage or custome of Our realme of England, or of this, our Province, to the contrary hereof in any wayes notwithstanding.

(2) Their property confirmed to them as a Dutch Church.

And that they may be in the better capacity to hold and enjoy the premises. Wee have further thought fitt, and at their aforesaid humble request, wee are graciously pleased to ordaine and declare that the aforesaid church, built and erected as aforesaid, and scituate, lyeing and being within the limites aforemenconed, and the ground thereunto adjoyning and inclosed and intended to be used for Cemetry or Church-yard of the minister, elders and deacons, and other members of the reformed protestant Dutch Church of Our City of New Yorke, and the same is hereby declared to be forever separated and dedicated to the service of God, and to be applyed therein only to the use and behalfe of the members of the said Dutch Church Inhabitants from time to time inhabiting and to inhabite within Our said City of New yorke,

(3) To have a perpetual Succession of Ministers. The First Minister.

And that there shall be a minister to have care of the souls of the

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Confirmation of their property as a Church of England

Have therefore thought fit, and do hereby publish, grant, ordain, manifest, and declare, that our royal will and pleasure is, and by these presents do grant and declare, that the aforesaid church, erected and built as aforesaid, situate in and near the street called the Broadway, within our said city of New York, and the ground thereunto adjoining, enclosed and used for a cemetry or church-yard, shall be the parish church, and church-yard of the parish of Trinity Church, within our said city of New York; and the same is hereby declared to be forever separated and dedicated to the service of God, and to be applied thereunto for the use and behalf of the inhabitants from time to time inhabiting, and to inhabit within our said city of New York, in communion with our said Protestant Church of England, as now established by our laws; and to no other use or purpose whatsoever, any statute, law; custom, or usage to the contrary in any ways notwithstanding.

(2) To have a perpetual Succession of Rectors. The First Rector.

And that there shall be a Rector, to have care of the souls of the in-

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members of the said reformed protestant Dutch Church Inhabitants from time to time inhabiting and to inhabit within Our said City of New yorke, and a perpetual Succession of Ministers there.

And we do by these presents, constitute Our trusty and very loving subject, Mr. Henricus Selyns, the present Minister of the said reformed protestant Dutch Church in Our City of New yorke aforesaid, who hath, since the building and dedication of the said Church to the service of God very well and religiously supplyed the same in all divine offices for the service of God and the instruccon of the members of the said reformed protestant Dutch Church inhabiting within Our said City of New yorke, in the Christian faith according to the constitutions and direccons aforesaid;

(4) Incorporation of said Minister with the Elders, Deacons and Members of the Dutch Church. Name of Church.

Wee have further thought fitt, and at the humble peticon of the presons aforesaid, are graciously pleased to create and make them

a body politick or corporate, with the powers and priviledges hereafter mentioned, and accordingly Our will and pleasure is, and of

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habitants of the said parish, and a perpetual succession of Rectors there.

And we do by these presents constitute our right trusty and well beloved the Right Reverend Father in God, Henry, Lord Bishop of London, and of our privy council, the first Rector thereof.

(3) Incorporation of said Rector, and his successors, with the inhabitants of New York in Communion of the Church of England. Name of Church.

And we have further thought fit, and at the humble request of our said loving subjects, are graciously pleased to create and make him, our said right trusty and well beloved Right Reverend Father in God, Henry, Lord Bishop of London, and his successors, rectors of the said parish, together with all the inhabitants from time to time inhabiting, and to inhabit in our said city of New York, and in communion of our aforesaid Protestant Church of England, as now established by our laws, a body corporate and politic, with the power and privileges hereinafter mentioned: And according to our royal will and

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Our special grace certaine knowledge and meere mocon Wee have ordained, constituted and declared, and by these presents for us, Our heirs and Successours, do ordaine, constitute and declare, that they the said Henricus Selyns, Nicholas Bayard, Stephen Cortlandt, William Beeckman, Joannes Kerbyle, Joannes De Peyster, Jacobus Kipp, Isaac De foreest and Isaac De Reymer, the present Minister, Elders and Deacons, and all such others as now are, or hereafter shall be admitted into the Communion of the said reformed protestant Dutch Church, in Our City of New yorke, shall be, from time to time, and at all times forever hereafter, a body corporate and politick, in fact and name, by the name of

"THE MINISTER, ELDERS, AND DEACONS OF THE REFORMED PROTESTANT DUTCH CHURCH OF THE CITY OF NEW YORKE";

V. Rights and Privileges of said Corporation.

1. Rights in Law.

And that by the same name they and their successours shall and may have perpetual Succession and shall and may be persons able and capable in the Law to sue and be sued, to plead and be impleaded, to answer and be answered unto, to defend and to be defended in all and singular suites, causes, quarrels, matters, accons and things of what kinde or nature soever;

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pleasure is, and of our special grace, certain knowledge, and mere motion, WE HAVE ordained, constituted, and declared, and by these presents, for us, our heirs and successors, do ordain, constitute, and declare, that he the said right trusty and well beloved Right Reverend Father in God, Henry, Lord Bishop of London, and his successors, and all such of our loving subjects as now are, or hereafter shall be admitted into the communion of the aforesaid Protestant Church of England, as now established by our laws, shall be from time to time, and forever hereafter, a body corporate and politic, in fact and name of

"THE RECTOR AND INHABITANTS OF OUR SAID CITY OF NEW YORK, IN COMMUNION OF OUR PROTESTANT CHURCH OF ENGLAND, AS NOW ESTABLISHED BY OUR LAWS";

V. Rights and Privileges of said Corporation.

1. Rights in Law.

And that by the same name, they and their successors shall and may have perpetual succession, And shall and may be persons able and capable in the law to sue and be sued, to plead and be impleaded, to answer and be answered unto, to defend and be defended, in all and singular suits, causes, quarrels, matters, actions, and things of what kind or nature soever;

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2. Rights in Property and Income.

And alsoe to have, take, possess, acquire, and purchase lands, tenements, or hereditaments, or any goods or chattells, and the same at least, grant, demise, aliene, bargaine, sell and dispose of at their own will and pleasure as other liedge poeple or any corporacon or body politic within Our Realme of England, or this, Our Province, may lawfully do over and above the rents, lands, Tenements, messuges, Mannours and hereditaments hereby settled on the said Corporacon and their Successours,

not exceeding the yearly value of two hundred pounds, current money of Our said Province;

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2. Rights in Property and Income.

And also to have, take, possess, receive, acquire, and purchase lands, tenements, hereditaments, or any goods or chattles, and the same to use, lease, grant demise, alien, bargain, sell, and dispose of at their own will and pleasure, as other our liege people, or any corporation, or body politic within our realm of England, or this our province, may lawfully do, not exceeding the yearly value of five thousand pounds; the statute of Mortmaine, or any other statute, law, custom, or usage to the contrary hereof in any ways notwithstanding;

3. Duties of said Rector; Right to a Parsonage.

And that the said Rector shall have the care of the souls of the inhabitants within the said parish, and in the communion of our said protestant Church of England, and now established by our laws; and have and enjoy to him and his successors forever, one messuage or tenement, and appurtenance, intended to be erected on part of the said church-yard, or near thereunto as conveniently as can be procured.

4. How Rectors are to be appointed. The Right vested in the Church-Wardens and Vestrymen. How to be inducted into office.

And our royal will and pleasure is further, that the patronage, advowson, donation, or presentation of and to the said rectory and parish, after the decease of the said first rector, or the next

avoidance thereof, shall appertain and belong to, and be hereby vested in the church-wardens and vestrymen, together with either of the church-wardens of Trinity Church for the time being; and that all the succeeding rectors of the said parish and parish church (except the first rector thereof hereby constituted) shall be presented, collated, instituted, and inducted as other rectors, parsons, and vicars respectively are accustomed to be.

5. The Rector shall have the same perquisites as the Rector of St. Mary Bow, London.

And we further declare it to be our royal will and pleasure, that the first rector, and all the succeeding rectors thereof, shall and may have, take, and enjoy, such and the like oblations, mortuaries, Easter-books, or offerings, and other ecclesiastical duties arising within the said parish of Trinity Church, as the vicar, rector or parson of St. Mary Bow, within our city of London, in our realm of England, now enjoyeth; and shall have such and the like profits of burials in the said church as the same shall be limited in the instrument of dedication thereof.

3. Right of the Dutch Corporation to a Seal.

And further, that they, the said Minister, Elders and Deacons, and their Successours, shall and may forever hereafter, have a common seale to serve and use for all maters, causes, things and affairs whatsoever, of them and their Successours, and the same seale to alter, change, break, and make new, from time to time, at their will and pleasure, as they shall think fitt;

6. Right of the English Corporation to a Seal.

And we further declare, that the said rector of the parish of Trinity Church, in communion of our Protestant Church of England, within our city of New York, as now established by our laws, shall and may, for ever hereafter, have a common seal, to serve and use for all matters, causes, things, and affairs whatsoever, of them and their successors; and the same seal to alter, change, break, and make new from time to time, at their will and pleasure, as they shall think fit.

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VI. Regulations for the said Corporation.

1. Number of Elders and Deacons; to be chosen from the members of said Church; their duties.

And further Wee will and ordaine, and by these presents, for us, Our Heirs and Successors, doe declare and appoint that for the better ordering and manageing the affairs and businesse of the said corporacon and Successours, there shall be four Elders and four Deacons, from time to time constituted, elected and chosen out of the members of the said Dutch Church inhabiting in Our said City of New yorke, for the time being, in such manner and forme as is hereafter in these presents expressed; which persons, together with the Minister for the time being, shall apply themselves to take care for the best dysposing and ordering the generall businesse and affairs of and concerning the lands and hereditaments herein menconed to be granted and of all others that shall be acquired as aforesaid.

2. Naming of the First Minister, Elders and Deacons; and term of office of the two latter.

And for the better execution of Our Royal pleasure herein, Wee do for us, Our heirs and Successours, assigne, name, constitute and appoint the aforesaid Mr. Henricus Selyns, to be the first and present Minister of the said Church and the aforesaid Nicholas Bayard, Stephen Cortlandt, William Beeck-

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VI. Regulations for the said Corporation.

1. Number of Church-Wardens and Vestrymen; to be chosen from the members; their duties.

And further we will and ordain, and by these presents do declare and appoint, that for the better ordering and managing of the affairs and business of the said corporation, there shall be annually, and once in every year forever, on the Tuesday in Easter week, two church-wardens and twenty vestrymen, duly elected by the majority of votes of the inhabitants of the said parish, in communion as aforesaid; which church-wardens and vestrymen shall be, from time to time, subject to our laws and statutes now in force, or hereafter to be made, for the choice of church-wardens, overseers of the poor, and such other like parish officers, and other parochial duties within the said parish, in like manner as the inhabitants of any parish within our province are or might be subject and liable unto (except where it shall be otherwise hereby appointed).

2. Naming of the first Church-Wardens and the First Vestrymen; and their term of office.

And we do by these presents constitute and appoint Thomas Wenham and Robert Lurting the first church-wardens of the said parish; and Caleb Heathcote, William Merrett, John Tuder, James Emott, William Morris, Thomas Clarke, Ebenezer Willson, Samuel Burt, James Evetts, Nathaniel Marston,

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man and joannes Kerbyle, to be the first and present Elders of the said Church, and Joannes De Peyster, Jacobus Kipp, Isaac De Foreest and Isaac De Reymer, to be the first and present Deacons of the said Church,

which Elders and Deacons are to continue in the said severall offices respectively, until the second Sunday of November, now next ensuing; (1696.)

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Michael Hawden, John Crooke, William Sharpas, Lawrence Reade, David Jamison, William Huddleston, Gabriell Ludlow, Thomas Burroughs, John Merrett, and William Janeway, the first Vestrymen of the said parish; to have, hold, and execute their said respective offices

till the feast of Easter, which shall be in the year of our Lord one thousand six hundred and ninety eight.

3. The Church-Wardens shall have the same perquisites as the Church-Wardens of St. Mary Bow, London.

And the said Church-Wardens shall have and receive such and the like church duties and perquisites as the Church-Wardens of the said parish of St. Mary Bow do, may, might, or ought to receive; and shall be accountable for the same, and all other monies as shall come to them as Church-Wardens, in such manner as Church-Wardens of any other parishes within our city of London are or ought to be.

3. How meetings of Elders and Deacons are to be called; Elections of Successours; Filling of Vacancies.

And further, Wee will, and by these presents for us, our Heirs and Successours, do ordaine and grant to the Minister of the said Church for the time being, or in his absence by sickness or otherwise the first Elder for the time being shall and may from time to time, upon all occasions, give order for the assembling or calling together the said Elders and Deacons to consult and advise of the businesse and affairs of the said Church;

and further, Our will and pleas-

4. Number and Quorum of Church-Wardens and Vestrymen. Their powers like those of St. Mary Bow, London. Filling of Vacancies.

And we further declare it to be our royal will and pleasure, that the rector, church-wardens, and vestrymen, shall make the number of the whole to be twenty three persons; and the said vestrymen, or any eleven or more of them (whereof the rector for the time being, or his assistant, or clerk by appointment, and one of the church-wardens, to be two) shall and may have and exercise the like power and authority for the ordering and regulating the affairs of the said

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ure is, and Wee doe hereby for Us, Our Heirs and Successours, establish, that yearly, once in the year, forever hereafter, on the third Thursday of October, at the said Church, the Elders and Deacons of the said Church, by and with the consent and approbacon of the members of the said Church for the time being, shall nominate and appoint such of their Members of the said Church that shall succeed in the office of Elders and Deacons for the year ensuing,

And if it shall happen that any of the said Elders and Deacons so elected, nominated, and appointed as aforesaid, shall dye or be removed, before the said yearly day of Eleccon, that then, and in every such case it shall and may be lawfull for the Members of the said Church to proceed, in manner aforesaid, to a new Eleccon of one or more of their members in the room or place of such office dying or removed, according to their discrecon;

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corporation and parish of Trinity Church, as the vestry of the said parish of St. Mary Bow now have and exercise, in reference to parish affairs;

And upon the death or other voidance of any such vestrymen, they, or any eleven or more of them, shall, and may elect a fit person, inhabitant and householder in the said parish, to supply the same.

5. Conditions of the sale of Pews.

And we further ordain and declare, that the church-wardens for the time being, shall not, at any time, dispose of any of the pews, or places in pews in the said Church, to any person not an inhabitant thereof, nor without the consent and allowance of the vestrymen for the time being, or any eleven or more of them.

4. How Ministers are to be appointed. The right vested in the Elders and Deacons. How to be inducted into office. Their salary. Demise of property.

And further, our will and pleasure is, and wee do for us, Our

6. How an Assistant Rector, is to be appointed. The right vested in the Rector, with the consent of the Vestrymen and Church-Wardens. — Clerk — Sexton Terms of service.

And our further will and pleasure is, and we by these presents do-

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Heirs and Successours, declare and grant, that the patronage, advowson, donation or presentation of and to the said Church after the decease of the said first Minister or next avoidance thereof shall appertaine and belong to and be hereby vested in the Elders and Deacons of the said reformed protestant Dutch Church and their Successours forever.

Provided always that all the succeeding Ministers that shall be by them presented, collated, instituted and inducted into the said Church, shall bear true faith and allegiance unto us, Our Heirs and Successours, anything contained herein to the contrary hereof in any wayes notwithstanding.

And that the first Minister and all the succeeding ministers thereof shall and may have, take and enjoy such and all the like stipends, contribucons, offerings, free and voluntary gifts and other ecclesiastical dutyes, ariseing or used and accustomed to rise, from the members of the said Church;

And Our further will and pleasure is, and we do hereby declare that it shall and may be lawful for the said Minister, Elders, and Deacons of the said reformed protestant Dutch Church in Our City of New yorke, aforesaid, and their Successours, to grant and demise such of the premises or any part or parcell thereof (as are now in lease), at the expiration or other sooner determination of such lease, for the term of fifteene years, upon a reasonable improved yearly rent; without taking any fine for the same.

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clare, that the rector of the said parish for the time being, shall and may, by and with the consent of the said vestrymen and church-wardens for the time being, or any eleven or more of them, whereof one of the church-wardens to be one, from time to time, nominate one able Protestant minister, in priests' orders, to reside in the said parish, to be preacher and assistant to the said rector and his successors, in the celebration of the divine offices of praying and preaching, and other duties incident to be performed in the said Church and parish, as the said rector shall require of him;

and likewise to nominate a fit person to be clerk of the said parish, and one or more sexton or sextons; to which clerk or sextons, respectively, there shall be such and the like dues, fees, perquisites, and profits, paid and allowed, as shall be established by the said rector, church-wardens, and vestrymen, in manner aforesaid;

which said preacher assistant, clerk, and sexton or sextons, and every of them, shall continue in his said place during his or their natural lives, if they shall so long inhabit there; except on some offence or misgovernment by them, or any of them, committed, and unless for cause reasonable proved, they shall be displaced by the said rector for the time being, by and with the consent of the said vestrymen, or any eleven or more of them.

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7. Salary of the Clerk, and how paid.

And that the church-wardens of the said parish of Trinity Church for the time being, shall, and are hereby required, from time to time, to pay the yearly sum of ten pounds to the clerk, to be appointed as aforesaid, out of the profits and other the duties and perquisites to them accruing in the said church and parish, by four quarterly payments; that is to say, on the feast of St. Michael, the archangel, the Birth of our Lord and Saviour Jesus Christ, the Annunciation of the blessed Virgin Mary, and St. John the Baptist; or ten days after every of the said respective feasts, by equal and even portions.

5. Deacons may collect gifts for charitable purposes. See p. 26.

And Our further will and pleasure is, And Wee do hereby further declare that it shall and may be lawfull for the Deacons of the said Church, or any other person sufficiently authorized from them, at any time or times, when they meet and assemble together in the said Church, for the public worship or service of God, to collect and gather together the ffree and voluntary alms of the members of the said Church, congregated as aforesaid, which is to be imployed by the Minister, Elders and Deacons, etc., unto such pious and charitable uses as they and their Successours, at their discrecon, shall think convenient and needfull;

6. Appointment of Assistant Ministers, Secretaries, School-Teachers and Sextons.

And Our will and pleasure further is, and we doe hereby declare that the Minister of the said Church for the time being shall and may by and with the consent of the Elders and Deacons of the said Church, for the time being, or any four of them, whereof one of the Elders to be one, from time to time as need shall require, nominate

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one or more other able Ministers lawfully ordained according to the constitutions and direccons aforesaid, to be preachers and assistants to the said Minister and his Successours in the celebracon of the divine offices of praying and preaching, and other duties incident to be performed in the said Church as the Minister, Elders and Deacons of said Church shall require of him;

and likewise to nominate and appoint a Clerk, Schoolmaster, bell-ringer or sexton, and such other under officers as they shall stand in need of.

8. Church-Wardens and Vestrymen must contract for finishing Trinity Church and raise the money by assessment of Episcopalians.

We further ordain and declare that the said church-wardens and vestrymen, or any eleven or more of them, are, by these presents, authorized and required, within the space and time of three hundred days next and after the sealing and enrolling of these presents, to make, or cause to be made, an estimate in writing, under the hand or hands of some sufficient person or persons qualified for the same, of the charge and finishing the said church and steeple, and providing a clock and one or more bells for the same, and other works necessary and requisite in and about the said church and steeple; and of building a convenient house for the said rector.

And such sum or sums of money as shall appear to them, upon such estimate, to be in their judgment competent to accomplish the premises, and to satisfy and pay the debts incurred for or by reason of the said church, shall be by them or any eleven or more of them, charged upon all and every of the inhabitants in the said parish to be by them paid in seven years, by twenty eight quarterly and successive payments: the first whereof to commence and become payable to the church-wardens for the time being, who are hereby authorized to receive the same at the first of the feast days aforesaid as shall happen after the assessing and taxing thereof, and the rest to be successively to them also quarterly

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paid, at the successive feast days aforesaid, until all the said twenty eight quarterly payments shall be made and finished.

And the said church-wardens and vestrymen, or any eleven or more of them, are hereby required and authorized, within three hundred and sixty five days next and after the sealing and enrolling of these presents, to assess, tax, and rate the first of the said quarterly payments after a pound rate or otherwise, as they shall think most reasonable, equal, and meet; and in like manner to assess every other of the said quarterly payments within forty days after the time of payment of the next preceding quarterly payment: all which said assessments shall be confirmed and allowed by two justices of the peace within the said parish, and in communion of the said church as aforesaid, under their hands and seals: and be collected by such persons, inhabitants of the said parish, as by the said vestrymen, or any eleven or more of them, shall, from time to time, under their hands and seals, appoint.

And we further declare, that if the estimate and computation, to be made as aforesaid, shall not be sufficient to discharge the debts incurred about the building and finishing of the said church and steeple, and other the works hereby intended to be done, the said vestrymen, or any eleven or more of them, shall and may charge and assess such additional sum or sums upon the inhabitants of the said parish, in communion as aforesaid, as shall be needful to perfect and accomplish the same; so as such additional sum, together with the sum hereby charged and payable by the said twenty eight quarterly payments, exceed not in the whole the sum of five hundred pounds.

9. Shall keep books of costs of said Church.

And we further declare it to be our royal will and pleasure, that the church-wardens of the said parish of Trinity church shall cause all the debts, credits, and contracts, made and to be made, with or by the artificers and workmen employed, or to be employed for any work or building to

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be made or done in or about the said church steeple, and premises, to be entered and registered in one or more book or books to be kept for that purpose; and the said vestrymen, or any eleven or more of them, out of the money collected and paid to the said church-wardens, upon the said quarterly payments, or by any other ways and means, for the use aforesaid, shall, in the first place, pay and discharge, all such debts as shall become due unto the artificers and workmen employed, or to be employed in about the finishing the said church, steeple, house, and premises, and shall issue and pay, or cause to be issued and paid to the said artificers and workmen, as aforesaid, all and every sum and sums of money, now or hereafter due and payable unto them, their executors, administrators or assigns, proportionably according to the dates of the registering of the debts and credits as aforesaid, with moderate interest, if need shall be for their forbearance thereof.

7. May assess the members of the Dutch Church for salaries of Ministers, etc.

And further, Wee do of Our Especiall grace, certaine knowledge and meer mocon give and grant unto the said Minister, Elders and Deacons, by and with the consent and advice of the members in Communion of the said Church or the major part of them, full power and authority to make rates and assessments upon all and every of the members in Communion of the said Church, which Minister, Elders and Deacons, together with the members in Communion of the said Church or the major part of them, are hereby authorized, from time to time, to make rates and assessments upon all and every of the members in Communion of the said

10. May assess the members of the English Church for salaries of Assistant Preacher, etc.

And we further declare, that the church-wardens for the said parish for the time being, together with any eleven or more of the said vestrymen, shall, upon the Tuesday in Easter week, yearly, forever, or at any time within ten days after the said Tuesday, tax, rate, and assess the yearly sum of thirty pounds, upon the inhabitants of the said parish in communion as aforesaid, and for the paying of the future assistant, to be nominated and appointed as aforesaid, and for the paying and defraying the other contingent charges that may yearly accrue within the said parish: which said assessment shall be confirmed and allowed in such

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Church for the raising of money for the payment of the yearly stipends and salaryes of the aforesaid Officers of the said Church.

8. May assess the members of the Dutch Church for Repairs of said Church.

And also for repairing, amending and enlarging the said Church and steeple, belfry, Coemetry or Churchyard, and other things necessary belonging to the said Church, which rates and assessments shall be paid unto the Deacons of the said Church for the time being, and disposed of to the uses aforesaid, by order of the said Minister, Elders and Deacons;

And for the better and more easy taxing and making of the rates and assessments aforesaid, Wee further grant and declare that the Minister shall on every first Sunday in the Month of May in the year, .

give notice to the members of the

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manner as other the assessments hereby appointed to be made as aforesaid, and be collected and paid yearly to the church-wardens for the time being, by such person and persons as the said church-wardens and vestrymen shall appoint, at the four usual or times of the year before mentioned: the first payment to begin and be made at that feast day next and after the said preacher assistant shall be presented and enter to assist the said rector in the said church, in manner aforesaid.

11. Time of Payments.

And the said church-wardens, or either of them, shall pay the said yearly sum of thirty pounds, over and above all charges and deductions for collecting the same, to the said preacher assistant for the time being, to be nominated as aforesaid, upon the said four usual feasts or terms in the year, by even and equal portions.

12. May assess the members of the English Church for Repairs of said Church.

And we further ordain and declare it to be our royal will and pleasure, that the said church-wardens, together with eleven or more of the vestrymen of the said parish, shall, and are hereby authorized, from time to time, to make rates and assessments in manner aforesaid, for the repairing and amending the said church, steeple, cemetry or church-yard of the said parish, when need shall be; the said rates, taxes, and assessments for repairing and amending the church and premises, to be paid to the said church-wardens of the said parish, and those, and all other the said last mentioned taxes, rates,

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said Church by name to appear, assemble and meet with him and the Elders and Deacons of said Church, on the second Monday then next following in the said Church, to make the said assessments.

And if upon notice so given, they neglect or do not meet, then our will and pleasure is that the said Minister, Elders and Deacons do make the said assessment, anything contained herein to the contrary hereof in any wayes notwithstanding.

and assessments, to be made and collected, confirmed and allowed, as aforesaid.

VII. Privileges allowed said Church.
See p. 25.

And Wee doe of Our further speciall grace, certain knowledge, and meer mocon, give and grant unto the said Minister, Elders, and Deacons, and their Successours, that the said Minister, Elders and Deacons, together with the members in Communion of the said Church, Inhabitants from time to time inhabiting and to inhabite in our said City of New Yorke, shall be called the Reformed Protestant Dutch Church of Our said City of New Yorke,

1. May change their time of meetings. See p. 25.

And that they or the greatest part of them, whereof the Minister, Elders and Deacons and the major part of the members in Communion of the said Church, shall have and have hereby given and granted unto them, full power and authority from time to time, and at all times hereafter to appoint, alter and change such dayes and times of meeting as they shall think fitt,

2. May receive members into the Church, and elect officers. See p. 25.

And to choose, nominate, and appoint such and so many of Our liedge people as they shall think fitt and shall be willing to accept the same to be members of the said Church and Corporation and body politick, and them into the same to admitt and to elect and constitute such other Officer and Officers as they shall think fitt and requisite

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for the ordering, manageing and dispatching of the affairs of the said Church and Corporation and their Successours;

3. May change their Rules; remaining loyal to Great Britain. See p. 26.

And from time to time to make, ordaine, constitute, or repeale such rules, orders and ordinances for the good discipline and weal of the members of the said Church and Corporacon; so that these rules, orders and ordinances, be not repugnant to the laws of Our Realme of England, and of this Our Province, nor dissonant to the principles of Our protestant religion, but as neere as may be agreeable to the Laws of Our Kingdom of England, and consonant to the articles of faith and worship of God agreed upon by the aforesaid Synod of Dort;

VIII. Final Ratification of their Title. Duties of the Corporation.

1. Right to their Real Estate.

And further, know Yee, that wee of our more abundant grace, certaine knowledge, and meere mocon, have given, granted, ratified, and confirmed, and by these presents for us, our heirs and Successours do give, grant, ratify and confirme unto the said Minister, Elders and Deacons, and their Successours, all and every of the severall above recited lands, tenements, messuages, Mannours, and hereditaments, within all and every of their severall and respective limites and bounds above specified, together with all and every of their severall and respective houses, buildings,

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VIII. Final Ratification of their Title. Duties of the Corporation.

1. Right to their Real Estate.

And moreover, of our special grace, certain knowledge, and meer motion, we do give, grant, ratify, and confirm, unto the said rector and inhabitants of our said city of New York, in communion of our protestant Church of England, as now established by our laws, that the said Church and cemetry or church-yard, situate, lying, and being within our said city of New York as aforesaid, shall be the sole and only parish church and church-yard of our said city of New York.

edifices, tenements closes, yards, tofts of ground, orchards, gardens, inclosures, fields, pastures,

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feedings, woods, underwoods, trees, timber, Common of pasture, meadows, marshes, swamps, lakes, ponds, pools, waters, water-courses, rivers, rivoletts, brooks, streams, fishing, fouling, hunting and hawking, quaryes, mines, mineralls, (silver and gold mines excepted) and all other royaltyes, jurisdiccons, franchises, preheminencyes, libertyes, privileges, benefits, profits, hereditaments, and appertenances whatsoever, to all and every of the severall and respective above recited lands, tenements, messuages, Mannours, hereditaments and premises belonging, or in any wayes appertaining or there withall used, accepted, reputed, or taken to belong or in any wayes to appertaine to all intents, construccons and purposes whatsoever;

2. Right to their private Income.

As also all and singular the rents, arrearages of rents and issues of the premises heretofore ariseing, due or payable.

2. Right to the Income from the Ministry Act of 1693.

And our royal pleasure is, and we by these presents do declare that the said rector of the said parish church is a good sufficient protestant minister, according to the true intent and meaning of the said Act of Assembly, made in the aforesaid fifth year of our reign, entitled, "An Act for the settling of a Ministry, etc.", and as such we do further of our like special grace, certain knowledge, and meer motion, give, grant, ratify, endow, appropriate, and confirm unto the said rector of the parish of Trinity Church, within our said city of New York, and his successors forever, the aforesaid yearly maintenance of one hundred pounds, direct by the said Act of Assembly to be yearly laid, assessed, and paid unto the said sufficient protestant Minister, for his yearly maintenance.

(1) Said Income from said Acts limited to sole use of Trinity Church.

To have and to hold the said yearly maintenance of one hundred pounds aforesaid, unto

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him the said rector of the parish of Trinity Church within our said city of New York, and his successors to the sole and only proper use, benefit and behoof of him the said rector of the parish of Trinity Church within our said city of New York, and his successors forever.

(2) The Civil Church-Wardens and Vestrymen must collect this income of Act of 1693.

And we do, by these presents, strictly charge, require and command the church-wardens and vestrymen yearly constituted, elected, and appointed by the aforesaid Act of Assembly, made as aforesaid, that they faithfully, truly, and without fraud, annually and once in every year, forever, levy, assess, and collect the said yearly maintenance of one hundred pounds, current money aforesaid, according to the rules, directions, and clauses in the said Act of Assembly mentioned, and under the pains and penaltyes therein contained.

(3) And must pay it to said Rector, etc.

And that the said church-wardens mentioned in the aforesaid Act of Assembly do annually, in four quarterly payments, pay the said yearly maintenance of one hundred pounds, levied, assessed, and collected as aforesaid, unto the said rector of the parish of Trinity Church, and to his successors, forever, as of right they ought to do, without any delay, let, hindrance, refusal, disturbance, or molestation whatsoever, as they and every of them will answer the contrary under the pains and penalties in the said Act of Assembly ordained.

(4) They may be prosecuted by said Rector in default of payment.

And we further declare, that upon any neglect or refusal of the said Church-wardens and vestrymen appointed by the said Act, of their levying, assessing, collecting, and paying the said yearly

maintenance of one hundred pounds as aforesaid, that it shall and may be lawful for the said rector or incumbent of the said parish for the time being, to prosecute the said church-wardens and vestrymen, in an action of debt, in any of the courts of record within our said province, wherein no essoin, protection, or wager of law shall be allowed, anything contained in the said Act to the contrary hereof in any wayes notwithstanding.

(VII. Privileges of said Church. (Compare VII, under Dutch Church.)

And we do of our like special grace, certain knowledge, and mere motion, give and grant unto the said rector and inhabitants of our city of New York, in Communion, etc., full power and authority, from time to time,

1. May change times of meeting.
See p. 21.

To appoint, alter, and change such days and times of meeting as they shall think fit,

2. May receive members into the Church; elect officers.
See p. 21.

And to choose, nominate, and appoint so many others of our liege people as they shall think fitt, and shall be willing to accept the same, to be members of the said church and corporation and body politic, and them into the same to admit;

and to elect and constitute such other officers as they shall think fit and requisite for the orderly managing and despatching of the affairs of the said church and corporation, and their successors;

May change their Rules.
See p. 22.

and from time to time to make, ordain and constitute, or repeal such rules, orders, and ordinances, for the good and welfare of the members of the said church and corporation, so that those

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rules, orders, and ordinances be not repugnant to the laws of our realme of England, and of this our province.

May collect gifts for the finishing of the Church, and for charitable purposes. See p. 16.

And we further declare, and by these presents do give, grant, license, and permit unto the said rector and inhabitants, etc. that the said churchwardens and vestrymen, or any other appointed by them, may, from time to time, and at all times hereafter, upon the Lord's day, after divine service, or at any other time or times when they shall think it convenient, take and receive the free and voluntary gifts, alms, contributions, and offerings of all or any of our loving subjects; which collections, gatherings, or receivings, shall be employed by them for and towards the finishing of the said church, steeple and premises, or any other pious and charitable work, as to them shall seem meet and convenient, any statute or law to the contrary hereof in any ways notwithstanding.

3. All to be held for sole use of said Church.

TO HAVE AND TO HOLD all and every of the severall above recited lands, tenements, messuages, Mannours and hereditaments within all and every of their severall and respective limites and bounds above specifyed, together with all and every of their severall and respective houses, buildings, edifices, tenements, closes, yards, tofts of ground, orchards, gardens, inclosures, fields, pastures, feedings, woods, underwoods, trees, timber, common of pasture, meadows, marshes, swamps, lakes, ponds, pools, waters, water-courses, rivers, rivoletts, brooks, streams, fishing,

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(VIII) 3. All to be held for the sole use of said Church.

TO HAVE AND TO HOLD all and every of the premises,

together with all and singular

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fowling, hunting and hawking, quarryes, mines, mineralls, (silver and gold mines excepted) and all other Royaltyes, jurisdiccons, franchises, preheminencyes, libertyes, priviledges, benefits, profites, hereditaments and appurtenances whatsoever to all and every of the severall and respective above recited lands, tenements, messuages, Mannours, hereditaments and premises belonging or in any way appertaining unto them, the said Minister, Élders and Deacons of the Reformed Protestant Dutch Church of the City of New yorke, and their Successours,

in Trust to the sole and only use, benefite and behoofe of them the Minister, Elders and Deacons and other members in Communion of the said Reformed protestant Dutch Church in the City of New yorke, and their Successours forever.

4. Ownership of most Honorable kind.

TO BE HOLDEN OF US, our Heirs and Successours in ffree and common soccage, as of Our Mannour of East Greenwich, in Our County of Kent, within Our Realme of England;

5. For a nominal rent.

YIELDING, RENDERING AND PAYING THEREFOR yearly and every year, forever, unto Us, our Heirs and Successours, on the feast day of the annunciation of Our Blessed Virgin Mary, at Our City

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the rights, customs, usages, benefits, members, advantages, advowsons, presentations, mortuaries, oblations, offerings, fees, perquisites, profits, royalties, hereditaments, and appurtenances whatsoever, unto the said Church, church-yard, and premises belonging, or in any ways appertaining unto them the said rector and inhabitants of our said city of New York, in Communion of the Protestant Church of England, as now established by our laws and their successors, to the sole and only use, benefit and behoof of them, the said rector, inhabitants, etc., and their successors forever,

4. Ownership of most Honorable kind.

TO BE HOLDEN OF US, our heirs and successors, in free and common soccage, as of our manor of East Greenwich, in our county of Kent, within our realm of England;

5. For a nominal rent.

YIELDING, RENDERING AND PAYING THEREFOR, yearly and every year, unto us, our heirs and successors, on the first day of the Annunciation of our blessed Virgin Mary, at our city of New York, the

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of New yorke, the annuall rent of twelve shillings, Current money of our said Province, in Lieu and steade of all other rents, dues, duties, services, claims and demands, whatsoever, for the premisses.

6. Sure Validity of said Charter.

AND LASTLY WE DO FOR US, our Heirs and Successours ordaine and grant unto the said reformed protestant Dutch Church, within the City of New yorke, and their Successours, by these presents, That this our grant shall be firme, good, effectuall and available in all things in the law, to all intents, construccons and purposes whatsoever, according to our true intent and meaning, herein before declared,

7. Always to be construed most favorably for said Church.

AND SHALL BE CONSTRUED, reputed and adjudged in all cases most favourable on the behalfe and for the best benefite and behoofe of the said Minister, Elders and Deacons of the reformed protestant Dutch Church in the City of New yorke, and their Successours; although express mencon of the true yearly value or certainty of the premises or of any of them in these presents is not named, or any statute, act, ordinance, provision, proclamation, or restriction heretofore had, made, enacted, ordained or provided, or any other matter, clause or thing whatsoever, to the contrary hereof notwithstanding.

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yearly rent of one pepper-corn, if the same be lawfully demanded, in lieu and stead of all other rents, dues, duties, and demands whatsoever for the premises.

6. Sure Validity of said Charter.

AND LASTLY WE DO FOR US, our heirs and successors, ordain and grant unto the said rector, inhabitants, etc., and their successors, by these presents, that these our grants shall be firm, good, effectual, and available in all things in the law, to all intents, constructions, and purposes whatsoever, according to our true intent and meaning herein before declared,

7. Always to be construed most favorably for said Church.

AND SHALL BE CONSTRUED, reputed, and adjudged in all cases most favorable, and on the behalf, and for the best benefit and behoof of the said rector and inhabitants, etc., and their successors, although express mention of the true and yearly value in certainty of the premises, or any of them, in these presents, are not named; or any statute, act, ordinance, provision, proclamation, or restriction heretofore had, made, enacted, ordained, provided, proclaimed, and restrained, or any other matter, clause or thing whatsoever to the contrary hereof in any ways notwithstanding.

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8. The Dutch Church Charter not to be interfered with by Trinity's Charter.

AND WE FURTHER DECLARE it to be our royal will and pleasure, that nothing herein contained, nor any clause or article herein above mentioned, shall be construed or taken to abridge or take away any right, privilege, benefit, liberty, or license that we have heretofore granted unto any church in communion of our Protestant faith within our said Province of New York, anything contained herein to the contrary hereof in any ways notwithstanding.

8. Signed and Sealed.

IN TESTIMONY WHEREOF, we have caused the great seal of our said Province to be hereunto affixed. Witness our trusty and well beloved Benjamin Fletcher, our Captaine Generall and Governor in chief of our Province of New yorke and the territories and tracts of land depending thereon in America, and Vice Admirall of the same, our Lieutenant and Commander in Chiefe of the militia, and of all the forces by sea and land within our Colony of Connecticutt, and of all the fforts and places of strength within the same, in Councill at our ffort in New yorke, the eleventh day of May, in the eighth year of our reigne, Annoq Domini, 1696.

Ben. Fletcher.

By his Excellency's Command,

David Jamison, Sec.

9. Signed and Sealed.

IN TESTIMONY WHEREOF, we have caused the great seal of our said province to be hereunto affixed. Witness our trusty and well-beloved Benjamin Ffletcher, our captain-general, and governor in chief of our province of New York, and the territories and tracts of land depending thereon in America, and vice-admiral of the same, our lieutenant and commander in chief of the militia, and of all the forces by sea and land within our colony of Connecticut, and of all the forts and places of strength within the same, in Council, at our fort in New York, the sixth day of May, in the ninth year of our reign, annoq Dom., 1697.

Ben. Ffletcher.

By his Excellency's Command,

David Jamison, Sec.

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REPORT OF THE LORDS OF TRADE, HOW TO MAINTAIN FRIENDSHIP WITH THE INDIANS.

1696, May 11, N. S.

. . . . . .

It is absolutely necessary to continue these five nations in his Majesty's interest in order to preserve those Colonies, and the most proper method to effect it is by renewing (as they express it) the Covenant Chain which is always done at Albany by giving of presents to them, which at this juncture would be most gratefull and acceptable to the Indians who are now very poor, because the Warr has disturbed and prevented their Beaver hunting by which they mostly subsist. Eight hundred to one thousand pounds sterling value laid out in such goods as they most esteem, if well applyd, may accomplish this design. The persons most proper to treat with them, being very much beloved by them, in the Provinces of New York and Albany, are Mr. Peter Schuyler, late Mayor of Albany and one of the Councill, Mr. Dirck Wessells, Justice of the Peace at Albany, and Domine Godefridus Dellius a Dutch Minister, these always treated with them by the help of one Aornaut Cornelisse a poor Englishman their Interpreter who has lived a long time with the Indians and frequently converses with them. — Col. Docs. N. Y. iv. 170.

. . . . . .

GOVERNOR FLETCHER TO THE DUKE OF SHREWSBURY.

May it please Your Grace. I have received the joyful news, of that happy deliverance to His Majesty, and his Government from the base, and horrid conspiracys, and plotts of his Ennemies, and a day of thanksgiving is appointed, throughout the province, to be observed by all His Majesty's subjects, who I may say, are unanimously rejoyced.

The Association is signed by me, and the Councill, and copys thereof transmitted to each county to be signed, by all Officers, Civil and Military, Freeholders and inhabitants whatsoever.

There is but one Gentleman in the City has refused, he is a Roman Catholick, and had made application unto me. A copy of his petition is herewith sent.— Col. Docs. N. Y. iv. 149.

. . . . . .

New Yorke the 30th May 1696.

CHURCH OF NEW YORK.

Charter of the Dutch Church of New York.

1696, July 16.

Having received the foregoing charter, and privileges of our Charter, dated May 11, 1696, from Governor Fletcher, in the name of his Royal Majesty, for the use and advantage of our Church, Church-buildings and lands, it was asked of the Old and New Consistories, where, and to whom, the said Charter should be committed and entrusted. They requested Domine Henricus Selyns to receive and accept the charge. This, he finally, but reluctantly, consented to do, with the understanding that he must not surrender to any one what he had received, qualitate qua, unless with the consent of the said Consistories.

Henricus Selyns, Minister at New York.

Lib. A. 24.

Notes from Charter of Dutch Church of New York.

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The Charter requires that four elders and four deacons should be appointed from time to time by the members of the Church; that the moneys collected in the churches shall be employed by the minister, elders and deacons, for such pious and charitable purposes, as they or their successors should judge fit; that the Consistory could make and revoke their own Rules and Orders, provided they do not conflict with the Laws of England, or the Synod of Dort. That they were to pay for the Church and its property each year, twelve shillings, querens. (The rents, up to May 17, 1699, were paid on January 19, 1699. Lib. A. 5, 6, 24.)

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1696, July 23.

PROCLAMATION BY GOV. FLETCHER, TO SOLICIT FUNDS FOR THE BUILDING OF TRINITY CHURCH.

"Whereas the inhabitants of the City of New York professing the religion of the Church of England, have with a pious and good intent, proposed and begun to erect and build a church within the said City for the publick service and worship of God; at the humble request of the managers of the said building, and for their encouragement to carry on and finish the same, I have, therefore, with the advice and consent of the Council, given and granted, and by these presents doe give and grant, free liberty to the said managers to gather and receive of and from well-disposed persons such sum and sums as shall be voluntarily contributed, for the more speedy carrying on of the said building".

Preceding this Proclamation, even the Jews had contributed: e. g. for building the steeple, Lewis Gomez, one pound two shillings; Abram Luilna, one pound; Rodrigo Pachico, one pound; Jacob Franks, one pound; Moses Michaels, eight shillings three pence.— Wilson's Mem. Hist. N. Y. i. 500–1.

CHURCH OF NEW YORK.

1696, July 26.

Resolution as to the method of thanking Hon. Benjamin Fletcher, our Governor, for the Charter of our Church.

Report was made by Messrs. Stephen Van Cortlandt, Nicholas Bayard, Jacob Van Cortlandt and Brandt Schuyler, the Committee ad hanc rem, that his Excellency, Benjamin Fletcher, our Governor, was very favorably disposed towards our Church, or the Dutch Reformed Congregation of this City, to incorporate us by Patent, under the Great Seal, and endowing us with much profit, and especially with many privileges. Such is our Charter and is so found in the front of this Record. The Consistory therefore resolved, after consideration, to give thanks to his Excellency, in

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recognition of all this; and besides in place of the usual fee, to make him a present of silver plate, to the value of seventy five pounds or eighty pounds, in the currency of this Province. The Deacons will provide this in the way of a loan, and they shall be reimbursed in due time, from the Manor, or from other revenues of the Church. Messrs. Jacobus Van Cortlandt and Barent Schuyler are herewith requested to tender this compliment to his Excellency.

Signed, Henricus Selyns. Lib. A. 91.

COMMISSION OF DELLIUS AND OTHERS TO MAKE TREATY WITH THE FIVE NATIONS.

Benjamin Fletcher Captain General and Governor in Cheife of his Majesty's Province of New Yorke, etc., To Peter Schuyler Esq. one of his Majesty's Council for the said Province, Mr. Godfrey Dellius Minister at Albany and places adjacent, Major Dirck Wessells [Mayor of the City of Albany] and the Mayor of the City for the time being. I doe by virtue of the power and authority to me given by his Majesty's Letters Patents under the Great Seale of England, hereby impower you or any two of you to treat, confer and consult with the Five Indian Nations of the Maquaes, Oneydes, [Caijouges] Onondages and Sinnekes who have hitherto been faithfull to my Master his Majesty of Great Brittain, France and Ireland etc., and to hold a correspondence with them pursuant to such instruccons as you shall from time to time receive from me, so as by your endeavours they may be confirmed in their fidelity and allegiance. And from time to time you are hereby required to give a constant and minute account of all your proceedings to me and his Majesty's Council for the Province of New Yorke, and I doe hereby supersede vacate and make null any former warrant or commission granted in this behalfe. Given under my hand and Seal att Albany the tenth day of August in the eighth year of his Majesty's reign Anno Dni. 1696.

Ben. Fletcher.

(The words in the above Commission, within brackets, are from the Record in New York Council Minutes, vii., 210.)

.....

And it is hereby further directed by and with the advice of those of his Majesty's Council here present that the sume of one hundred pounds be lodged in the hands of Mr. Dellius towards the defraying the necessary charges of these persons thus employed for his Majesty's service for which he is hereby obliged to give a particular account to me and his Majesty's Council at New Yorke or to the Governour and Council for the time being. Given under my hand and seale at Albany the tenth day of August in the eighth year of his Majesty's reign Anno Domini 1696.

(Signed) Ben. Fletcher.

David Jamison Cl. Concilij.

— Col. Docs. N. Y. iv. 177, 178.

1696

INFORMATION FURNISHED BY THE REVEREND MR. MILLER RESPECTING NEW YORK.

Whitehall Sept. the 4th 1696.

At a Meeting of His Majesty's Commissioners for Trade and Plantations.

Present — Lord Keeper	Mr. Pollexfen
Duke of Shrewsbury	Mr. Locke
Sir Philip Meadows	Mr. Hill

Mr. Miller late Chaplain to His Majesty's Forces in New York, attending, shewed a Generall Order from Colonell Fletcher to Mr. Gilbert Heathcote for his Pay dated the 22nd Aprill 1693. But a servant of Mr. Heathcote's accompanying him produced a letter of Col. Fletcher's to Mr. Heathcote dated the 29th of May 1695, in which the state of his Accounts is limited to the 1st of June 1695. And said that Mr. Heathcote had paid him all that he had ordered for. Wherewithall nevertheless Mr. Miller not being satisfied his complaint arising upon an account between him and Col. Fletcher he was thereupon told that the decision of that matter did not belong to this Board.

Being then further enquired of about the state of that Province he gave these following answers.

That there are about three thousand Families in New York and about five thousand Families in Connecticut.

That he was at Albany when the French came down that way in the year 1693. It was into the Mohacs Country, beyond Schenectidy. There were of them about two or three hundred, and as many of their Indians. The Force sent against them was from Albany much about the same number (English and Indians) under Major Schuyler, who speaks the Indian Language. Other forces sent from New York came too late. Major Schuyler's Order from Col Ingoldsby who commanded in Albany was that when he found he was near the Enemy he should fortify himself; He did so: And in the meantime while sent out detachments who in severall attacks killed about thirty or forty of the French party, whereupon the rest fled, and have not since returned. This was the only incursion of any moment that was ever made upon that Country before his coming away in June 1695.

That the Town of Albany is fortifyed only with stockado. There is about one Minister of the Church of England and one Schoolmaster in the whole Colony of New York. A Dutch Minister there had instructed some Indian children. But the English in New York had not endeavoured it. There are many Interpreters.

That the Trade of Albany is chiefly Beaver. Formerly it may have been to the value of ten thousand pounds a year but is now decay'd, by reason of the Warr between Our Indians and the French, not diverted to any other place. The burdens also of that Province have made two or three hundred families forsake it, and remove to Pennsylvania and Maryland chiefly and some to New England.

That the Presents usually given to the Five Nations are not distributed to particular men amongst them, but in general to the whole. It is done in the Governor's name as by order from the King. Their returns are in Beaver and Otterskins to the value of twenty or forty pounds. Those presents of theirs are made to the Governor. He is doubtfull if not sometimes mentioned for the King.— Col. Docs. N. Y. iv. 182, 183.

PLAN SUBMITTED BY MESSRS. BROOKE AND NICOLL FOR SECURING NEW YORK.

.....

That the best and securest means would be the dispossessing the French of Canada and settling an English Colony in that place.

.....

That five or six hardy youths (of good natural parts and well understanding grammar) at least may be sent to reside among those Indians to learn their language

perfectly, and be acquainted with their customes and manners, that thereby the government may have the better insight into their measures and designe, and with more facility treat with them whenever it is necessary.

That some protestant English clergy may be encouraged to dwell for some certain time with those people to endeavour their conversion to the Christian Religion. — Col. Docs. N. Y. iv. 183, 184.

.....

Sept. 8th 1696.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Henricus Selyns to the Classis of Amsterdam, September 30th 1696. Extracts xxi. 374.

Reverend, Pious and Very-Learned Gentlemen and Brethren in Christ Jesus:—

I have written you almost every year, and given you all information as our Mother-Church, to keep you acquainted with the state of the church and the progress of the Gospel here; but I have received no answer from you in two or three years. Perhaps our letters have been forgotten; or perhaps they have been captured by the French, which is more probable. During that time, indeed, the Classis has done well, in calling and sending over two excellent ministers, Domines Nucella and Lupardus, for the churches of Kingston and Long Island. Whether Domine Nucella and his Consistory have written yet, I do not know; but Domine Lupardus and his Consistory have written, to express their thanks to the Classis, and to give information as to the state of their churches, and the satisfaction of both parties. Our number is now full, consisting of five Dutch Reformed Ministers; myself at New York, Dellius at Albany, Nucella at Kingston, Lupardus on Long Island, and Bertholf in New Jersey. The Lord grant that this ministry may prove effectual to the conversion of sinners in this far distant west.

My Consistory and I have for a long time labored, and taken much trouble to secure certain privileges for our Reformed Church here. These we have at length obtained in a very satisfactory instrument, which is also confirmed with the King's seal. It is

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entitled "THE CHARTER OF THE REFORMED PROTESTANT DUTCH CHURCH IN THE CITY OF NEW YORK, GRANTED A. D. 1696." Its contents are in respect to the power of calling one or more ministers; of choosing elders, deacons, chorister, sexton, etc.; and of keeping Dutch-schools, all in conformity to the Church-Order of the Synod of Dort, Anno, 1619; also, the right to possess a church, a parsonage and other church property as our own, and to hold them in our corporate capacity, without alienation. Also the right to receive legacies of either real or personal property, and other donations, for the benefit of the church, etc. This is a circumstance which promises much advantage to God's church, and quiets the formerly existing uneasiness. The arrearages of salary due to me, are paid from time to time, and matters are in a more favorable train in this respect, than they were some time since.

In the country places there are many English preachers, mostly from New England, having been ordained there. They have been in a large measure, supplied by the High School at Cambridge. In July last ten were graduated in philosophy, and eight in higher studies. There are two English churches here. One is already built (rebuilt) in the Fort; (the Chapel) and the other is in course of erection in the City (Trinity Church). Both are constructed of stone and are neat edifices. All this has been done since the building of our new church here, (in Garden street.) There are two Episcopal ministers here, who temporarily preach in our church, respectively, after my morning and afternoon services. With them we live in most friendly relations. Domine Daillè, recently the French minister here, has been called to Boston, and ministers in the French church there. Domine Perrot, a man of great learning, formerly a minister in France, now serves the Church of God here. Domine Morpe (or Morpo) labors in the more distant places in the country. Domine Brodet, (Bondet,) who was formerly professor at Salmur, (Saumur,) and who has lived and preached for eight years among the Indians, has been

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called to New Rochelle, five hours from here, where he gives great satisfaction by his gifts and holy life. Thus the Church of God moves prosperously forward on the waves of the New World.

The war has also been very disastrous to our land. Many of our vessels have been taken on the high seas, or in the West Indies; public morals have been greatly corrupted, and many crimes introduced by strangers and privateers. The inhabitants are also fearing an attack by sea or by land. The French, our enemies, have sought to make such an attempt from Montreal and Quebec, in Canada. Undoubtedly our dangers arise from the bottomless pit of our own great sins. Our city is extending, high houses are being erected, and the shores are being docked in. Indeed, since my last coming here, the city, houses and inhabitants have increased fully two-thirds. Although our sins are like unto those of Sodom, let us not, O God, become a Sodom, under thy judgements, yet our sins are rising up against us.

But not to detain you from more important matters, I shall here conclude, being satisfied to have briefly sketched the present state of the Church — your daughter in this land. We commend your persons and ministries to the Lord and to the Word of his grace; and ourselves and our unworthy services to your prayers. Your letter to us will be safely forwarded by Mr. William Bancker, my correspondent, who is known to the brethren of the Classis; or by Domine Roland, who has annually paid my quotum to the Widows Fund. Valete.

Your affectionate and willing colleague and servant,
Henricus Selyns, Minister at New York.
Above sixty years old.

[The signature of this letter has been stolen, since it was delivered to me at Amsterdam, says Mr. John Romeyn Brodhead, in a pencil note on the original. The above signature has been supplied by the duplicate sent by way of England.]

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REPORT OF THE LORDS OF TRADE ON THE NORTHERN COLONIES IN AMERICA.

Whitehall, Sept. 30, 1696.

.....

But because the Quakers inhabiting some of these provinces out of mistake or pretence of conscience refuse their personal aid in the use of force against his Majesties and their enemies, it may be left to the prudence of the said Captain Generall to receive from them in money their share of assistance for the support of those men, whom he shall at any time find necessary to raise and imploy in their and their neighbouring defence.

.....

And lastly that effectuall means should be taken for the conversion of them to the protestant faith; for among these here, as well as all other men, Religion has been found to be one of the strongest bonds of union. To this good use we humbly conceive the Governor and Company here in London for propagation of the Gospell in New England, and the parts adjacent in America, will be very ready to apply their stock, and Revenue when they shall be made to see, that the converting the Mohaques, and others of the Five Nations (to which they have already contributed some small matter) is of the greatest importance imaginable for preserving of those of the protestant religion who are in those parts, as well as for the gaining new converts to it.— Col. Docs. N. Y. iv. 227, 229, 230.

.....

At a private Meeting of the Sachims of the Five Nations at Albany the 3rd of October 1696.

Present — His Excellency Col. Benjamin Fletcher, etc.

Col. Nich. Bayard
Wm. Pinhorne, Esq. } of the Council.
Major Peter Schuyler
Matt. Clarkson, Esq., Secretary.
(Mr. Dellius, Major Wessells, the Mayor of Albany.)

.....

Brethren.

In the meantime I have appointed Major Schuyler, Mr. Dellius, Major Wessells and the Mayor of the Citty of Albany to receive your propositions upon any occasion that may happen in my absence.— Col. Docs. N. Y. iv. 239, 240.

.....

ACTION OF THE CITY VESTRY, ONLY SAMUEL BURTE BEING ABSENT. CALL OF WILLIAM VESEY.

1696, Nov. 2.

"Wee, ye Church Wardens and Vestrymen elected by virtue of ye said Act, having read a certificate under the hands of the Rev. Samuel Myles, Minister of ye Church of England, in Boston, in New England, and Mr. Gyles Dyer and Mr. Benjamin Mountfort, Church Wardens of ye said Church; of the Learning and Education, of the Pious Sober and Religious behaviour and conversation of Mr. William Vesey, and of his often being a Communicant in the Receiving ye most Holy Sacrament in the said Church, have called the said William Vesey to officiate and have the care of Souls in this Citty of New York. And ye said William Vesey being sent for, and acquainted with the Proceedings of this Board did return them his hearty thanks for their great favor and affection shewed unto him, and assure him (assured them) that he readily accepted their Call, and would with all convenient Expedition Repair to England and Apply himself to the Lord Bishop of London, in order to be ordained according to the Liturgy of ye Church of England, and would return to his Church here by the first convenient opportunity".— Dix's Trinity Ch. i. 90.

LOAN OF MONEY, BY THE CITY VESTRY, TO MR. VESEY, TO GO TO ENGLAND FOR ORDINATION.

1696.

"Ordered that the Justices and Vestrymen doe direct a warrant to the Church Wardens for to pay Mr. William Vesey (called to officiate as minister of this Citty), the sum of ninety five pounds, Current Money of New Yorke, itt being Money now in their hands Raised by virtue of an Act of General Assembly for ye Maintenance of a minister, and itt being to be lent to the said Mr. William Vesey toward the defraying of his Expenses in his Voyage for England, for ye procureing his Ordination according to ye Liturgy of ye Church of England, and that he give bond for the same".— Dix's Trinity Ch. i. 90.

EARLY FACTS ABOUT REV. WILLIAM VESEY, BY HIMSELF. CALLED TO TRINITY CHURCH, 1696, NOV. 2.

Rev. William Vesey to the Society for the Propagating the Gospel, Sept. 1710. Vol. 24, p. 461.

"I have been a communicant of the Church of England ever since I was fifteen years old, and after I had my degree in the College of New England (Harvard), by advice of some of our churches (not being of age to receive orders) I preached six months at Sag and two years at Hempstead in this Province, where, I persume, my Life and Doctrine were no Disservice to our Church; and after three months, in the Church at Boston, at the request of Mr. Miles and the Church Wardens; and then, being in the twenty fourth year of my age, I was called, November 2nd, 1696, by the Church Wardens and Vestry of the City of New York to officiate as Minister pursuant to an Act of Assembly, as will appear by the enclosed minute of said Assembly and Vestry. Accordingly, I departed hence for England; there, was honored by the University of Oxford with the degree of Master of Arts, July 12, 1696 [1697?] Ordained Priest ye 2nd of August following, and the same year I returned to the City of New York".— Dix's Trinity Ch. i. 99, 105.

ON THE CALL OF REV. WILLIAM VESEY.

A letter of Col. Heathcotes, on the Call of Mr. Vesey, 1696, although written June 13, 1714, may properly be inserted here.

"We had no sooner begun the Subscriptions of our Church, but our next care was to get us a minister, while we had a Vestry in our favor, and (there) being, at that time, no Gentlemen in Orders, except one Mr. Smith, a Person of but an Indifferent Character, our Vestry had nevertheless, (I happening to be out of town), Resolved to call him to the Living, in which they were only opposed by one Gentleman; but he did it with so much warmth that he prevayled with them to adjourn their meeting till my return; ffor the dispute betwixt him and the rest of the Vestry, was not whether Mr. Vesey or Mr. Smith was fittest for the Place, there being unanimous in their opinions for the fformer; but Col. Ffletcher had so passionate a desire to have Mr. Vesey for his Chaplain, that he had influenced the Vestry to make choice of Mr. Smith, telling them that the other could not be called to the Living. After my return to town, having a very good interest with the Governor, I was not long in making him sensible of his mistake, and the inevitable Ruin that he would bring upon the Church by it; whereupon he yielded to my proposals, which was,— That the Vestry might have leave to call Mr. Vesey, he solemnly promising and obligeing himself to go to England, and receive Orders without Loose of time, and that upon his return he should be inducted. This piece of news was very welcome to the Vestry, who received it with an uncommon satisfaction, and proceeded immediately and unanimously in their Choice; by this means was the Church Established in this City, and Mr. Vesey settled in it, who hath ever since continued with great faithfulness in the discharge of his duty. His life and conversation has likewise been very regular, and with-

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out the least stain or blemish as to his morals: He is not only a very excellent Preacher, but was always very careful never to mix in his sermons anything improper to be delivered out of the Pulpit. And the good Providence of God having continued him so long among us for a thorough settlement of the Church in this Place, where, although the Presbyterians have made several attempts, they have not been able to break in upon us, a Happiness no City in North America can boast of besides ourselves. The account I have herewith given you of Mr. Vesey is not grounded on Reports, having said nothing but what I very well know and have observed from a sixteen or seventeen years Acquaintance with and knowledge of him".

Archives of S. P. G., Vol. ix., No. 19. Also The Church Press, March 27, 1886.—Dix's Trinity Ch. i. 90.

CHURCH OF NEW YORK.

1696, Nov. 18.

A request from Dellius, at Albany, in the name of his Consistory, for aid of certain persons there, who have been robbed of everything by Indians and the French.

"Considering the fellowship of the saints in relation to help and brotherly assistance, the feeling was altogether inclined to this pious and necessary work, and that in such a case we should do to others what, in like circumstances we should want done to us" etc., whether as gift or loan. The Consistory, therefore, loaned thirty pounds to the Consistory of New Albany. Lib. A. 91.

ACTION OF THE CITY VESTRY. FINAL CALL OF REV. WILLIAM VESEY.

1696, Dec.

"Pursuant to the directions of an Act of General Assembly of this Province, entitled an Act for the Settling a Ministry and Raising a Maintenance for them in the City of New York, this Board doe unanimously Call the said Mr. William Vesey to officiate and have the care of souls within the City of New York, and the said William Vesey personally came before this Board and informed them that he was ready to exercise the Function he was called to when he shall be inducted into the same".— Dix's Hist. Trinity Ch. 96.

CHOICE OF "MANAGERS OF THE CHURCH OF ENGLAND" IN NEW YORK CITY, AFTER THE CALL, NOV. 2, 1696, OF REV. MR. VESEY.

[These are to be distinguished from the Civil Vestry of the Ministry Act of 1693. Their names are as follows:]

Samuel Burt, John Crooks, Jas. Emott, Jas. Evetts, Caleb Heathcote, Robt. Lurten, Nat. Marston, Th. Meahan, Wm. Mer-

rett, Wm. Morris, John Tudor, Henry Willson. (See under date March 19, 1696.)

PETITION FROM N. ROCHELLE.

[1696?]

To his Excellency Coll. Benjamin Ffletcher Governor in Chief and Captain General of ye Province of New York and Dependences, etc.

The humble petition of ye inhabitants of New Rochelle.

Humbly Sheweth:

That your petitioners having been forced by the late persecutions in France to forsake their country and estates, And flye to ye Protestant Princes. Their Majestyes by their proclamation of ye 25th of April 1689, did grant them an azile in all their dominions, with their Royall protection; wherefore they were invited to come and buy lands in this province, to the end that they might by their labour help the necessityes of their familyes, and did spend therein all their smale store, with the help of their friends, whereof they did borrow great sums of money. They are above twenty

(MS. torn.) poor and needy, not able
ties and cloathing, much
they did hitherto beare above their
thereby reduced to a lamentable condition,

as having been compelled to sell, for that purpose, the things which were most necessary for their use. Wherefore your petitioners humbly pray.

That your Excellency may be pleased to take their case in serious consideration, and out of Charity and pity to grant them for some years what help and priviledges your Excellency shall think convenient.

And your petitioners in duty bound shall ever pray, etc.

Thauet
Elei Cothouneau.

— Doc. Hist. N. Y. iii. 560.

ACTS OF THE CLASSIS OF AMSTERDAM.

A Letter from New York.

1697, May 6th.

A letter was read from Rev. Zelýns, of New York, thanking the Classical Assembly for their kind care in sending them two such pious and useful (edifying) men as Nucella and Lupardus. Furthermore he gave information of the state of the church in the district of New York and other churches in the vicinity. The Deputies on churches in foreign lands were requested to despatch again to Rev. Zelyns at the first opportunity a courteous letter in reply. viii. 261.

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THE MANAGERS OF THE ENGLISH CHURCH PETICON FOR A CHARTER; MAY 6, 1697.

To His Excellency Benjamin Fletcher Captain Generall and Commander in Cheife of his Majesty's Province of New Yorke and Territories thereon depending in America and Vice Admirall of the same, his Majesty's Lieutenant and Commander in Cheife of the Cities, fforts and places of strength by sea and land within his (Territories).

The humble Peticon of Caleb Heathcott, William Merritt, John Tuder, James Emott, (Henry) Wilson, Thomas Wenham, James Evetts, John Crooke, Robert Lurten, Samuell Burtt, William (Morris?) Nathaniell Maston, present Mannagers of the Affaires of the Church of England in the Citty of New Yorke.

Sheweth —

(That by virtue) of an Act of Generall Assembly made in the ffift yeare of his Majesty's Raigne (1693) Entituled An Act for settling a Ministry in the Citty of New Yorke, etc. Amongst other things therein menconed. It is enacted that there shall be (called inducted and Established a good Sufficient) protestant Minister to officiate and have the care of soules, in the said Citty and that for his Encouragement (there shall be assessed) Levyed Collected and paid for the maintenance of the said Minister the sume of one hundred (pounds).

And whereas at the same time that the said Act was made there was noe Publick Church or building (for the) said Minister to officiate his said duty in the Publique Worship and Service of God According to (to the practice of the) Church of England Established by Law whereby the intent of the said Law was likely to be frustrated (as well as the will) bounty and Encouragement of your Excellency who by your Excellency's Pious Example has influenced many to contribute severall sumes of money for the erect-

ing a Publique Structure and Church for the Publique worship which have been employed by your Excellency's Petitioner's who have within this Citty built a Church and Covered the same but (still need your Excell. countenance) and Pious favour Continued to it — Therefore your Excellency's Petitioners most humbly pray that your Excellency would be (pleased to grant the same) unto your Excellency's Petitioners in trust for all those that now are or hereafter may be in the (Communion of the Church of) England as now established by law. And that your Excellency would be pleased to order the same (to be one body) Politick in deed fact and Name, by Name of the members in Communion of the Church of England Established by Law. And that as such they and their Successors may have hold use occupy (and possess all the) Advantages, Priviledges, Immunityes, Mortuaryes and Appurtenances as are usually held (used occupied and possessed bv) Churches of the Church of England within his Majesty's Realme. And also that your Excellency (will grant the said) Church the aforesaid yearely Maintenance by the Aforesaid Law Established, (and for the benefit and) for the Charitable and Pious use of the same what Quantity of Lands thereunto (neer or adjoining that of your Excellency's and) the Councill shall be thought fitt.

And your Excellency's Petitioners as in Duty bound, etc.

The petition of the managers of the English protestant Church called Trinity Church was read and granted: Ordered a warrant issue for the drawing of their Charter of incorporation the quitrent to be one pepper corne as desirs. (Counc. Min.) — Doc. Hist. N. Y. iii. 248, 249.

May 6, 1697. The Charter of Trinity Church, New York City.

[See under date of May 11, 1696, for this Charter, where it is placed by the side of the Charter of the Dutch Church, for comparison.]

Note to the Charter of Trinity Church.

The adjacent land asked for in the above Charter, was the King's Farm, which on August 17, 1697, was leased by Governor Fletcher for seven years to Trinity Church. This Farm lay between Fulton and Chambers streets, and Broadway and Hudson River. Originally, it was known as the West India Company's Farm, and

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was to be tilled for the benefit of the Company's servants. Upon the English conquest it became the property of the Duke of York, and became known as the Duke's Farm. North of this was the Domines Bouwerie, extending from Chambers to Christopher streets. This was originally conveyed by Director Van Twiller to Roeloff Jansen, and is generally known as the Anneke Jans property. This tract was confirmed unto Anneke Jans, or Mrs. Bogardus in 1654, by Peter Stuyvesant.

Subsequently, by purchase of the heirs of Anneke Jans, the Duke's Farm took in the Anneke Jans property. In 1685 when the Duke became King, as James II., this property was known as the King's Farm; but after 1702, with the accession of Queen Anne, as the Queen's Farm

Note on Trinity Church Grave Yard.

The Northern portion of Trinity Church yard through which it was proposed in 1847 and again in 1854, to extend Albany street, so as to connect with Pine street, "is the most ancient cemetery in this city, and probably in this country. It was established by the Dutch on their first settlement, and as a burial ground, it is nearly a century older than the other sections of the yard. It was originally a valley, about thirty feet lower at its extreme depth than the present surface, and has undergone successive fillings, as the density of interments rendered it necessary, to raise the land until it reached the present surface; so that the earth now, to a depth of several feet below the original, and thence to the present time of interment, is in truth filled with human remains, or rather composed of human ashes. The bodies buried there were those of many thousand* persons of several generations, and of all ages, sects and conditions, including a large number of the officers and soldiers of the Revolutionary War, who died whilst in British captivity; and almost every old family that is or ever was in this city, has friends, relatives or connections lying there". Report of Com. of Aldermen, 1847, against opening Albany street through Trinity Church yard.

REPORT OF THE LORDS OF TRADE AGAINST THE ACT DECLARATORY OF THE RIGHTS, ETC., OF THE PEOPLE OF NEW YORK.

Whitehall, 11th of May, 1697.

Fourthly and lastly, one Entituled, an Act declaring what are the rights and Priviledges of their Majesties subjects inhabiting within their Province of New York which doth in our humble opinion give unto the representatives of that province, too great and unreasonable priviledges during the sitting of the Assembly; and to all inhabitants (except Inholders) such an exemption from the quartering of soldiers as we conceive may be inconvenient to His Majesty's service there, and contains also several large and doubtful expressions. For which reasons we are humbly of opinion that the said act be repealed, and that instead thereof (for satisfying the mindes of the inhabitants of that province) the effect of a Charter granted by his late Majesty King Charles the Second to the Colony of Virginia, according to the annexed copy, may be proposed to the General Assembly there, to be by them enacted and then transmitted hither for his Majesty's Royal approbation. — Col. Docs. N. Y. iv. 263, 264.

REPORT OF SUBSCRIPTIONS FOR BUILDING TRINITY CHURCH.

1697, May 28.

A committee of the Vestry was appointed, consisting of Mayor William Merrett, Mr. Thos. Clarke, Capt. William Morris, and Capt. Tudor, (absent in the service,) who, on the 20th of June 1697, made a return, that according to order, they had spent a day in getting subscriptions and in collecting money for erecting Trinity

(* Estimated to be between thirty thousand and forty thousand.)

Church. The members of the corporation generally encouraged the good work also by their own example, not only in the cheerful payment of their lawful dues, but by their free will offerings.

Mr. James Emott presented four pistoles (from sixteen to twenty dollars) as a voluntary gift. The following were free gifts.

Mr. Benjamin Aske,	£ 1.19
Capt. Thomas Wenham,	5.
Mr. Robert Lurting,	3.
William Merrett, Esq.,	5.
Mr. James Evets,	1.
Mr. Michael Howden,	3.
Mr. Nathaniel Marston,	1.
Mr. Thomas Burroughs,	2.
Mr. William Janeway,	3.
Capt. William Morris,	2.
Mr. William Huddelston,	2.
Mr. Gabriel Ludlow,	2.
Mr. John Crooke,	2.
Capt. Ebenezer Wilson,	2.
Mr. William Sharpas,	1.
	£35.19.

On two subsequent occasions several of these persons contributed respectively from three to five pounds.— Berrian's Trinity Church, 17.

PROPOSITIONS OF THE ONONDAGA SACHIMS.

Propositions made by the Sachims of Onondage in Albany this 9th of June, 1697.

Present — Col. Peter Schuyler — Major Dirck Wessell
Dellius — Captaine Evert Banker

.....

Brother Cajenquirago

I will not conceal any discourse that passed between Odatsigtha and Onondio. The Onondio said: —

Child, you go now to your own Country, I am wholly inclined to peace. I would have your arm tyed to mine that hereafter we might live peaceable together.

Odatsigtha answers; —

No Father, I will not have my arm tyed to yours, because you might lift up your arm against my own people and then my arm would hang to yours.

Then the Onondio answered him* that he would never make warr againe with the Five Nations. The Onondio sends for Canaghkonje† to go and dwell three years in his bosome, and in that time he will know his intentions. All this we have sent to the Upper Nations for advice, though we believe it will not be agreeable to the whole House because the Onondio hath deceived them in this manner more than once.

Brother Cajenquiragoe.

Wee thought the two Mohaques which our Father sent to Canada were detained by the Onondio and in order to release them we had prepared a great Belt of Wampum to be sent by our messenger, but hearing they were returned we kept the Belt.

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* "Assured him". Original Minute in New York Colonial Manuscripts, xli.
† This word is "Canaghkouse" in the text, but it is corrected according to the original in New York Colonial Manuscripts, xli. It is supposed to be equivalent to Konossioni, which means the whole house, or the entire Five Nations.

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Brother Cajenquiragoe.

Wee sent lately seven hands of wampum by Juthory (who is since killed) to desire you to assist us in the rebuilding of our Castle and have been informed by some in his company that you give us a favorable answer, wee hope you have not forgot it, it will be very convenient time to do it when our corn is eatable; for we do not reckon that it is peace though there is discourse of it.

Upon this they give seven hands of Wampum.

Dellius.

Answer to the foregoing Propositions made by the Sachim of Onondagoe.

Present — Collonell Schuler
Dellius
Major Wessells
Captaine Banker.

.....

Brethren, we cannot imagine how you became so dronck in your understandings as to call Onondio your Father. Wee know no Father Onondio here, he is our and your enemy; do you call your enemy your Father, who has no other thoughts but to kill and destroy you. Our two Mohaques who were lately at Canada were wiser; they called him to his face no otherwise then Onondio.

What you speak of being assisted in rebuilding your Castle; — Brethren, you shall always find Cajenquirago very ready to do it.

What you say about the Onondios desire to have Kanack konje lodged in his bosome for three years that he might better know his intentions: — Brethren wee believe that the whole House long agoe knows his heart to be nought therefore not necessary for Kanack Konje to go; also we believe he is too wise to go, and that you will perswade him to the contrary.

What you say of Oneyde that its concluded there that none of them hereafter shall go live at Canada: — Brethren, Their words are very good if they are but confirmed by their deeds.

What you mention about the Belt which Cajenquirago sent by Sadegojendon last winter to you to informe you that he had come to Albany with some forces to cover us and you from the insults of Onondio and that the said Belt was but just come to your hands; Brethren — it is well done that you have sent it to the Upper Nations; therein you may see how willing readdy and carefull Cajenquiragoe is to serve us; and would the Onondio have fought with him as he threatened, he would have received him very well with powder and ball, but for the Onondio he makes a great noise just like empty Casks, which sound most.

Upon this they were given a Belt of Wampum.

Dellius.

— Col. Docs. N. Y. iv. 279, 280, 281, 282.

A true Copy.
(Signed) David Jamison Cl. Concilij.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to Rev. Henricus Selyns, pastor at New York, concerning the Church in New Netherland, June 10, 1697. xxvii. 237.

Reverend, Godly and Highly-Learned Sir and Brother in Christ:—

The Classis of Amsterdam safely received your letter of September 30th 1696, relating to Curacoa. We regret that you did

not receive our letter. The insecurity of the sea, through the many privateers, is the cause of such losses. We are glad that the Revs. Nucella and Lupardus arrived safely, and that you have informed us where these and other brethren are located. We wish the rich blessing of the Most High upon them all — upon their persons and their services. We hope to hear with joy that their labor has not been in vain in Christ. May they win many souls unto Jesus Christ, and be partakers of salvation.

We rejoice over the charter for the Dutch churches, at New York, and which is ratified by the King's seal. We trust that they (it) may enjoy the beneficial fruits thereof.

We are also glad that the arrears of your salary are being paid up, and that all things are tending toward a better condition; also that the Kingdom of Jesus Christ is flourishing under the ministrations of several English and French pastors; and that the Rev. Brodet (Bondet) is doing much to edification in the language of the savages. While it was painful to learn what loss the war had caused, as well as the deterioration in morals, caused by strangers; and what anxieties you feel lest you should be surprised by the French; on the other hand it was pleasing to hear of the prosperity of your city and the remarkable increase of its inhabitants. The Lord grant that these blessings may be followed by spiritual ones, and that the people may show themselves worthy of such blessing by godliness.

The affairs of the churches in the Fatherland are managed on their usual footing, so that we have little to tell you. Rev. Voskuil, who died at Weesp, has been succeeded by Rev. Klingnaut of Amstelveen. To the latter place Rev. Elias is called. Rev. Groenewegen, pastor in Amsterdam, died May 6th 1696. Rev. Adrianus Beukelaar, is called from Utrecht, was installed in his place on September 30th. The Fatherland is still struggling in the ruinous war with France. Privateering is diminishing our commerce. We recently flattered ourselves with the hope of peace;

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but what success shall follow is known only to God. Indeed, one waits for peace, but there is nothing good; for a time of healing, but lo! there is terror. May the Lord in whose hands are the hearts of the Kings of the earth, incline them to peace. In closing, we commend you and your church, and indeed all the churches and ministers in New Netherland, to God and the Word of his grace. Wishing you every divine blessing, we remain,

Your most affectionate brethren in Christ, the Classis of Amsterdam. In the name of all, the Deputati ad res maritimas,

Jan de Rooy, Eccl. Amstelod,
A. Oosterland, Eccl. in Waverveen,
P. de Bois, Eccl. Amstelod,
P. Hyblom, Eccl. in Nieuwe Loosdregt.

Done in Amsterdam,
June 10, 1697.

COMMISSION OF THE EARL OF BELLOMONT.

Extracts as to Religion.

June 18, 1697.

. . . . . .

And our will and pleasure is that the persons thereupon duly elected by the Major part of the Freeholders of the respective Counties and places, and so returned, and having before their sitting, taken the oaths appointed by act of Parliament to be taken instead of the oaths of Allegiance and supremacy and subscribed the Test and the Association aforesaid (which oaths you shall Comissionate fit persons under our seal of New York to administer and without taking the said oaths and subscribing the said Test and Association none shall be capable of sitting though elected) shall be called and held the general Assembly of that our province and territories depending thereon.

. . . . . .

We do by these presents authorize and empower you to collate any person or persons in any churches, Chappels or other Ecclesiastical benefices within our said province and territories aforesaid, as often as any of them shall happen to be void.

. . . . . .

And we do by these presents, Will, Require and Command you to take all possible care for the discountenance of vice and the encouragement of virtue and good living, that by such example the infidels may be invited and desire to partake of the Christian faith.— Col. Docs. N. Y. iv. 266, 267, 269, 272.

. . . . . .

DECLARATION BY REV. WILLIAM VESEY OF HIS ADHERANCE TO THE CHURCH OF ENGLAND, AUGUST 2, 1697.

Henry, by divine permission LORD BISHOP OF LONDON. To all to whom these presents shall or may consern, health in our Lord God Everlasting. WHEREAS, by an Act of Parliament made in the first year of our Sovereign Lord and Lady, King William and Queen Mary, Entituled, an Act for the abrogateing of the oaths of Supremacy and Allegiance and appointing other oaths: it is provided and enacted that Every person, at his or their respective admission to be incumbent in any Ecclesiasticall promotion or dignity in the Church of England shall subscribe and declare before his ordinary in manner and form as in the said Act is conteined NOW KNOW YEE that on the day of the date hereof did personally appear before us, Mr. William Vesey to be admitted to the Ministerial function in ye City of New Yorke and subscribed as followeth by the said Act is required. I William Vesey do declare that I will Conform to the Liturgy of the Church of England as it is Now by law Established. In WITNESS whereof we have caused our Seale Manual to be affixed to these presents Dated the second day of August in the year of our Lord one thousand six hundred ninety seaven, and in the 22cond year of our Translation.

ORDINATION OF REV. WILLIAM VESEY BY THE BISHOP OF LONDON.

Tenore presentium NOS HENRICUS permissione Divina LONDINENSIS EPISCOPUS notum facimus Universis, quod die secundo Mensis augusti Anno Dom. Millesimo Sexcentessimo Nonagesimo (septimo) in Capella nostra intra palatium nostrum de Fulham Middlesexiae, nos pfatus HENRICUS LONDINENSIS EPISCOPUS antedictus sacros ordines Dei omnipotentis psidio Celebrantes; Dilectum Nobis in Christo Guilielmum Vesey A. M.: ex Universate Oxon de vita sua Laudabili ac morum & vir-

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tutum suarum donis Nobis multipliciter Commendatum ac in Bonarum Literarum studio & Scientia Eruditum & per nos & alios quo ad omnia in ea parte requisita examinatum & approbatum, in sacrum Diaconatus (Presbyteratus) Ordinem juxta morem & ritum ecclesiae Anglicanae in hac parte Salubriter editos & provisos admisimus & promovimus Ipsumque in Diaconum 'Presbyterum) Rite & Canonice tune & ibidem ordinavimus. IN CUJUS REI TESTIMONIUM Sigillum Nostrum Episcopale presentibus apponi fecimus. Datis die anno pdictus Nostraeque translationis anno vicesimo Secundo.

H. LONDON.

THE BISHOP OF LONDON TO THE CITY VESTRY OF NEW YORK.

August 2, 1697.

HENRICUS permissione Divina Londinensis Episcopus Dilecto Nobis in Christo Gulielmo Vesey Clerico Salutam & Gratiam: ad peragendum Officium parochi in Ecclesia de New Yorke in partibus occidentalibus in presibus Communibus aliisque Ministeriis Ecclesiasticis ad officium parochi pertinentibus juxta formam descriptam in Libro publicarum precum authoritate parliamanti hujus Inclyti Regni Angliae in ea parte edit & provis. Canones & Constitutiones in ea parte Legitime Stabilitas & publicatas et non aliter neque alio modo tibi de Cujus fidelitate, morum Integritate, Literarum Scientia, Sana Doctrina & diligentia plurimum Confidimus (prestito primitus per te Juramento tam de agnoscendo regiam Supremam Majestatom Juxtavim, formam et Effectum Statuti parliamenti dicti regni Angliae in Ea parte Edit. & provis. quem de Canonica obedientia Nobis & successoribus nostris in omnibus licitis & honestis per te prestanda & exhibenda Subscriptisque per te Tribus illis Articulis mentionatis in Tricessimo Sexto Capitulo Libri Constitutionum sive Canonum ecclesiasticorum anno Domini 1604 regia Authoritate Editorum et promulgatorum) Licentiam et facultatem Nostram Consedimus & Impartimus per presentes ad nostrum beneplacitum Duntaxit Duraturias. IN CUJUS REI

TESTIMONIUM Sigillum nostrum quo in similibus perumque utimur presentibus apponi fecimus. Dat. secundo die Angusti.—Dix's Hist. Trinity Ch. 481–3.

SLAVES IN SALLY, (SALEE.)

Trinity Church.

1697, Aug. 6.* At a meeting of the Vestry of Trinity Church.

Ordered, That there be a petition drawn for the money that was collected for the Slaves in Sally, and in case it was not disposed for that use, then to be disposed for the other pious uses as his Excellency and Council should think fit; and the same to be delivered to his Excellency by Mr. Mayor and Captain Tho. Wenham.

Records i. 9. Berrian's Trinity Church, 19.

SYNOD OF NORTH HOLLAND, AT EDAM.

1697, Aug. 8–18.

Article 11.

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Extract from a letter from New York, dated September 30, 1696, written by Rev. Henricus Selyns, to the Rev. Classis of Amsterdam.

1. He had written almost every year but of late, had received no reply.

2. The Revs. Nucella and Lupardus had since (his last) arrived in good health.

3. The Dutch Ministers now numbered five in all; Rev. Selyns at New York; Rev. Dellius at New Albany; Rev. Nucella on the Esopus; Rev. Lupardus on Long Island; and Rev. Barthold in New Jersey.

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* Sept. 6, according to Dr. Dix, Hist. Trinity Church 112. See Answer, Dec. 2, 1697.

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4. He wishes and prays God for continuance in his office and for conversions.

5. He and his Consistory had procured for the Dutch Church certain privileges, (a certain Charter) very satisfactory, and ratified by the Royal Seal. A brief summary of the same is furnished herewith.

6. His (salary) arrears were paid now and then, and everything was adjusting itself to a better condition than heretofore.

7. In the open country there were many English preachers, mostly from New England. For the two new churches there, (one in the Fort, and Trinity) two Episcopal ministers had been appointed; but they preached provisionally in the Dutch churches; and they lived together with them in all amity.

8. Rev. Daille was pastor of the French church at Boston; Rev. Perrot of the church at New York; Rev. Morpo of the outside villages; Rev. Brodet, (Bondet) who had preached for eight years in the Indian language, had been called to New Rochelle, where he was the means of great edification.

9. He complains of the injury done by the war, and the corruption of morals by foreigners and pirates; as also of the fear of being attacked by water or by land. This the French had already attempted.

10. He tells of the prosperity of the city, which is being extended, and where high houses are being put up, and water is converted into land; [i. e. marshes were filled up. Pearl Street was the street along the river then; and three blocks had been added since. It is not known from the general histories, that this process of filling up had begun so early as 1696:] and the inhabitants, since his last arrival, had increased two thirds. [Population was 4000, in 1700.]

11. He commends us to God and the Word of His Grace, and himself to our prayers.

12. In order to get our letters delivered to him, (he says) make use of Mr. William Banckertz, known to Rev. Roland. The latter has paid for Rev. Selyns his quota for the Widows' Fund.

CHURCH OF NEW YORK.

TO THE REV. CLASSIS, OR THEIR REVERENCES THE DEPUTIES FOR FOREIGN AFFAIRS, AND TO THE CHURCHES; TO BE READ AND CONSIDERED BY THE REV. CLASSIS OF AMSTERDAM.

Proceedings of our Consistorial Meeting, to elect a second Minister, and Elders, Deacons and Church-Wardens, for the Dutch Reformed Church of Jesus Christ, at New York, held in the years 1697 and 1698. Extracts, Vol. xxi. 397–9.

[Aug. 19, 1697 — Nov. 19, 1698.]

No. 1. Request of some people for a second minister of the Dutch Church of Jesus Christ at New York.

To the Rev. Minister, Elders, Deacons and Church-Masters, of the Dutch Congregation in the City of New York:

Inasmuch as many members of said church are aware of the arduous and difficult services now resting upon the learned and pious Domine Selyns, their present teacher; and that said minister is now aged, and cannot endure, without great weariness, the continual service of frequent preaching and catechizing, unless suitable assistance be given to him:

And, whereas, our congregation has considerably increased, while attention to the service grows harder every day; and inasmuch as we are so far from Holland, that we cannot quickly, nor without great difficulty, hope for another minister, in case of the death of our present one — which may God forbid; and since such an event would deprive so large a flock of a suitable shepherd, and which loss might tend, if not to the utter ruin, at least to the great injury of the Church of Jesus Christ in these distant parts:

Therefore it is most earnestly requested in the name of said congregation, that the Rev. Consistory will please to consider whether it would not be advisable to issue a call for a suitable and pious minister, as assistant to our present pastor who has served us so long and ably and piously, and with so great zeal, that thereby the

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honor of God and the edification of the congregation may be advanced.

The said petitioners humbly suggest that the congregation of this church should be consulted about the honorable support of a proper assistant, without however diminishing the salary of our present minister, whom we heartily desire to continue longer among us for the honor of God and the edification of his church.

Done at New York, the 19th of August 1697.

(It was signed by)

Johannes Kip,	Theunis de Key,
Samuel Staets,	Jac. Van Cortlandt,
Brandt Schuyler,	Johannes Cortlandt,
Charles Lodewick,	Corn. de Peyster,
John de Peyster,	Jan Abeel,
Jacob Verplancken,	Jan Emoets,
M. Clarkson,	Johann Outman.

No. 2. Meeting of the Consistory publicly held in presence of the most prominent members and of the said petitioners, for a second minister, at the church, 15th of September 1698, (1697?)

After the sermon on Wednesday, the Rev. Consistory, together with most of the former members of the Consistory, also some civilians, and prominent church members being present, came with the petitioners into the chancel. It was then resolved, nemine contradicente, that a preacher should be called from Holland, and that subscriptions should be solicited and received by Jacob Boelen, Isaac de Riemer, Johannes de Peyster and Samuel Staets, who are deputed thereto, and who shall report and deliver the subscriptions to the Rev. Consistory.

No. 3. Power of attorney, to try and obtain voluntary contributions for two preachers here.

Whereas the Rev. Consistory of the Reformed Dutch Congregation in the City of New York, at the request of certain members on the 19th of August 1697, has to-day (September 17,) resolved to call from Holland, according to the usages and the church rules

of the National Synod of Dort, for the service of this congregation, a second minister and orthodox pastor: Therefore after calling upon God's name, we have considered it necessary to test how much money could be obtained or received from the congregation by voluntary subscription for this pious purpose:

The Rev. Consistory has therefore requested and commissioned, as they do herewith request and appoint, two members of the Consistory and two of the petitioners: to wit, Jacob Boelenszen, Elder; Isaacq de Riemer, Deacon; Capt. Joh. de Peyster, late Deacon; and Mr. Samuel Staets; all members of this church. These have accepted the appointment to go around and receive voluntary promises of members of our congregation, and to seek to persuade everyone by all possible means, to make subscriptions or contributions for this pious work. They will then report to us as quickly as possible their efforts with the results. If the subscription is found to be sufficient, a second minister will be called by the Rev. Consistory in the name of this congregation, from the Rev. Classis of Amsterdam, for the service of Jesus Christ. May the Lord grant us this for our salvation. Done in our Consistorial meeting at New York, this 7th (17) day of September, 1697.

This was signed by the underwritten Minister, Elders and Deacons.

Henricus Selyns,	Jacob Kip,
Steph. van Cortlant,	Isaacq de Riemer,
Pieter Jacobszen Marius,	Dirck ten Eyck,
Jacob Boelen,	Isaacq de Peyster.

No. 4. Form of the obligation by subscription for two ministers of this Dutch Church, one having long been here already; the second to be called from Holland by the Rev. Classis of Amsterdam.

We, the undersigned, belonging to the Dutch Church of Jesus Christ at New York, promise and engage ourselves so long as we shall dwell in this city or vicinity, that we will pay the salary required for the support and maintenance of a second Dutch min-

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ister of this church at New York, who shall be called pursuant to the church rules of the National Synod of Dort; all which is to be done by voluntary contributions; one fourth part of which is to be paid, as usual, every quarter. But inasmuch as a second preacher, to be called from Holland by the Rev. Classis of Amsterdam, cannot come without incurring expenses for his call and passage: we engage ourselves, as above, that our subscriptions shall date from the first of November next, (1697), and that all this is to be done by voluntary contributions. Provided, however, that if the subscribed sums shall be insufficient to pay two ministers, that then this document of promises and subscriptions shall be void and of none effect. Done at New York, and in the vicinity thereof, in the months of September and October, 1697, etc.

No. 5. Consistorial meeting held in order to answer and give a decision in reference to a second petition, delivered by some of the Committee, on the 20th of February 1697–8 (1698.)

The Rev. Consistory of our Dutch Church at New York, having seen and considered a request signed and delivered by certain persons on the 20th of February last past, (1698), are filled with grief and astonishment thereat. Although we had acted upon and granted the former request, dated the 7th (17?) of September, (1697) it is now again asked to have a test made, in the presence of and to the satisfaction of the petitioners, as to what has been subscribed, and what sums can be collected for the call from Holland of a second minister, according to the church rules of the National Synod of Dort, by the Rev. Classis of Amsterdam. To prevent any misunderstanding, the whole business had once been settled to the satisfaction and delight of everybody, by the subscription of all the members, with a very few exceptions, of promises of money. The Rev. Consistory wounld have been glad to have proceeded immediately in this pious work, but to their regret there was delay, and the blame was thrown on the Consistory. There was also dissatisfaction among many members, because the papers and subscriptions were stopped, and withheld from us.

Hence we could neither see nor know who were our contributors, and what amount had been contributed toward a second minister.

The Consistory therefore declares that they have been prevented from learning the true facts in the case now for a period of four successive months; that their hands are tied, and that they are not able to give an answer to their second request — at least not until a proper report shall have been made to the Consistory, and the said papers containing the subscriptions and promises have been delivered to them; that they are daily expecting this, and the action which shall then be taken by the Consistory shall be at once communicated to the petitioners. Done at our Consistorial meeting at New York the 21st of March 1697–8 (1698). This was signed by,

Henricus Selyns,
Jan Harbending,
Johannes Kip,
Isaacq Kip,
Pieter Jacobszen Marius,
Jacob Boelens,
Dirck ten Eyck,

No. 6. Consistorial meeting, held on the 30th of March 1698, in order that the documents and the subscription lists may be delivered to us for the satisfaction of the congregation, in regard to a second minister.

The Rev. Consistory held a special meeting to demand the report and the papers from Capt. Joh. de Peyster, Mr. Samuel Staets and Mr. Isaacq de Riemer. They by request and appointment dated last September, had been asked and deputed to make a canvass concerning the call from Holland of a second preacher. But, although demanded several times, it was again refused to the Rev. Consistory. We must therefore regretfully complain that we are not able to do anything at all. Done at New York, the 30th of March 1698. This was signed by,

Henricus Selyns,
Pieter Jacobszen Marius,
Jan Harbendinck,
Johannes Kip,
Dirck ten Eyck,
Jacob Boelen.

The undersigned Deacon acknowledges that said papers were refused to us to-day.

Signed, Isaacq Kip.

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No. 7. New Commission and Authorization. Report and papers having been refused, it was resolved to request and employ the Elders of our church, who are creditors, (subscribers?) for making a canvass concerning the call and salary of a second minister.

Whereas, the late and the present Consistory of the Reformed Dutch Congregation in the City of New York, at the request of some members, on the 19th of August last, consented and resolved, as appears from the signatures of the Consistory on the 7th of September last, to call from Holland for the service of our church, a second minister and orthodox pastor, according to the customs and the Church Rules of the National Synod of Dort:

Therefore the undersigned, Minister and Consistory, in harmony with the action of the late Consistory, after calling upon the Lord's name, consider it necessary and agree to have a new canvass made, as to how much money or voluntary subscriptions, (subsidies) can be obtained from our congregation for this pious work. The present Consistory have therefore requested and deputed, as they herewith do request and depute, Mr. Pieter Jacobszen Marius, Capt. Johannes Kip, Mr. Jacob Boelen and Mr. Jan Harbending, all at present Elders, on this business. They have accepted it qualitate qua, and have promised to do it, for the best peace of Christ's Church here. They will receive the voluntary promises of our congregation, by persuading them by every means within their power. They will let every one subscribe for himself, what he may wish to contribute for this pious work. But inasmuch as Mr. Pieter Jacobszen Marius may probably not be able, because of his age, to walk about himself, he shall have the right to substitute somebody in his place. Thus we hope by doing all that is in our power, the call may be made out, and we may ask for a preacher from Holland, and obtain him. The said Deputies are requested, to make an early report to the Rev. Consistory. If it is satisfactory, then a minister shall be asked for, and called, by virtue of our first and settled resolution. But if it is not satisfactory, then

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all efforts shall be broken off, and the matter deferred to a better time. Done in our Consistorial meeting at New York, the 25th of April 1698.

Signed, In the name and by special order of the Consistory,

Henricus Selyns.

No. 8. Document of Call to a second preacher for the service of the Dutch Reformed Church of Jesus Christ in the City of New York.

Jehovah, as Lord of the harvest, was pleased to advance his church in the early days of the Gospel, and to spread it abroad to the ends of the world. He now uses in this place the service of Henricus Selyns, our pastor, who has here held his office above, and attended to its duties among us, for these sixteen years. He preaches every Sunday and Wednesday, catechises, etc. Since his coming among us the number of our members, under God's blessing, has increased from four hundred and fifty to fully six hundred and fifty. It must also be remembered that at his age, sixty two and a half years, death is rapidly approaching, and his powers are also diminishing. It is perhaps a disadvantage to this church that it is so far from those of Europe.

Now, we, the aforesaid minister, with the Elders and Deacons whose names are subscribed, representing at present the Dutch Church in the City of New York in America, after calling upon God's name, with the consent and advice of many prominent members, and by virtue of our charter and our ecclesiastical privileges secured thereby, have chosen and called as our second minister, the Reverend, Pious and Very Learned Domine Hieronymus Verdieren, at present minister at Bruynesse, on the Island of East Duyvelant, in the Classis of Zierickzee. He is a man, as we are informed, of excellent reputation, having good testimonials. He is to perform his duties in all parts of the congregation in conjunction with Domine Selyns our present pastor. He will be personally informed of the call, while the call itself shall be sent to

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the Rev. Classis of Amsterdam, which shall also be requested and urged to use all possible means to induce him to accept it and come over. If however the said Mr. Verdieren has died, or has removed away, or is not inclined to come over here, and accept our service under such favorable conditions; then full power and authority are given to the Rev. Classis of Amsterdam, to call some one else, after consultation with Messrs. Livinus van Schaick and William Banckers, natives of this place, and merchants in Amsterdam, be he preacher or licentiate. He must be of good habits, sound in doctrine, friendly in conversation, able to enter upon the duties, being possessed of proper qualifications, and must attend, as an orthodox pastor, to the service generally, according to the rules of the National Synod. The Rev. Classis and the parties mentioned will oblige us by doing their share in this business, and we engage to do our share to the best of our abilities.

The salary of the second preacher will be the same as that of the first, be it accepted by the said Mr. Verdieren, or by some one else who may be called by the Rev. Classis. The sum of one thousand guilders, Holland money, ($400.) shall be paid yearly to the first as well as to the second minister. The weekly turns of service will be satisfactorily arranged. Free fuel, or instead, sixty guilders ($24.) yearly, will be given him, married or unmarried; he shall have free transport, with wife, children and goods, as well as free quarters. As to his salary, it shall immediately begin when he goes to sea, and be paid on his arrival. For the expenses of the call and of the coming over, a draft of fifty guilders, Holland money, is given, to be paid to the Rev. Classis of Amsterdam by Mr. William Bancker; and the sum of one hundred and fifty guilders, to be sent over, may also be obtained from said Mr. William Bancker, making a total of two hundred guilders Holland money, (or $80.) Finally, we, the present Elders and Deacons of said Dutch congregation, oblige ourselves, qualitate qua, that everything shall be done by us or by our successors, eadem qualitate, to take care and diligently to endeavor, that the salary of the first and of the second minister shall be paid, one fourth part every quarter,

which is to be taken to them, as is proper: or, if anything be lacking, to make it up and pay it from our church property, revenues and collections; without, however, specially binding ourselves personally, our heirs or properties.

This done in our Consistorial meeting at New York, the 21st of July, 1698. Signed,

Henricus Selyns, Minister.

L. S. Pieter Jacobszen Marius, Johannes Kip,
Jacob Boelen, Jan Herperdinck,
Dirck ten Eyck, Isaacq Kip.

No. 9. Eight approvals to the call of a second minister for the Church of Jesus Christ in the City of New York, by the neighboring Dutch churches in this Province of New York and Albany.

I The approval of the Consistories at New Albany and Schenechtade.

The Rev. Consistories of New Albany and Schenechtade have seen and considered the foregoing document of call by the Rev. Consistory of New York to the Rev. Mr. Hieronymus Verdieren, minister at Bruynesse, under the Classis of Zierickzee, and find the same to conform to the laudable rules of the Dutch Reformed Church. They approve said call in all its parts, and wish to the church of New York, as well as to the minister called, all possible happiness and blessings. Thus done at our Consistorial meeting in New Albany, the 4th of August, 1698.

Signed

Godfridus Dellius, Minister.

Dirck Wesselszen Anthony Bries
Jan Vinhaegen Johannes Bleecker
Albert Ryckman Isaacq Swits
Jan Lansing Adam Vrooman
Abraham Cuylder Herman Vedder
Willem Groesbeeck Abraham Mynot.

II Approval, received from the Rev. Consistories of New Amesfort, Midwout, Breuckelen and New Uytrecht.

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The Rev. Consistories of New Amersfort, Midwoudt, Breuckelen and New Uytrecht have seen the foregoing instrument of call, issued to the Reverend, Pious and Very Learned Mr. Hieronymus Verdieren, minister at Brunesse, on the Island of East Duyvelant, under the Classis of Zierickzee, and approved of it as good and praiseworthy. They hope that the Lord of the harvest will bless this undertaking, and provide his church there (New York) with such an excellent pastor as the Rev. Consistory of New York has called; or if he declines, with another teacher of not less reputation, learning and piety. Thus done in our Consistorial meeting, on the Island of Nassau, the 21st of August 1698.

Signed,

William Lupardus, Minister.

Court Stephensen	Symon Janszen
Lucas Stepenszon	Jan Albertszen ten Huyneu
Pieter Montfoort	Hendrick Wickof
Pieter his X mark Janszen	Jeronimus Remsen
Adrian Reyerszen	Rem Remszen
Engelbert Loth	Roelof Verkerck
Isaacq Hegeman	Gerrit Courten
Cryn Janszen van Meteren	Joost van Vrundt.

III Approval by the Consistory of New Harlem.

We, the Minister, Elders and Deacons of New Harlem have seen and considered the foregoing instrument of call, and being satisfied with everything, approve of it in all its parts. We also hope that our church, being the nearest to New York on this Island, will thereby also receive and enjoy more services. May God the Lord, give his blessing to this call, and thus also send, upon proper summons, other able and pious teachers to this distant country. Done in our Consistorial meeting the 30th of August, 1698.

Signed

Henricus Selyns, Minister at Haarlem.

The mark A.M. of Adolf Meyer	Jan Dyckman
Pieter van Oblinius	Samuel Waldron.

IV. Approval of the Consistory of Bergen.

We, the Minister, Elders and Deacons at Bergen in New Jersey (Yarsey), having seen and considered this letter of call, are very happy to approve it, as it altogether conforms to the Rules of the National Synod, and of the Dutch churches. We pray that God May bless it, and we hope that we, hitherto served by the minister at New York, may by these means have more frequent services. Done in our Consistorial meeting, the 30th of August, 1698.

Signed,

Henricus Selyns, pastor at Bergen.

The mark X of Helmick Roelofszen
The mark X of Marcelis Pieterszen
Isaacq van Giesen
Cornelis van Vorst
Robbert Sickels
Enoch Michielszen, being absent and sick.

Memorandum. The eight approvals of the Dutch churches in this Province of New York and Albany, are as follows:— namely, by the churches and consistories of New Albany, Schenechtade, New Amersfort, Breuckelen, Midwout and New Uytrecht with New Haerlem and Bergen.

No. 10. Not approved by Domine Nucella and his Consistory at Kingstouwne.

The Rev. Consistory of the Congregation of Jesus Christ at Kingstouwne, in Ulster county, have been well informed

A. That the Rev. Consistory of the Congregation of Jesus Christ at New York does not fully agree in regard to the foregoing letter of call, issued by the Rev. Mr. Selyns and six members of the Consistory there:

B. Further, that the majority of the members at New York have refused for satisfactory reasons, but not given, to contribute to the salary of a second minister to be called from Holland, or from one of the seven Provinces:

C. And further, that the said letter of call is not made in

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proper form, with proper requisitions and stability, (demand and firmness.)

They therefore find themselves under too great embarrassment to approve it; in the meantime, however, they wish the Rev. brethren and the Church of New York the blessings of the Most High. Done in our Consistorial meeting at Kingstouwne, the 4th of September, 1698.

Signed,

Peter Nucella, V.D.M. at Kingstouwne.

Egbert Hendrickszen	Deacons	Henricus Beeckman	Elders.
Jacob du Bois		Theunis Eliassen	
Jacobus la Moth		Mathys Stecht	
Theunis Oosterhout		The mark of Corn. Cool	

Reply by Henricus Selyns and his Consistory at New York.

Mr. Nucella, who tried to intrude himself here (upon our church), with his Consistory, has refused to approve of, and sign this our call. He is answered as follows, viz:

A. This call has been issued by seven members of our Consistory, against two. This gives it a majority of votes. It has been approved by eight churches, against one, that of Kingstouwne. This gives it the approval of a majority of the churches. It was also endorsed by the former Elders and Deacons, who were invited to come and consider the call, and suggest amendments.

B. Our Elders, who are creditors, (lenders?) have taken the trouble, to go about the congregation, and have found that three fourths were willing to have a (second) minister, to be called from the Fatherland, instead of Mr. Nucella. This settles the fact of the majority of the people.

C. Is anything more required? God's name has been called upon, our charter has been obeyed, and everything has been done that could be done, pursuant to the customs of the Dutch Church. We are therefore astonished that the Rev. Consistory of Kingstouwne has refused to approve, unless perhaps they were willing

to have him (Nucella) leave. Done at New York, in a meeting of the former and the present members of the Consistory, this 18th of September, 1698, and signed by order of the same.

Henricus Selyns, Minister at New York.

No. 11. Approval and Ratification of the new call for a second minister, given by the present and the former members of the Consistory at New York, the 18th of September, 1698.

The present governing members of the Consistory of the Dutch Reformed Congregation in the City of New York have invited for their advice, the former Elders and Deacons. They have met together to consider the new call for a second minister for the said congregation, which has been issued to the Rev. Domine Hieronymus Verdieren, now minister at Bruynesse, on the Island of East Duyvelant, in the Classis of Zierickzee, Zealandt; or in case of his death, or refusal, which is to be issued to such person, as, after consultation with Messrs. Levinus van Schaick and Willem Bancker, merchants of Amsterdam, it shall be sent by the Classis of Amsterdam, according to the letter of call written on the 21st of July, Anno 1698. This letter of call was read at this joint-meeting, after calling upon God's name, and was unanimously approved and ratified, as they do hereby approve and ratify it in all its parts, as they are more specifically expressed in said letter of Call.

The same meeting, in addition, unanimously resolved and determined, in pursuance of a former resolution adopted at (a meeting to decide about) the building of the church, dated the 22nd of December 1691, that all collections hereafter made in the church by the Rev. Deacons, shall, as formerly, be for the support of the poor in the congregation and also for the general use of the church and the church service, and were to be at the disposal of the Consistory, in office at the time; also that the Elders and Deacons newly entering upon office, shall from time to time, upon request, sign this resolution as the governing Consistory had done. A copy

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of the same shall be given to the Deacons that they may regulate themselves accordingly in their accounts. Done in our Consistorial meeting at New York, this 18th day of September 1698.

Signed,	Henricus Selyns, Minister.
Peter Jacobszen Marius	Jan Harperdinck
Jacob Boelens	Johannes Kip
Dirck ten Eyck	Nicholas Bayard
Steph. van Cortlant	Brandt Schuyler
Boele Roelofszen	Isaacq de Foreest
Balth. Bayard	Jac. van Cortlandt
Carsten Luersen	Theunis de Key
Peter de Riemer	Jacobus Kip

Elected Deacons since and signed

Johannes van Giesen } 27th of
David Provoost Jun. } Oct. 1698.

No. 12. Some Extracts from our Church records and the Charter.

A. From a certain resolution adopted by the former and the present Consistory, dated the 22nd of December, 1691. (Mar. 9, 1692?) That the moneys of the Church, apart from those of the Deacons, and the moneys of the Deacons apart from those of the Church, or the moneys collected at any Church-meeting, shall all be brought into a common purse or treasury; and the Deacons are directed to contribute to the laudable and necessary work (of building the New Church) as much money as is possible, without doing injury to the poor.

B. From the charter or special privileges, granted to our Dutch Church, obtained in the eighth year of his Majesty's reign, the 11 of May, 1696.

"And our further will and pleasure is, and we also hereby declare, that it shall be legal for the Deacons of said church, or some other persons, properly authorized by them, at any time when they are met in said church for divine service, to gather and collect the

free and voluntary alms of the members of said church there convened, which may be used by the minister, elders and deacons (N. B.) for such pious and charitable purposes as they and their successors, in their discretion, shall deem proper or necessary." Both agree with the original.

Henricus Selyns, Minister at New York.

No. 13. Consistorial meeting, held for the election of Elders, Deacons and Church-Masters, at New York on the 27th of October, 1698.

After calling upon God's most holy name, the election of Elders, Deacons and Church-Masters for our Dutch church was entered upon, and Boelen Roelofszen and Capt. Jacobus van Cortlant were elected Elders; and Johannes van Giesen and David Provoost, Junior, Deacons; and Colonel Charles Lodewyck with Abram Kip, Church-Masters. They were as usual summoned and asked if they accepted, which they did, in the presence of the members, standing. They were welcomed, in token of our approbation, by a general shaking of hands and congratulations. Their names were published on the following Sunday, (for the approbation of the Church.)

No. 14. Protest against the call of a second minister, and against the election of one Elder, and the Church-Masters of our church, by Messrs. Samuel Staets, Johannes de Peyster and Dr. Joh. Kerfbyl; without date. [For explanation of this, see letters of Ap. 24 and Sept. 14, 1698 et seq.]

To the Rev. Domine Henricus Selyns, Minister, and the other members of the Rev. Consistory in this City:

We, the undersigned, with all proper respect, do show, for ourselves and in the name of the majority of the members of this congregation, (as follows:)

Whereas, during the last year, we could not obtain an opportunity either upon our respectful request or upon repeated friendly

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demands, of being heard, in presence of the late Consistory, in regard to what we wished to say; while, at the same time, Domine Selyns with six members of his Consistory, took it upon themselves to call a second minister, without following the ancient custom, of consulting the members of the former Consistory, as well as the principal members of the congregation; doing all this under the pretence of a certain clause of the Charter of Incorporation:

Therefore we were compelled to address ourselves to his Excellency, the Earl of Bellomont, our Governor, with a circumstantial petition, saying that we did not desire to refer our church affairs to his Excellency, but only that he would prevent by his mediation, that the quarrel should become any more bitter; or else we should be forced to write to the Classis of Amsterdam. His Excellency thereupon promised to offer us a helping hand, but has been prevented by sickness. Meanwhile it happened that two ships were ready to sail, with letters of call from this place for Holland, without notice thereof having been given, as is usual, to his Excellency. His Excellency therefore gave orders to write in his name to the Rev. Classis, as we now do by these ships and by other channels, that the Rev. Classis would not proceed with the overhasty call, but await his Excellency's letter, with ours. Such letter his Excellency will undoubtedly write to the Rev. Classis by the Man-of-War, the Detfort, soon to sail from Boston for England. This will be done in a few days.

Meanwhile it happened that Domine Selyns and some of the Consistory again made some mistakes, to wit: First, two persons were elected to the office of Elder by an equal number of votes; and according to former usage, it then should have been decided by lot which of these two should be the Elder; but instead of this, Domine Selyns claims, that under a pretended new law, it rested with him to choose between them, and this he did. Although we have nothing to say against either of them, Domine Selyns makes it appear otherwise by his act. We all, however,

protested against this unbecoming method of procedure, and demanded that the lot should decide in this case, or else we would not recognize the Elder as such when his name was published.

Secondly, another mistake was made in appointing two persons as Church-Masters who were elected by the former Church-Masters together with the Consistory, against the expressed words of the Charter of Incorporation. These, therefore, we do not and will not recognize as Church-Masters. We therefore requested for ourselves that we might be heard without delay in the Consistory, in order to make our objections before the second publication of these names should be made by the minister. This was in order that all scandals and ruptures — which, may God prevent, for they are very injurious to the church — might be prevented. Which doing, etc. Written by the hand of Dr. Kerfbyl, and signed by Samuel Staets, Joh. de Peyster and Johannes Kerfbyl.

No. 15. Advice taken of the Minister and Consistory of the French Church in this City. Translated, and dated at New York, the 10th of November, 1698.

This meeting has been asked for advice, concerning some differences which have arisen between the Consistory and some private members of the Dutch Church here, because of the call of a second minister, issued in the usual form; and the nomination of an Elder by majority of votes. The latter, however, was done under these circumstances, that the minister presiding gave the decision (upon a tie) by his own vote, as his Reverence has done repeatedly before, without any opposition. These circumstances — both the call for a (second) pastor, as well as a certain nomination of an Elder, caused some opposition. Certain private parties then demanded to be heard, to present the reasons which they had against the acts of the Consistory, both about the actual call of a pastor, and the recognition of said Elder.

This meeting advises as follows: In regard to the call: the Dutch Church already wrote to the Classis of Amsterdam, some months ago according to their resolution then taken. There is

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therefore now no opportunity for them to pay any attention to further opposition. The whole difference may be safely left to the judgement of the Classis, to which the opponents may address themselves if they think proper. In regard to the nomination of the Elder above referred to: The opponents should be heard by the Consistory of the said Church on every point they may have to offer, that their reasons may be considered. If the Consistory finds them just, the nomination becomes null and void; but if the nomination is found to be according to good order, the reception of the nominated Elder into the Consistory should take place. Done in our Consistorial meeting by the Minister and Elders of the French Church at New York this 10th day of November, 1698.

Petrus Pieret, Minister
Elias Boutinoth, Elder
Gabriel le Bouteux "
Paul Droilhet "
Jean Barberie "

No. 16. Consistorial meeting held in the presence of the former Elders and Deacons at New York, the 11th of November, 1698.

After calling upon God's name, the former and present Consistory were informed that a certain protest, without date, had been handed in, against the call issued by us, and relating also to some other matters, by Messrs. Samuel Staets, Johannes de Peyster and Dr. Joh. Kerfbyl, who were requested to be present, and are now here concerning this protest.

It was resolved, that the said protest should first be read and understood, before the said protesting parties should be admitted. When admitted, the protest was read a second time, and they were then asked, what their complaints were, against the call, and the other matters. They were granted time to speak as long as they wished, and their Reverence would hear them with pleasure.

They answered that they had written to the Rev. Classis of Amsterdam concerning the call, and that was done with. But

they yet objected to the manner of the choice of an Elder, and of the Church-Masters. They requested in these matters to be heard only by the governing Consistory. Upon withdrawing, they were promised a verbal report or a written communication.

The Rev. Consistory has considered this matter, having only the peace of the Church of Christ in view. They decided, in order not to omit anything for peace, that they would consider everything that was brought forward in the said protest, and answer it.

It was found to consist of four distinct parts, namely:

1. That they had frequently asked for a hearing in the presence of the former Consistory, and that this had not been granted.

2. It related to the call of a second minister, without consulting the members of former Consistories and the most prominent members of the congregation.

3. It related to the election of an Elder.

4. And finally, it related to the appointment of Church-Masters by the Consistory and the Church-Masters.

We should have wished, that the said protesting parties had allowed us and themselves to live in peace. However, to satisfy them and to lay the foundation for peace in the church with all amity, their protest shall be lovingly and quietly answered.

First: Our minutes and church-appointments prove that these gentlemen have been heard more than once, and that we then complained, and have since been obliged to complain, that all these evils must be ascribed to them. For, if it may comport with their self respect, it was they who kept back our papers and the subscription lists, contrary to the wishes of the Consistory, and actually never delivered them.

Secondly: After calling upon the Lord, and after full consideration, with subscriptions from all the principal heads of families and members of our church, we, agreeably to our Charter and the Rules of the Dutch Church, by circular letters, as usual, to all

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the Dutch churches in this Province, notified them of this call which we had made. These all, with the exception of Kingstouwne, approved of it and declared it praiseworthy in all respects. These answers were signed by the Rev. Ministers, Elders and Deacons, of the churches of Christ in New Albany, Schenechtade, Midwoudt, Amesfort, Breuckelen, Uytrecht, Bergen, and Haerlem. Without counting our own Consistory, these signatures counted forty one church officers. That nothing might be omitted that could be desired respecting this call, the old or former Consistory was invited and requested to examine it, to suggest what more could be done. They unanimously, nemine contradicente, approved, ratified and signed it.

Thirdly: As to the election of an Elder: When the votes are a tie, the deciding vote here has frequently been given by the presiding officer. For example, when Mr. Stephanus van Cortlandt, Colonel and Member of his Majesty's Council was elected to this office, there was no opposition (to such a casting vote.) It is also usual in all civil, military, consistorial, classical and Synodical meetings. There is no obligation to draw lots. When the question was put, it was so decided by five of the governing members of the Consistory against three doubting votes; and by six of the former Consistory against one.

The last is a small matter, not worth debating in a time of peace; to wit: That our Church-Masters should be chosen by the Consistory and the Church-Masters. This is not worth our time.* When our church was to be built, and Church-Masters were to be elected, the Church-Master, Fredrick Philipszen, voted with the Consistory. Consistory and Church-Masters vote for Church-Masters, at Midwoudt. Their office and persons drawing no pay are most honorable. The majority of our governing Consistory are also of this opinion. If these should be voted for again, they would be the same persons. There were none of the former Con-

* Memorandum: It is said: "When our Church was to be built, and Church-Masters to be elected". This must be explained and understood to mean: "When our Church was to be built and builders were to be chosen, who have since been called Church-Masters", etc.

sistory who were against it, excepting a single one, who was not willing to vote either way. We have resolved that our usual custom shall be continued.

The meeting, at all times inclined to peace, repeated their hope, that the protesting gentlemen would hereby receive all possible satisfaction. We offered them our right hand of fellowship, that the breach might be healed, God's Church strengthened and built up, and that we might, as it was a few years ago, gather together in the house of the Lord with one heart and with one soul, at the Supper of our Lord.

Finally it was deemed proper and resolved, that a copy of these proceedings and resolutions should be delivered the next day to the said protesting gentlemen, to see whether, by these means, they could be persuaded to more brotherly love and peace.

Henricus Selyns, Minister of the Dutch
Church at New York.

No. 17. Consideration, whether we, who have been constituted a Corporation, established as a Dutch Church, privileged by our Charter to call a minister or ministers and to support them, are not allowed to call any one, or pay a salary unless we have first consulted with the government of this Province. This is answered by (an extract from one of our) ecclesiastical letters to the Dutch Minister and Consistory of the (Dutch) Church (of Austin Friars) at London, dated the 27th of November last, (1698), which reads as follows:

"They have since tried to injure us with his Excellency, the Earl of Bellomont, our Governor, to whom we are ready to do all possible honor, and to show obedience to the best of our ability. It is said, that then (the time of this call), we had no Charter, and did more than the French churches. Now having a Charter, with power to call one or more ministers, is it possible that we cannot do it, except with the consent of the government? Shall this call, therefore, pious and praiseworthy as it is, be interfered with and given up? Your Reverences will please to inform us

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what your duties and customs are as to notifying or not notifying the government; we would like to know the fact, and to act conformably to your ecclesiastical customs. If any one ought to have been notified, after we had received the Charter, it should have been his Excellency, Colonel Fletcher, who was then Governor. For the call was then (first) decided upon, and the subscriptions were then made by the congregation, which these same gentlemen refused to deliver to the Consistory. Now, because Quakers do not engage pastors, they thus haggle, in order to smash the Charter and the Church."

No. 18. Second protest, made, as before, against the beforementioned election, by Messrs. Samuel Staets, Johannes de Peyster and Dr. Joannes Kerfbyl, handed in on the 12th of November, 1698.

To the Rev. Domine Henricus Selyns, Minister and the other members of the Rev. Consistory in this City.

We, the undersigned, protest herewith against the unfair and improper proceedings of Domine Selyns. We asked in our former request, to be heard before his Reverence and the Rev. Consistory. Among them we trust and know the majority to be men, loving fairness and peace. Of this Domine Selyns is also himself persuaded. If we could, therefore, have made our propositions before the said Consistory, we could undoubtedly have presented such measures and expedients that these differences might have been amicably adjusted and cleared away. But instead of doing that, Domine Selyns calls in the former Consistory, before which we did not wish to be summoned, until the proper time had come, and he did this only in order to carry the matter by the majority of votes, our opponents being among them (the former Consistory), and thus to appear as having acted according to law. By these means he intended further to hoodwink, nay, even to deceive, the Rev. Classis. We complain and protest, with grief, against this detestable way of proceeding; especially as it was promised last night

by Domine Selyns, that a written reply to the two last articles of our request should be sent. The former had to be sent to the Rev. Classis. It was sent to us only on Saturday evening, so that we should have no time for an answer before the publication is again made to-morrow. We received instead of a satisfactory answer, a writing full of falsehoods, distortions and pretences of peacefulness, while not the least satisfaction is given to our request. We now see, it is impossible, that we or the congregation shall ever obtain anything from Domine Selyns towards the establishment of peace. We are therefore compelled to send an account of this insufferable assumption of authority and tyranny, with our other complaints, and of the treatment we have received, to the Rev. Classis of Amsterdam, our competent judges, and to show, that the broth is worth the cabbage: (— that it is really worth while.) New York, the 12th of November, 1698. (Written by the hand of Dr. Kerflby and signed by:)

Samuel Staets
Johannes de Peyster
Joannes Kerfbyl.

Note:— It was promised on Friday night that the report should be sent the next day, and this was done by delivering it on Saturday, before night. It was not possible to send it earlier.

No. 19. Counter-Testimonials for Henricus Selyns, Minister of this Dutch Church at New York.

A. Certificate given this 19th of November 1698, by several of the late and of the present Consistories and other persons, who have been in office.

Whereas we have received and read the foregoing second protest, made by Messrs. Samuel Staets, Johannes de Peyster and Joannes Kerfbyl, dated November 12th last, against the Rev. Consistory of our Dutch Church, or against Henricus Selyns, our minister and pastor, but more especially against him than against us and our Consistorial resolutions: Therefore, we, as well as those who have

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been present at all these occurances, declare and protest, that we are grieved, and are bound for the sake of truth, to testify what is true. We say, that what was done or resolved on in the last meeting, date as above, to wit the 11th of November last, is all true, and not equivocal. We are, however, sorry that our pastor, who has spared no trouble to attend to his duties in every respect, and that we ourselves, should be charged with falsehood, and pretences. They, not we, could thus be charged. Now, what we have done for the Church of God is known to God, and to the protesting parties and to the congregation. It rests with his Royal Majesty and the Rev. Classis of Amsterdam to judge of it. We also complain, that our pastor has been charged with arbitrary assumption of authority, and of tyranny; but we testify, that we have never discovered it. Other matters mentioned in the protest are not worth an answer, except this — that neither we nor our pastor have hoodwinked or in the least deceived the Rev. Classis. It is false, and would better have been omitted than written. We pray God to forgive them; and we pray the Rev. Classis of Amsterdam, that we may be considered as something better than deceivers. Done at New York, this 19th of November, 1698. And signed by,

Pieter Jacobsen Marius,	Jac. van Cortlant,	Jacob Boelen,
Johannes Kip,	Balth. Bayard,	Isaacq de Foreest,
Boele Roelofszen,	Brandt Schuyler,	Theunis de Key,
Steph. van Cortlant,	Jan Herperdinck,	

B. Attestation or testimony, to be found in the Charter of our Dutch Church, at New York, dated the 11th of May 1696.

..... "And We hereby constitute our faithful and loving subject, Mr. Henricus Selyns, the present Minister of the said Reformed Protestant Dutch Church in our City of New York, who since the building and dedication of said Church for divine service, has well and religiously supplied the same in all religious offices for the service of God and the instruction of the members of the aforementioned Reformed Protestant Dutch Church, living

in our City of New York, in the Christian faith, according to the constitution and rules mentioned above."

(This extract was translated from the original English into Dutch; and this is a free retranslation back into English.)

SECRET INSTRUCTIONS FOR THE EARL OF BELLOMONT.

1697, Aug. 31.

. . . . . .

You shall take special care that Almighty God be devoutly and duly served throughout your Government the book of common prayer as it is now established read each Sunday and Holyday, and the blessed sacrament administered according to the rights of the Church of England. You shall be carefull that the Churches already built there, be well and orderly kept, and more built as the Colony shall by God's blessing be improved, and that besides a competent maintenance to be assigned to the Ministers of each Orthodox church, a convenient house be built at the common charge for each Minister, and a competent proportion of land assigned him for a Glebe and exercise of his industry.

You are to take care that the Parishes be so limited and settled as you shall find most convenient for the accomplishing this good work.

His Majesty's will and pleasure is that no Minister be preferred by you to any ecclesiastical benefice in that province, without a certificate from the Right Reverend the Bishop of London, of his being conformable to the Doctrine and discipline of the Church of England, and of a good life and conversation.

And if any person preferred already to a benefice shall appear to you to give scandall either by his doctrine or manners, you are to use the best means for the removal of him and to supply the vacancy in such manner as His Majesty hath directed. And also His Majesty's pleasure is, that in the direction of all church affairs, the Minister be admitted into the respective vestries.

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And to the end, the Ecclesiastical Jurisdiction of the said Bishop of London may take place in that province as far as conveniently may be, His Majesty does think fit that you give all countenance and encouragement to the exercise of the same, excepting only the colating of Benefices, granting Lycenses for Marriages and probate of Wills which is reserved to you His Majesties Governor and to the Commander in Chief of his said province for the time being.

You are to take especial care that a table of marriages, established by the Cannons of the Church of England, be hung up in all the orthodox churches and duly observed.

His Majesty does further direct that no schoolmaster be hereforth permitted to come from England, and to keep school within his Province of New York, without the lycence of the said Bishop of London, and that no other person now there, or that shall come from other parts, be admitted to keep school without your Lycense first had.

You are to take care that drunkeness and debauchery, swearing and blasphemy be severely punished, and that none be admitted to publick trust and employment whose ill fame and conversation may bring scandal thereupon.

. . . . . .

And you are to permit a liberty of conscience to all persons (except Papists) so they be contented with a quiet and peaceable enjoyment of the same, not giving offence or scandall to the Government.— Col. Docs. N. Y. iv. 287, 288.

CHURCH OF NEW YORK.

Second Minister for the Dutch Church of New York.

1697, Sept. 15.

In the presence of six civil persons, and seventeen ecclesiastical persons, and at the request of fourteen petitioners, it was Resolved to call a second minister from Holland, and to appoint four persons to record the names and amounts of voluntary subscriptions for the same. Lib. A. 6.

MESSRS. SCHUYLER, DELLIUS AND WESSELLS TO GOVERNOR FLETCHER.

Sept. 28, 1697.

May it please your Excellency.

Three Sachims and several Captains of the Coyougers Nation come to Albany and made ye following proposals.

Present — Coll. P. Schuyler
Dellius
Major Wessells

Brethren:

Wee come here to lay before you our poverty and that wee are menanced by the French and Twightwicks Indians, both our enemies.

Wee beg that you'l please to assist us with powder and lead that we may be capasitated to defend ourselved and anoy ye enemy.

They lay down two otter and four beavour skins.

Brethren:

Wee are sorry to have it to tell you the loss of our brethren the Sinnikes suffered in an engagement with ye Twichtwichts Indians; our young men killed several of the enemy, but upon their retreat some of their Chief Captains were cut off.

You know our custome is to condole ye dead by Wampum, therefore wee desire you give us some for these Beavours; soe laid down ten Beaver skins. The Wampum was immediately given them for the said skins, and the day following appointed for a conferance upon the first proposition made by them for powder and lead etc.

The next day wee accordingly mett, and the said Sachems and Captains being present wee addressed ourselves to them saying; — You desire of us powder and lead, what occasion have you for those necessaries of warr, or how can you ask for such assistance from us when in the meantime you have prively sent messengers to the French Governor of Canada (our enemy and yours) with Belts of Wampum, desireing to make a peace. Whereupon the said Sachims and Captains replyed that they were wholy ignorant of ye matter and had no hand in it, directly or indirectly, or ever heard of such a thing till they arrived at Onondage (upon their Journey hether) where they were informed that messengers were sent to Canada from thence but with no design or intent of peace, but purely to delude that Governor and to gaine time that their young men might hunt in safety.

And as for their own parts they assured us that they would never make peace or agree to it with the French Governor of Canada, without the consent and good likeing of Cayinquiragoe and the whole Canossioone, (The Five Nations) and that they would always keep bright and clean the Covenant Chain with Cayinquiragoe and never suffer any rust to grow upon it.

Upon which wee gave them fifty pounds of powder and soe much lead of the late stores sent up by your Excellency for that purpose, as alsoe some rum to Cheir up their hearts.

With submission to your Excellency wee thought it proper to put some notions in the heads of those Indians to keep them warme in the warr, and that Canada might bee alsoe in an allarme of a design on that place this winter; therefore desired that each nation should furnish us with twenty pair of snow shoes about Christmas time; upon which we gave them seaven hands of wampum to communicate the same to all the Five Nations.

Two days after wee dispatched these Indians there arrived with us at Albany three Sinnikes Sachems and brought to Coll. Schuyler four Beaver skins, desireing they might have wampum for them; which they had; who assured us the same as the afore mantioned Cayugers.

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Wee are further to inform your Excellency that wee design to dismiss the Bushlopers, their service being chiefly in the sumer. Wee engaged to pay them when discharged, which wee shall doe by our particular bonds, if money be not remitted soe timely as to answere the same; which wee doe not doubt Your Excellency's directions in, when is paid by the country; being witness of your Excellency's tender care of the whole Province in generall and this frontier in particular, and also your Excellency's prudent conduct in the management of affairs with the Five Nations, keeping them firm to his Majesty's interest to this very day, notwithstanding their many waverings occasioned by the tediousnesse of the war and the bribes and treats of the French of Canada.

Wee have not to add, but shall be always ready and cheirfull to observe your Excellency's commands and remain,

Your Excellency's Most humble and obedient servants

P. Schuyler
Dellius
Dirck Wessells.

— Col. Docs. N. Y. iv. 294, 295.

New Albany, the
28 Sept. 1697.

A true Copy.
(Signed) David Jamison, Cl. Concil'ij.

TRINITY CHURCH.

(1697, Nov.?)

Ordered, That the following address should be signed by the Church Wardens in behalf of this Board, and forthwith presented to his Excellency and Council, viz.

TO HIS EXCELLENCY BENJAMIN FLETCHER, CAPTAIN GENERAL AND GOVERNOR IN CHIEF OF THE PROVINCE OF NEW YORK, ETC.

The humble petition of the Church Wardens and the Vestrymen of Trinity Church in the city of New York,

Sheweth,

That there is a certain sum of money raised by virtue of a Lycense from your Excellency, with advice of the Council, from the voluntary contributions of the Inhabitants of this Province and others, towards the relief of Christian Captives in Sally, which did belong to this Province, and in case of their death, or other escape, or that it be impossible to relieve them; by ye said Lycense it is to be to ye like or some other pious use as your Excellency ye Governor and Council shall appoint.

That it so happens ye said Captives are escaped, dead, or otherwise not to be relieved.

That ye Church Wardens and Vestrymen of Trinity Church for and towards the furnishing of said Church did, upon their humble application by your Excellency's favor, obtained from your Excellency in Council on ye 2nd of December 1697 an order for ye payment of said money to the Church Wardens of said Church, towards ye finishing of said Church, upon condition that if any of ye said Captives be in captivity, and to be relieved, ye Corporation of Trinity should procure their relief and redemption at their charge.

And as the persons intrusted by your Excellency with the management of said money towards ye redemption of Captives, viz., Col. Stephen Van Courtlandt, Peter Jacobs Morris (Marius), Doct. Kerfbyl, and Capt. John Kip, will not meet together at ye request of ye said Church Wardens, to deliver up ye account of ye amount of ye said money and to assign the same;

Therefore your Excells. Petus humbly pray your Excel. to order that ye said persons be summoned to appear before your Excel. and give an account of ye

amount of the said money, and be ordered to assign ye said money, to the said Church Wardens, for ye aforesaid use of Trinity Church without further delay.

And your Excels. Petus, as in duty bound, shall ever pray, etc.— Berrian's Trinity Church, 19, 20.

At a Councill held at his Majesty's Ffort in New York, the 2nd of December 1697.

Present his Excellency Benjamin Fletcher, etc.

Ffred Phillips, Steph. Cortlandt, Nicholas Bayard, Gab. Minvielle } Esqrs.

Thomas Willett, William Pinhorn, John Lawrence, Caleb Heathcote } Esqrs.

The petition of the Church Wardens and Vestrymen of Trinity Church was read and considered. One of the Captives having escaped is come home, the others are dead onely one, named Barthol Rouston is removed up into the Country who by the report of him who is escaped from Salley cannot be redeemed; His Majesty's Chappell is allmost finished and Trinity Church being a Publick structure erecting for the service of God by the voluntary Contribution of some people, Which is a publick and pious use and much is wanted to finish it.

It is resolved and agreed, nemine contradicente, that the money raised by virtue of the Lycense bearing date the 8th day of June 1693, for the Redemption of the said Captives in Salley be applyed to the use of Trinity Church to finish the building thereof any former order of Council Notwithstanding Provided always that if it be possible to purchase the redemption of the said Bartholomew that the said Corporation of Trinity Church be accountable for the like sume or so much thereof as will answer the Redemption.

And it is ordered the first Trustees Col. Steph. Cortlandt Mr. Peter Jacobs Dr. John Kerbyle and Mr. Johannis Kip doe deliver over the Papers and all things relating the said money with full power to have use and receive the same to Mr. Thomas Wenham and Mr. Robert Lurting present Church Wardens of Trinity Church aforesaid.

Vera Copia
Extracted out of the Councill Book pr. me
B. Cossens, Clk Councill.
— Doc. Hist. N. Y. iii. 254.

Trinity Church. Slaves in Sally.

1697, (Dec.)

Mr. Jamison reports to this Board (Vestry of Trinity Church), that ye petition ordered ye last meeting of this Board was read in Council Thursday last, and that Col. Courtlandt, one of the Council and one of ye persons concerned therein, informed ye Governor and Council, that they were ready to deliver up all papers relating to the moneys collected for the redemption of Captives in Sally and to assign the same. Whereupon it was ordered, (Mr. Tho. Wenham being indisposed) that Mr. Robert Lurting, Mr. James Emott, and Mr. David Jamison do waite upon the said Col. Cortlandt and ye other persons to whose charge the said money was committed, and demand all papers relating thereunto, and assignment of the same. — Berrian's Trinity Church, 20.

1697

DUTCH CHURCH OF NEW YORK.

Building-Masters.— Burials.

1697, Dec. 7.

The so-called "Building-Masters" shall be changed into "Church Masters", and they shall be four in number. One half of them will go out of office each year and their places be supplied by others.

The price of graves shall be regulated thus:

For the burial of a body over 20 years of age, 30 shillings
" " " " " " " 10 " " " 20 "
" " " " " " under 10 " " " 10 "

And for every body that is buried beyond the fixed line, double these rates shall be paid.

Church-Masters shall not be allowed to take part in the election of ministers, elders and deacons, but only at the election of Church-Masters. (The Consistory elected their own successors, and their names were published for the approbation of the Church.) This was confirmed on November 11, 1698 as appears by the resolutions then passed. Lib. A. 6.

INDUCTION OF REV. WILLIAM VESEY INTO THE PARISH OF TRINITY CHURCH, NEW YORK.

On Dec. 25, 1697, Gov. Fletcher inducted Rev. Mr. Vesey into his Parish. The ceremony was performed in the new Dutch Church in Garden street, as Trinity Church was not yet ready for use. Rev. Henry Selyns of New York and Rev. John Peter Nucella, of Kingston, subscribed their names as witnesses. The Dutch granted the use of their Church to Mr. Vesey and his congregation for about three months, the services of the two Ministers alternating. The Dutch felt under obligations to the Governor and his Council for granting them their Charter (1696), and the English felt under obligations to the Dutch for allowing the Civil Vestry to call Mr. Vesey. See Nov. 2, 1696; Aug. 2, 1697, and March 13, 1698.— Dix's Hist. Trinity Ch. i. 96-7.

Remarks of Brodhead Thereon.

The Reformed Dutch Church was the Mother Church of this state; (New York) and a spirit of liberal courtesy early prevailed between its ministers and those of the Episcopal Church. The Rev. Mr. Vesey, the first Rector of Trinity Church in the City of New York, was inducted into office in December, 1697, in the Dutch Church in Garden street. On that occasion, two Dutch clergymen, the Rev. Mr.

Selyns, the pastor of the church, and the Rev. Mr. Nucella, of Kingston, assisted in the services. Mr. Vesey afterward officiated for some time in the Garden street church, alternately with the Dutch clergymen, until the building of Trinity Church was completed. When the Middle Dutch Church (Nassau and Cedar streets) was desecrated by the British during the Revolutionary war, the Vestry of Trinity Church passed the following resolution in 1779: It being represented that the old Dutch Church is now used as a hospital for his Majesty's troops, this corporation, impressed with a grateful remembrance of the former kindness of the members of that ancient church, do offer them the use of St. George's church to that congregation for celebrating divine worship. The courteous offer was frankly accepted.—Brodhead's New York, i. 119.

OPENING OF TRINITY CHURCH.

1698, March 25.

Governor Fletcher's Letter of Induction of Rev. Mr. Vesey in Trinity Church, March 13, 1698, on occasion of the first opening of that building. By his Excellency Coll. Benjamin Fletcher, Captain General and Governor in Chief of the Province of New York, etc.

These are to certifie unto all to whom these presents shall come or may consern that on Sunday the 13th of March Instant at the first opening of Trinity Church in New Yorke, after ye reading the morning and evening service Mr. William Vesey did declare before his Congregation his unfeigned assent and consent to all and everything contained and prescribed in, and by the book Entituled the book of Common Prayer and administration of the Sacraments and other rites and Ceremonies of the Church according to the use of the Church of England, together with the Salter or psalmes of David printed as they are to be sung or said in Churches in the form and manner of makeing Consecrateing and ordayning and Consecrateing of bishops, priests and deacons and in the Time of divine service did read a Certificate from the Right Reverend Father in God, HENRY LORD BISHOP OF LONDON that he had subscribed the acknowledgement and Declaration according to the act of Uniformity. IN TESTIMONY whereof I have hereunto sett my hand and seale at New Yorke the 25th of March, Annoque Domini, 1698.

BEN: FFLETCHER.

Inscription over the Portal of Trinity Church.

1697.

Hoc Trinitatis Templum fundatum est anno regni illustrissimi Supremi, Domini Gulielmi tertii, Dei gratia Angliae, Scotiae, Franciae et Hiberniae Regis, Fidei Defensoris, etc. Octavo Annoq.; Domini 1696

This Temple of Trinity was founded in the eighth year of the reign of our most Illustrious Sovereign Lord, William the Third, by the grace of God, King of England, Scotland, France and Ireland, Defender of the faith, etc.; and of our Lord, 1696.

Ac voluntaria quorundam Contributione et Donis Aedificatum, maxime autem, dilecti Regis Chiliarchae Benjamin Fletcher, hujus Provinciae strategi et Imperatoris, Munificentia animatum et auctum: cujus tempore moderaminis hujus

And it was built by the voluntary contributions and gifts of certain ones; but was chiefly encouraged and advanced by the munificence of his Excellency, Colonel Benjamin Fletcher, Captain General and Governor-in-chief of this Prov-

1698

Civitatis incolae, Religionem protestantem Ecclesiae Anglicanae, ut secundum Legem nunc stabilitate profitentes quodam Diplomate, sub Sigillo Provinciae incorporati sunt, atque alias Plurimas, ex Re sua familiari, Donationes notabiles eidem dedit.

ince; in the time of whose government, the inhabitants of this city, professing the Protestant Religion of the Church of England, as now established according to law, were incorporated by a Charter, under the seal of the Province, and many other valuable gifts he gave to it out of his own private fortune.—Smith's New York, i. 302–3.

GOV. FLETCHER'S GIFT OF HIS PEW IN TRINITY CHURCH.

March, 1698.

To all Christian People to whome these Presents shall Come Col. Benjamin Fletcher Late Captain Generall and Governour in Cheife of his Majesty's Province of New Yorke and Vice Admiral of ye same etc. sendeth Greeting Know Yee that the said Col. Benjamin Fletcher by the Consent allowance and approbation of the Rector, Church Wardens and Vestrymen of Trinity Church att his own private Charge did Erect and build A Pew att the East End thereof for the use of his family and for his Heirs and Assigns for Ever and his Majesty having thought fit to Recall the said Col. Benjamin Fletcher from his Government The said Coll. Benjamin Fletcher doth therefore hereby Assign and make Over the said Pew in Trinity Church with all the Rights and priviledges thereunto belonging unto the Honorable Coll. Nicolas Bayard and Col. Caleb Heathcote of his Majesty's Council of the said Province and to such Others that now are of his Majesty's Council of the said Province as are not otherwise seated and Provided with Pews in the said Church and to such Persons of Quality and Gent. Travelling to the said Citty as the said Col. Nicolas Bayard and Col. Caleb Heathcote or the Church Wardens of the said Church for the time being shall see meet. Provided allways and itt is the true intent and meaning hereof that in Case the Heirs of the said Col. Benjamin Fletcher or any of his friends or Relations doe att any time hereafter Arrive in this Citty of New Yorke that they

1698

Claime and have a Right to sitt in the said Pew for the hearing Divine Service anything Above Mentioned to the Contrary hereof in any wise notwithstanding. In witness whereof I have here unto put my hand and seale in New Yorke the twenty sixth day of April in the tenth year of the Reign of our Sovereign Lord King William the third of England Scotland France and Ireland Defender of the Faith etc. Annoq Dom. 1698.

Sealed and Delivered in the presence of

W. Nicoll,
Will Sharpas.

Ben. Ffletcher.

Memorandum that on the twenty fifth day of October Anno Dom 1711 personall appeared before me Adolph Phillips Esq. one of the Justices of the Supream Court of Judicature of the Province of New York William Sharpas one of the Witnesses to the within Instrument and made Oath upon the holy Evangelists of Almighty God that he saw the within named Benjamin Fletcher seal and deliver the same as his Voluntary Act and Deed in the presence of William Nicoll the Other Witnesses thereunto subscribed.

Jur Coram me die & Anno sup dict.

A. Philipse.— Doc. Hist. N. Y. iii. 249, 250.

1698-1701

ADMINISTRATION OF GOVERNOR BELLOMONT.

April 2nd 1698-1701, March 5.

Bellomont was appointed, March 16, 1697. Shrewsbury thus informs the Lords of Trade: "My Lords: The King has been pleased to appoint the Earl of Bellomont to be Governor of the Provinces of New Yorke, Massachusetts Bay and New Hampshire, and to be Captaine Generall during the War, of all his Majesty's forces both there, and in Connecticutt, Rhode Island and the Jerseys; which I signify to your Lordships by his Majesty's directions, that you may give orders to have his severall commissions and instructions prepared accordingly. I am, my Lords, Your Lordships most humble servant, Shrewsbury. Whitehall, 16th March, 1696-7. To the Lords of the Council of Trade and Plantations".— Col. Docs. N. Y. iv. 261-2.

Bellomont was not Commissioned until June 18, 1697. His "Instructions" are dated Aug. 31, 1697.

He had espoused the cause of the Prince of Orange, in opposition to James II. In 1688 he became a member of Parliament and was advanced by William III. to the dignity of Earl of Bellomont. He was a member of the Committee in the House of Lords to inquire into the legality of the execution of Leisler and Milburne, and strongly declared that they had been "barbarously murdered".

Says Dix; "He came to New York, therefore, in avowed sympathy with the faction who (which?) represented the ideas and were identified with the acts of Leisler, and looked to him to reverse the political machinery of the Province and undo what had been done. A man of narrow mind and strong prejudices, he was predestined to no end of trouble in his government; nor was it long before the Churchmen of the Province realized the nature of the change in their position. As a seaman might have expressed it, the wind had now come out dead ahead and was kicking up an ugly sea". * * *

Bellomont was received by the Corporation of Trinity in a most respectful and honorable manner. His first act, however, was to dissolve Governor Fletcher's Assembly and call a new one. He charged his predecessor with dishonesty, oppression and collusion with pirates.

In his relation to the Church of England, he was a latitudinarian. He believed that the Ministry Act of 1693, secured by Fletcher, was unwise, on acount of the divisions it sought to make between the different nationalities here; and was also ineffectual in establishing the Church of England, as its language was entirely non-committal as to any Church in particular. * * *

In reference to the designs of Bellomont, he says: "It may be here remarked that for more than an entire generation the English and Dutch mingled together, and that there were few opportunities for training the people in the principles and ways of the (Episcopal) Church. The process of differentiation began with Vesey and Fletcher, and could hardly be appreciated by such a man as Bellomont, who was an indifferent Churchman, and ready to give nearly equal encouragement to the Church and Dissent. He reminds us of those of our own time, who are strong advocates of Christian union, provided always that it be effected at the expense of the faith and institutions of the (Episcopal) Church".— Dix, 121.

EARL OF BELLOMONT'S INSTRUCTIONS TO MESSRS. SCHUYLER AND DELLIUS.

New York, April 22nd, 1698.

Instructions to Col. Peter Schyler one of the members of His Majesty's Council and Mr. Dellius Minister of Albany to be observed by them in their Negotiation with the Count Frontinac Governor General of Canada.

1698

Having with advice of His Majesty's Councill appointed you, to go to Canada to communicate the Articles of Peace concluded by His Majesty and ye French King unto Count Frontinacque the Governor there, which I now deliver you in French and Latin to the end that he may have timely notice of the same to prevent the consequences that would otherwise attend the delay thereof.

You Col. Schylor are therefore ordered with all speed to hasten to Albany, and take with you from hence such French prisoners as are willing to return to Canada and on your arrival at Albany, you and Mr. Dellius are to take under your care all such prisoners as are there or that Governor can procure from the Indians and provide them with necessary Cloathing and other things needfull to enable them to returne home and what number you then so take under your charge transmitt me a list of their names. You shall also on your arrival at Albany provide yourselves with such things as shall be convenient for your Journey to Canada and make all possible haste to proceed on your said Journey for the prevention of any mischief that may ensue by reason of the Governor of Cannados not haveing timely notice of the peace.

On your arrivall at Mont Troyall you shall deliver unto Major Callior my letter and desire him to assist you in your quick dispatch to Quebeck, give him my service and assure him of my willingness to keep a fair Correspondence with him.

On your arrivall at Quebeck deliver my letter to Count Frontinacque, and tell him, that I have made it my first care since my Entrance upon the Government, to signify my respect to the friendship Contracted by our great Mars. in the Articles of Peace Now transmitted to him by you and have therefore with all speed sent to him such prisoners of warr as are come to my knowledge in this Government with the best accommodation the place could afford, and have given directions that the same shall be done in the other that I shall always be ready to maintain ye freindship of our great Masters with a friendly Correspondence.

You shall also take care to demand that all ye subjects and Indians of my Master the King of England that have been taken prisoners during the war and now under his Command in Canada or among the Indians that they may have Liberty to returne unto their respective places to which they belong without any lett or Molestation, and be civilly and well treated according to the rules and laws of Nations.

You shall also desire him that the subjects of both our Mars. may have the free Intercourse of trade and Commerce according as formerly accustomed.

You shall also by your best discretion inform yourself if any of His Majesty's subjects are detained or kept prisoners contrary to the said Articles of Peace, and if any such to examine the cause of such detention and acquaint me therewith.

You are likewise to desire him to give directions that his Indians doe not doe any act of hostility against any of our Indians but that they shall observe the Articles of the said Warr, (Peace?) haveing given direction that our Indians shall strictly observe the same.

You are to demean yourself with great respect and regard unto Count Frontinacque by all means to avoid giveing him any distaste.

You are also by all oppertunitys to acquaint me of the progress in your Journey and alsoe of what shall be transacted by you in your negotiation with Count Frontinacque, that I may transmitt some unto his Majesty.

Bellomont.

A true Copy
(Signed) Bellomont.

— Col. Docs. N. Y. iv. 340, 341.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

New York, May 25, 1698.

.....

By the next opportunity your Lordships shall have such further proofs of Coll. Fletchers male Administration as will to the full equall anything I transmitt to you by this conveyance.

.....

1698

I have been soe moderate towards Coll. Fletcher and his friends that I have turned out none of them, not soe much as his Sheriffs, who are complained against for very foul practices in the elections and returns of Members to serve in the present Assembly, notwithstanding my proclamation stricktly for bidding any such practices, by which means great discontents arise among those who are precluded by foul play from their right of sitting in the House, and such irregularities are dayly committed in the House in the point of order, that I begin to despair of their doing any good for his Majesty's service or their Countrie's.

What I have last writt leads me naturally to observe to your Lordships the great pains Col. Fletcher took to divide the people here and to foment the fewd between Leisler's party and the opposite party, and went so far in it as to publish a book (and took the advice of Councill in doing it) to revive the old story of Leisler.— By the next opportunity your Lordships shall have that book sent you, and the order of Council, that directs its being printed, and you will then judge whether this book was not calculated for putting this Town and Country into a combustion.* — Col. Docs. N. Y. iv. 315.

.....

FRAUDULENT PURCHASE OF LAND FROM MOHAWK INDIANS.

1698, May 31.

Interpreted by Arneut Cornelisse who was sworn.

Depositions of Henry and Joseph two of the Maquaes Nation who are of full age and have been Converts to the Christian Faith for about Eight years past, taken before His Excellency Richard Earl of Bellomont and James Graham Esq., His Majesty's Atturney Generall for the Province of New York, who being duely sworne on the holy Evangelists of God have answered to the following Queries as is hereunder Expressed. New York ye 31st May 1698.

Query. Whether they be owners of the Maquase Land where their Castles are seated?

Answer. Yes, they are part owners or proprietors of the above land.

Q. How many are owners of the said land besides themselves?

Ans. Six more besides them, two have the Principall Propriety in those Lands and that the rest of the Maquase are Concerned under them.

Q. Whether they have sold the Land to Mr. William Pinhorn, Col. Peter Schuyler, Domine Godevridus Dellius, Major Dirik Wessells and Evart Banker?

Ans. Wee never sold nor gave away ye said Land to any person whatever.

.....

The said two Christian Indians do pray his Excellency that he would use his endeavors to propagate the Christian Religion amongst them, which hath been much neglected and faintly performed of late years, therefore do pray that a minister may be appointed to Reside with them at their Castles for the cherishing and comforting of those few Converts that are already in the Christian faith and for the converting the rest of their Brethren who have good Inclinations to Embrace

* "At a Council held at New York, 4th March 1698. The clerk of the Council laid before this Board a Letter relating some transactions in this Province found at the printers which was ordered to be read. The Council are unanimously of opinion that it contains nothing but truth, and that it ought to be printed and published with the other papers menconed therein and do desire his Excellency will give direccons for the printing thereof accordingly". Council Minutes, viii., 31. One of the reasons given by Lord Bellomont for removing Bayard, subsequently, from the Council was "that he had advised the printing a fraudulous and Malicious pamphlet entitled a Letter from a Gentleman in New York, in which it was endeavored to cast every species of odium upon Leisler and the Revolution he effected". Dunlap's History of New York, i., 239. The Letter here referred to is published in New York Documentary History, 8vo. ii., 425; 4to., 243.

the said faith if they had Ministers to instruct them therein.— Col. Docs. N. Y. iv. 345, 346, 347.

.....

COUNT DE FRONTENAC TO THE EARL OF BELLOMONT.

Quebec, 8th June, 1698.

Sir. Colonel Schuyler and Mr. Dellius presented to me, three days ago, the letter you did me the honor to write me, from which I perceive your disposition to entertain a good correspondence with us in consequence of the peace which has been concluded between the King, my Master, and the King of England.

.....

The missions we have had for more than forty years amongst them; the garrisons we maintained in their villages; their children whom they have given, and whom I have brought up near me, and many other evidences afford most certain proofs that they have ever been subject to the King's protection.

.....

It was impossible to receive your letter by persons more agreeable to me than Messrs. Schuyler and Dellius, who have appeared to me gentlemen of merit. The desire they have to join you, before your departure from New York, forbids my detaining them any longer here.— Col. Docs. N. Y. iv. 343, 344.

.....

BELLOMONT TO THE LORDS OF TRADE.

1698, June 22.

How Fletcher Antagonized the Dutch and English in Church and State.

"The late Governor made advantage to divide the people by supposing a Dutch and English interest to be different here, and therefore under the notion of a Church of England, to be put in opposition to the Dutch and French Churches established here, he supported a few rascally English who were a scandall to their nation and the Protestant Religion; and here opposers to the Protestant Religion, and who joined with him in the worst methods of gaine, and severely used the Dutch, except some few merchants whose trade he favored, who ought to have an equal benefit of the English government, who are most hearty for his present Majesty, and are a sober industrious people, and obedient to Government".— Col. Docs. N. Y. iv. 325.

REPORT OF MESSRS. SCHUYLER AND DELLIUS' NEGOTIATIONS IN CANADA, JULY 2, 1698.

Report of our negotiations in Canada, by order of His Excellency the Earl of Bellomont, Captain General and Governor in Chief of the Province of New York.

.....

May 19. We arrived at Montreal with twenty prisoners, whom we placed in the hands of the Governor, whom we complimented in your Excellency's name, and to whom we presented your letter, at which he felt highly honored, and evinced much gratitude.

.....

1698

May 21. We took our departure from Montreal, and arrived on the 25th at Quebec, where we waited on, and paid our respects to, Count de Frontenac and presented him your Excellency's letter. He received us most politely, and evinced considerable satisfaction and lively sensibility at the honor your Excellency conferred on him.

May 26. The Superior of the Jesuits and the secular clergy visited us, and in the course of conversation said, they hoped to come soon to see us at Albany and wished to send their missionaries back among our Indians. We answered hereunto, that they may spare themselves that trouble — that our Indians are under the direction of our ministers at Albany (Dellius), who takes care of them, and awaits orders for their instruction from my Lord Bishop of London, to whose diocese they belong. This greatly astonished them, and obliged them to say that they were paid for that mission, receiving twenty four thousand livres annually from the King of France. To which we replied, that if our King did not surpass, he at least equalled, the King of France in piety and generosity; but as regards the Fathers, they, as we had but too often experienced throughout the war, were prompted rather by the desire to seduce our Indians and to enfeeble us, by attracting them hither with a view to strengthen themselves, than by charity and a design for their salvation.

May 27. According to your Excellency's instructions, we demanded of Count de Frontenac his Majesty's subjects, both Christians and Indians, who were detained in his government, and the establishment of a reciprocal trade, as the first fruits of the peace, etc.

.....

The Governor rejoined: The Five Nations had always been under the French government; that it had missionaries and garrisons among them for forty years and upwards; they had affixed the arms of the King of France; the Indians had called him their Father; the English were not long in possession of the country; no mention was made of them (the Five Nations) in the Articles of Peace; that the Indians had, at one time, given him twelve children to be instructed.

.....

June 8. We took our leave of him. He gave us his letter for your Excellency, and we took our departure the same day. But before we set out, we had encouraged some French Indians to repair to Chambly, on a certain day, in order to accompany us and settle among us, promising to have them instructed in the Christian Religion. They did not fail to keep the assignation, to the number of forty, including men and women, with five to six hundred beavers.

.....

As regards Quebec, the capital city, its fortifications are not extraordinary; the difficulty of ascending the river, and gaining their harbor, constituting their greatest security. Were it not for the Convents, the Seminary, the Bishop's house, and other religious edifices which embellish it, it would scarcely merit the name of a town. The mounted guns do not exceed forty in number. There are two bishops; the Jesuits, secular priests, recollects, and their lay brothers, exceed two hundred in number. The people, apparently, are not very wealthy; paper money circulating instead of gold and silver.

In all submission we presume to add to what precedes, the respectful advice, that if the Court of England do not take to heart the instruction and conversion of the Indians, the Five Nations will not fail to be lost through the active zeal of the Jesuits, who will, as heretofore, be very active in sending missionaries among them, and attracting them to Canada, as they have done with regard to those at present there; for it is the sole cause of their abandoning their country and retiring to

Canada. All which is most humbly submitted to your Excellency by your most humble and most obedient servants,

Pr. Schuyler,
Dellius.

New York, 2nd July, 1698.

(signed) Bellomont.

A true Copy.

— Col. Docs. N. Y. iv. 347, 348, 349, 351.

P. S. Earl of Bellomont to Secretary Poppel.

1698, July 7.

..... After referring to Mr. Weaver, as his agent, sent to England, to explain matters, he refers to a general desire to censure Fletcher's administration, and then asks for power to vacate Fletcher's grants of land.

I desire you would urge two or three things to their Lordships above all others, that I might have a power to vacate all Fletcher's grants, which are so extravagant, that the province can never be peopled, there are half a dozen of his grants that come not much short of Yorkshire, for extent of land, and the persons that are the grantees have no merit. One Henry Beckman a Lieutenant Colonel in the Militia has a vast tract of land as large as the midling county of England, for which he gave Fletcher a hundred dollars, about twenty five pounds English, and I am told he values his purchase at five thousand pounds. The Mahawcks land, fifty miles in length, I hear the Grantees value at twenty five thousand pounds. Col. Smith's grant in Long Island alias Nassau Island cost him I am told but fifty dollars, though worth more than any grant of 'em all. And so of several other grants, a list whereof I send to Mr. Weaver. He has granted away and sold all the conveniencies of a Governor here viz., a Farme called the King's Farme, he has given to the Church here, but 'tis observable, his devotion did not carry him to do it till he heard I was certainly to superseed him part of that Farm, which is meadow ground and a scarce thing here, he sold to Captain Evans Commander of the Richmond Frigatt, a character of whom I have sent home by Mr. Weaver in several depositions of his misbehaviour here; part of the

1698

King's garden too he has granted and sold to one Heathcote a Merchant, so that I am to be robbed of my conveniencys that is of a place where to keep a horse or a cow for the use of my family; I shall think Fletcher has the best luck with his insolence and corruption that ever any Governor had.— Col. Docs. N. Y. iv. 327.

. . . . . .

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES.

New York.

1698, July 21st.

There was read an extract from a letter from New York, of May 4, 1698, to the Rev. Classis of Amsterdam, which was signed Rev. Henricus Sullyns, (Selyns).

1. It makes mention of a schism, which had arisen in his church, about the calling of a second minister from Holland by the Rev. Classis of Amsterdam, ... This, some of the congregation are trying to stop, notwithstanding a majority, and they the most godly ones, are in favor of it.

2. From this, it had happened, that these Cabalists had it in mind, to seek to force Rev. (Peter) Nucella into this church, (New York.) He had left his own church (of Kingston) on account of some difference with his consistory.

3. Whereupon these riotous ones refused to hand over the subscription of the congregation of New York for the call of a minister from Holland, or to make any report. Yea, they attempted two or three times to run up votes for Rev. Nucella, and have even rented a house for a dwelling, for him. The most considerable portion of them tried, indeed, to force him to accept, without any dismissal or ecclesiastical certificate. All of this is in conflict with the X Article of the National Church-order, subscribed to by himself.

4. Inasmuch, therefore as the first subscription was held back; the elders, who were the committee to secure subscriptions from the

people generally for the support of Divine services, were sent around again, to ascertain whether the people desire that a minister should be called from Holland, or not. It was then discovered that three to one were in favor of this. These would also advise Rev. Nucella not to leave his church, but rather to reconcile himself with them again.

5. Meantime the church is growing very much. There is preaching three times a week, and three or four times, there is catechization, with a large number of auditors. It was seldom (that there was a communion without accessions.) At the last communion forty nine members were received on confession.

6. Whether anything of this dispute has been written, by this Cabal, to the Rev. Classis of Amsterdam, (we know not.) The Consistory expresses itself as inclined to peace, and requests that the affair be not settled too hastily; but only after the mind of the greater part of the congregation there. The Consistory is ready to place upon the table of Classis all the papers, in regard to what they have encountered; and to send them over immediately.

7. Further the Consistory of New York requires that the Deputies of the Classis of Amsterdam, will be pleased to see to it that some capable ministers be found, that they may be called to the New Netherland churches.

8. They conclude with a wish for blessing. xxi. 383, 384.

EARL OF BELLOMONT TO COUNT DE FRONTENAC.

New York, 13th August, 1698.

.....

To show you how little our Five Nations of Indians regard your Jesuits and other missionaries, they have entreated me repeatedly to expel these gentlemen from among them, representing to me, at the same time, that they were overwhelmed and tormented by them against their will, and that they would wish to have some of our Protestant ministers among them, instead of your Missionaries, in order to instruct them in the Christian Religion, which I promised them. And you will do well to forbid your missionaries interfering any more with them, unless they desire to undergo the punishment provided by the laws of England, which, assuredly, I will cause to be executed every time they fall into our hands, the Indians having promised me to bring them as prisoners before me.— Col. Docs. N. Y. iv. 368.

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CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

Rev. Henricus Selyns to Classis of Amsterdam, September 14, 1698. Extracts in xxi. 394–5; and in Mints. of Syn. N. Holland, 1699, p. 13.

To the Rev. Classis of Amsterdam:

Gentlemen and Fellowlaborers in Christ Jesus:— As we wrote to you on the 4th of May last (1698) and then informed you of the conditions of this distant and afflicted church, you must pardon us that we again take the liberty to trouble your Reverences with this letter. We would be sorry not to write, both because we have issued from you, and because you have taken better care of this and the neighboring churches, by sending over proper persons, than of the East Indian and other foreign churches.

As will be seen by the enclosed instrument and letters of call, the Rev. Hieronymus Verdieren, Minister at Bruynesse, in Zeelant, has been called as minister for service here. According to reports and recommendations he is a man of great learning, of good habits, friendly in conversation. We shall expect to see him by the next ships.

We have written to his Reverence informing him of the call, and enclosed our letter in yours. We request you to send it to his Reverence, with your Classical letter to him, to assist us. If he is willing to come over, to save time, he can perhaps be dismissed by letters from you. This has happened frequently and can well be done. But if not inclined to leave Bruynesse and to come to us, you may, after communicating with Messrs. Levinus van Schaick and William Bancker, natives of this place, call either a minister or a licentiate, whichever may be best able to serve our church. This we commit to the Rev. Classis and await the result.

For making up and supplying the expenses, we remit to your Reverences a draft for two hundred guilders, Holland currency,

on four weeks sight, payable by the aforementioned William Bancker, merchant at Amsterdam.

We spoke in our last of thirty catechumens, who on the second Easter Monday last, began in the afternoon, to recite without missing all the Psalms, etc. But this excited such a desire and zeal among other pupils, that the number has increased to sixty five, as may be seen by the list sent over. We try to advance these pupils to faith and confession, as is now being done by Mr. Dellius, Minister at New Albany, who is worthy of all praise, for the conversion of the Indians.

Our Minister, Henricus Selyns, has been pleased to order from Boston an Indian Bible (Elliot's) at his own expense. This is used in churches, houses and private meetings for the conversion of the Indians. It is his Memento to you, for he was a member of your body for sixteen years, and has now been Minister of our church for another sixteen years.

When you write, please to recommend to our church, such things as will tend to our best interests and serve for peace. Peace, alas! is banished, and is no where to be found. We must maintain peace with God, with each other, and with ourselves; but it cannot be found in this country. Because of the political quarrels, it is impossible for us to live in peace; and where there is no political peace, ecclesiastical peace cannot exist.

The call, which we sent over, has received the approval of eight churches, namely, New Albany, Schenectade, New Amersfort, Breuckelen, New Uytrecht, Midwout, Haerlem and Bergen. But Mr. Nucella and his Consistory at Kingstouwne have, by a letter of the 4th inst., spoken against it, and not approved it. Their exceptions are noted, after the instrument of our call, and may be considered according to fact and ecclesiastical customs.

Our Consistory numbers nine members and this call was issued by the Minister, four Elders and two Deacons. But two Deacons thought and voted differently. The Elders, who are creditors, (?) first went to see most of the members, and found that three to one,

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perhaps more, desired to have a minister from Holland or Zeeland. They also signed and specified what they will contribute towards his support. God and his name have also been invoked in all humility of heart. Our Charter says, that the Minister, with the consent of his Elders and Deacons or of four of them, one, at least, to be an Elder, may nominate one or more ministers, according to the Constitution and Rules of the National Synod of Dort. There being a majority of votes in the Consistory and in the congregation, can it be said that our letter of call lacks the proper form, authority and certainty? Our Consistory in obedience to all Church-Rules, lays this matter upon the table of your Rev. Assembly, that you may do with it what is considered best.

In reference to the inextinguishable desire, the crafty delays, and the secret zeal of the Jesuits to propagate Popish doctrines, superstitions and conventicles, nothing at all is done. Three Jesuits did arrive here, but have again vanished. The Labadists departed from New York to New Bohemia, ... in Maryland. They have had poor success, and are divided among themselves. Their numbers being very small, each one has his own property and his share of the allotted land, (acres.) In a few years they will have turned to nothing. Neither has the Rev. Classis anything to fear from the Quakers here, who are little regarded and not worthy to be (noticed) in this country. A building of theirs, which has no connection with the Quakers as such, is now used for the Latin school. They too will vanish like smoke, and be scattered and driven away by the wind. But it is a sad circumstance that our own church is not without its faults and grievous sins. Do you, therefore, send us somebody, to overcome these things by his instructions and example, that our church too, may be reformed.

We must not trouble your Reverences, burdened with more duties, any longer. But please take care of us, and, assist us by your

prayers. Finally we commend your Reverences to the Infinite God, for the sake of the death of Jesus and his infinite merits.

. . . . . .

Gentlemen and Fellowlaborers in Christ Jesus,
Your Reverences humble and willing servants,
By order of our Consistory,
Henricus Selyns, Minister at New York.

Done at New York, in our
Consistorial meeting, the 14th
of September 1698.

Post-Script.

Gentlemen and Brethren:—

I have sent another (Indian Bible) to your Reverences which we have ordered from and bought in Boston. It goes by the Ship "Bever", Robert Sinclair, Captain. (The first was) taken by the French and is now making a show in the cases of the prohibited books. I send another copy, that you may see how God teaches in a savage tongue for the conversion of the Indians, and in order to bring Japheth into the tents of Shem. I also send printed letters, to show the condition of our country and church. Acknowledge these few things, and be assured that, though in another land, I shall never be another in spirit, nor separated from the Dutch Church and its ecclesiastical rules.

Your humble and unworthy servant,
Henricus Selyns.

New York, the 14th
of September, 1698.

1698, Sept. 14. Examination of the Catechumens at New York, in America, who number sixty five. These had learned and repeated, or were ready to repeat, publicly, freely and without missing, all the Psalms, hymns, and prayers in rhyme, in the presence of my Consistory and of many church members. This was done on the second day of Easter, on Ascension Day, and on the

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second day of Pentecost, in the afternoon, in the Church at New York, Anno, 1698.

List of the Catechumens and their ages; with others, including young boys and girls.

	Boys.	Ages.		Boys.	Ages.
1	Abraham Boelen	14 years	23	Jacob van Dyck	—
2	Abraham de Milt	10 "	24	Jan Rosenvelt	10 years
3	Abraham van Vleck	11 "	25	Jos. Bon, junior	—
4	Adam van Zant	11 "	26	Johannes Breedstede	10 "
5	Andris Hardenbroeck	11 "	27	Johann Mol	10 "
6	Andries Meyer	11 "	28	Johannes Schuyler	8 "
7	Anthony Kip	8 "	29	Johan Sprat	8 "
8	Barent de Kleyn	8 "	30	Johannes v. Zandt	7 "
9	Borger Manus	—	31	Joris Timmer	—
10	Cornelis Klopper	9 "	32	Isaacq Boelen	12 "
11	Cornelis Meyer	—	33	Isaacq van Beecq	13 "
12	Cornelis Rommer	—	34	Oloff Schuyler	11 "
13	David Aertsen	—	35	Oloff Teller	—
14	David Grootman	—	36	Philip Schuyler	14 "
15	Ewout Byl	—	37	Pieter van Imsborg	8 "
16	Fredr. vander Boog	—	38	Pieter Vonck	10 "
17	Fredr. Willemszen	10 "	39	Rudolphs van Varick	8 "
18	Gerrit de Wilde	14 "	40	Samuel Bleach	8 "
19	Gerrit Gabriels	—	41	Samuel Pell	8 "
20	Hendr. Jillisz Meyer	9 "	42	Thomas Papinga	8 "
21	Jacob Gouldt	9 "	43	Wilhelmus Beeckman	12 "
22	Jacob Boelen	8 "	44	Wynant vander Poel	—

	Girls.	Ages.		Girls.	Ages.
1	Anna Elizabeth Staets	7 years	12	Lucretia de Key	12 "
2	Catelina Staets	9 "	13	Maria Goderus	11 "
3	Catharina Beeckman	—	14	Maria Kip	11 "
4	Catharina de Peyster	9 "	15	Maria Meydis	11 "
5	Christine Kermer	—	16	Neeltje Banckers	—
6	Christina Kuylders	10 "	17	Sarah de Foreest	12 "
7	Cornelia Sprat	10 "	18	Sara Kierstede	9 "
8	Elizabeth de Key	10 "	19	Sara Kip	9 "
9	Elizabeth Gabriels	—	20	Sara Koeck	8 "
10	Geesje Lievens	8 "	21	Sara van Dam	11 "
11	Helena Vincent	14 "			

Boys	44
Girls	21
Total	65

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Memorandum:

The boys, forty four in number, repeated of the Psalms and Pauses 227.

The girls, although fewer in number, repeated of the Psalms and Pauses 213.

A difference of not more than 14.

Psalms and Pauses. Therefore the girls although fewer in numbers, had learned and recited more, in proportion, than the boys.

Examination of the Catechumens at New York.

I. Recited on Easter Monday afternoon.

1 Psalm	Cornelia Sprat
	Sara de Foreest
	Sara van Dam
2 Psalm	Helena Vincent
Pause	Maria Goderus
3 Psalm	Elizabeth de Kleyn
4 Psalm	Neeltje Banckers
	Lucretia de Key
5 Psalm	
Pause	Maria Kip
6 Psalm	Maria Kip
	Christina Kuylders
7 Psalm	Christina Kuylders
	Maria Meyers
Pause	Christina Kuylders
	Sara Koeck
8 Psalm	
Pause	Elizabeth Gabriels
9 Psalm	Sara Kip
	Anna Elizabeth Staets
1 Pause	Anna Elizabeth Staets
2 Pause	Neeltje Banckers
3 Pause	Christina Kermers
10 Psalm	
Pause	Johan Breedstede
11 Psalm	Isaacq Boelen
12 Psalm	Barent de Kleyn
13 Psalm	Gerrit Gabriels
14 Psalm	Jacob Boelen
15 Psalm	Johan Bon, junior
16 Psalm	Thomas Popinga
Pause	Anthony Kip
17 Psalm	Fredrick Salomons
Pause	Philip Schuyler
18 Psalm	Isaacq van Beeck
1 Pause	Johannes van Zandt
2 Pause	Borger Manus
19 Psalm	Johan Moll
Pause	Abraham Boelen
20 Psalm	Sara Kip
21 Psalm	Christina Kuylders
	Neeltje Banckers
22 Psalm	Sara Koeck
1 Pause	Anna Eliz. Staets
2 Pause	Sara Kierstede
3 Pause	Catalina Staets
23 Psalm	Maria Kip
24 Psalm	Maria Goderus
25 Psalm	Maria Meyers
	Geesje Lievens
Pause	Elizabeth de Kleyn
26 Psalm	Helena Vincent
Pause	Cornelia Sprat
27 Psalm	Lucretia de Key
Pause	Christina Kermer
28 Psalm	Christina Kuylders
29 Psalm	Jacob Boelen
30 Psalm	Manus Borger
Pause	Isaacq Boelen

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I. Recited on Easter Monday afternoon.— *Continued.*

31 Psalm	Thomas Popengael
1 Pause	
2 Pause	
3 Pause	
32 Psalm	Philip Schuylder
Pause	
33 Psalm	Joh. Bon, junior
1 Pause	Joh. van Zandt
2 Pause	Anthony Kip
3 Pause	Barent de Kleyn
34 Psalm	Gerrit Gabriels
1 Pause	Fredr. van der Boog
2 Pause	Isaacq van Beeck
35 Psalm	Johan Sprat
1 Pause	Wynant van der Poel
2 Pause	Abraham Boelen
36 Psalm	Maria Goderus
37 Psalm	Cornelia Sprat
1 Pause	Maria Meyers
2 Pause	Sara Kip
3 Pause	
38 Psalm	Sara Koeck
1 Pause	Christina Kuylders
2 Pause	Neeltje Banckers
3 Pause	Sara Kierstede
39 Psalm	Christina Kermer
Pause	Elizabeth Cleyn
40 Psalm	Maria Kip
Pause	
41 Psalm	Helena Vincent
42 Psalm	Catherine de Peyster
	Anna Elizabeth Staets
43 Psalm	Elizabeth Gabriels
44 Psalm	Joh. Bon, junior
1 Pause	Isaacq van Beeck
2 Pause	
45 Psalm	Johan Sprat
Pause	Manus Borger
46 Psalm	Philip Schuylder
Pause	Jacob Boelen
47 Psalm	Johannes van Zandt
48 Psalm	Barent de Cleyn
Pause	Gerrit Gabriels
49 Psalm	Isaacq Boelen
Pause	Thomas Popengael
50 Psalm	Anthony Kip
Pause	Fredrick van de Boog

II. Recited on the afternoon of Ascension Day.

51 Psalm	Abraham Boelen
	Corn. van Rommen
Pause	Cornelia Sprat
52 Psalm	Hendr. Gillisz. Meyers
	Christina Kermers
53 Psalm	Fredr. Willemszen
	Elizabeth de Cleyn
54 Psalm	Jan Rosenvelt
	Maria Meyers
55 Psalm	Johannes Schuylders
	Maria Goderus
Pause	Sara Koeck
56 Psalm	Adam van Zant
	Neeltje Banckers
Pause	Neeltje Banckers
57 Psalm	Jacob Gouldt
	Christina Kuylders
58 Psalm	Olof Schuylders
	Catalina Staets
Pause	Catalina Staets
59 Psalm	Andries Meyer
	Anna Elis. Staets
60 Psalm	Samuel Pell
	Sara Kip
Pause	Sara Kierstede
61 Psalm	Andries Hardenberg
	Helena Vincent
62 Psalm	Rudolph v. Varick
	Maria Kip
Pause	Lucretia de Key
63 Psalm	Isaacq van Beeck
	Cornelis Meyer
	Catharina Beeckman
Pause	Cornelia Sprat

II. Recited on the afternoon of Ascension Day.— *Continued.*

64 Psalm — Oloff Teller, Borger Manus
Pause — Johannes Bon, junior
65 Psalm — Barent de Cleyn, Pieter van Imsburg
Pause — Phillip Schuylder
66 Psalm — Thomas Popinga, Gerrit Gabriels, Jan Breedstede
67 Psalm — Jacob Boelen, Cornelis Klopper
68 Psalm — Samuel Bleach
1 Pause — Abraham Boelen, Ewout Dyl
2 Pause — Isaacq Boelen
3 Pause — Anthony Kip
4 Pause — Fredr. van der Boog
69 Psalm — Abr. van Vleck
1 Pause — Wilhelmus Beeckman
2 Pause, 3 Pause — Johannes van Zandt
70 Psalm — Maria Meyert
71 Psalm — Pieter Vonck, Maria Meyert
1 Pause — Maria Meyert
2 Pause, 3 Pause — Sara Koeck
72 Psalm — Jacob Gouldt, Christina Kermers
Pause — Christina Kermers
73 Psalm — Hendr. Jillisz. Meyer, Maria Goderus
1 Pause, 2 Pause — Maria Goderus
74 Psalm, 1 Pause, 2 Pause — Elizabeth de Kleyn
75 Psalm — Elizabeth de Kleyn
76 Psalm — Maria Meyers
77 Psalm, Pause — Isaacq Boelen
78 Psalm — Isaacq Boelen
1 Pause — Isaacq Boelen, Jacob van Dyck
2 Pause — Cornelia Sprat
3 Pause — Elizabeth de Kleyn
4 Pause — Isaacq van Beeck
5 Pause — Gerrit de Wilde
6 Pause — Isaacq van Beeck, Gerrit de Wilde
7 Pause — Barent de Kleyn
8 Pause — Thomas Popinga
79 Psalm — Helena Vincent
80 Psalm — Jacob Gouldt
81 Psalm, 1 Pause, 2 Pause — Thomas Popinga
82 Psalm — Helena Vincent
83 Psalm, Pause — Christina Kuylders
84 Psalm — Jacob Gouldt, Catharina de Peyster
85 Psalm — Hendr. Jillisz. Meyer, Sara Koeck
86 Psalm, Pause — Isaac van Beeck
87 Psalm — Sara Kip
88 Psalm, Pause — Johannes Bon, junior
89 Psalm, 1 Pause, 2 Pause, 3 Pause, 4 Pause — Hellena Vincent
90 Psalm, Pause — Maria Kip
91 Psalm — Helena Vincent
92 Psalm — Sara Kuylders
Pause — Elizabeth Gabriels
93 Psalm — Barent de Kleyn
94 Psalm, Pause — Barent de Kleyn
95 Psalm — Johannes van Zant

II. Recited on the afternoon of Ascension Day.— *Continued.*

96 Psalm Pause	Maria Meyers	99 Psalm Pause	Maria Meyers
97 Psalm Pause	Catharina Beeckman	100 Psalm	Wilhelmus Beeckman Oloff Schuylder Neeltje Banckers
98 Psalm	Maria Meyers		

III. Recited on the afternoon of Pentecost Monday.

101 Psalm	Samuel Beeckman Oloff Schuylder Neeltje Banckers	108 Psalm	Adam van Zant Christina Kuylders
		Pause	Christina Kuylders
102 Psalm	Abraham van Vleck Sara Kip	109 Psalm	Corn. van Rommen Fredrick Willemszen Elizabeth de Kleyn
1 Pause 2 Pause 3 Pause	Sara Kip !	1 Pause 2 Pause	Elizabeth de Kleyn
103 Psalm	Jacob Gouldt Elizabeth Gabriels	110 Psalm	Philip Schuylder Cornelis Klopper
Pause	Elizabeth Gabriels	111 Psalm	Pieter Vonck Philip Schuylder
104 Psalm	Andries Meyers Maria Kip	Pause	Philip Schuylder Gerrit de Wilde
1 Pause 2 Pause 3 Pause	Maria Kip	112 Psalm	Johan Sprat David Aertzen
105 Psalm	Corn. Meyers Anna Elizabeth Staets	113 Psalm	Samuel Bleack David Grootman
1 Pause	Anna Elizabeth Staets	114 Psalm	Samuel Bleack Joris Timmer
2 Pause 3 Pause 4 Pause	Catalina Staets	115 Psalm	Jacob Boelen Samuel Pell
5 Pause	Anna Elizabeth Staets	116 Psalm	Johannes van Zandt Jan Rosenvelt
106 Psalm	Hendrick Meyers Sara Koeck	Pause	Johannes van Zandt
1 Pause 2 Pause	Sara Koeck	117 Psalm	Jacob van Dyck Catharine de Peyster
3 Pause 4 Pause 5 Pause 6 Pause	Christina Kuylders	118 Psalm	Barent de Cleyn Johannes Breedstede
107 Psalm	Johannes Schuylder Catharina de Peyster	119 Psalm 2 Pause 3 Pause 4 Pause 5 Pause 6 Pause 7 Pause	Elizabeth de Kleyn Cornelia Sprat Jacob Boelen Maria Meyer Johannes Breedstede Isaacq Boelen Johan Sprat
1 Pause 2 Pause 3 Pause	Maria Goderus		

III. Recited on the afternoon of Pentecost Monday.— *Continued.*

8 Pause	Sara Kip
9 Pause	Maria Goderus
10 Pause	Maria Kip
11 Pause	Lucretia de Key
12 Pause	Helena Vincent Catharina Beeckman
13 Pause	Philip Schuylder
14 Pause	Elizabeth Gabriels
15 Pause 16 Pause	Barent de Kleyn
17 Pause	Isaacq van Vleck Catalina Staets
18 Pause	Johannes Bon Junior
19 Pause	Thomas Popinga
20 Pause	Johannes van Zant
21 Pause 22 Pause	Philip Schuylder
120 Psalm 121 Psalm	Philip Schuylder
122 Psalm	Thomas Popinga Neeltje Banckers
123 Psalm 124 Psalm	Fredr. Salomons
125 Psalm	Fredr. Salomons Samuel van Beeck
126 Psalm 127 Psalm	Johannes Bon, Junior
128 Psalm 129 Psalm	Borger Manus
130 Psalm 131 Psalm	Wilhelmus Beeckman
132 Psalm Pause	Catharine Beeckman
133 Psalm	Maria Meyer
134 Psalm	Gerrit de Wilde
135 Psalm	Maria Meyers
136 Psalm 1 Pause	Helena Vincent
2 Pause	Christina Kuylders
137 Psalm	Helena Vincent
138 Psalm	Sara Kip
139 Psalm Pause	Sara Kierstede
140 Psalm Pause	Lucretia de Key
141 Psalm	Jan Mol
142 Psalm	Abraham Boelen
143 Psalm Pause	Elizabeth Gabriels
144 Psalm Pause	Maria Kip
145 Psalm Pause	Philip Schuylder
146 Psalm Pause	Philip Schuylder
147 Psalm Pause	Sara Kip
148 Psalm	Gerrit Gabriels
149 Psalm	Maria Goderus
150 Psalm	Barent de Kleyn
151 Psalm	Helena Vincent

Hymns and Rhymed Prayers.

Ten Commandments, Several children.

The Hymns of Zacharias, Mary and Simeon.

Thomas Popinga
Barent de Cleyn
Abraham de Milt
and several others.

The Lord's Prayer.

Johannes Bon, Junior
Helena Vincent

Articles of Faith.

Abraham de Milt
Philip Schuylder

Prayer before the sermon in Rhyme.

Barent de Cleyn
Catharina Beeckman

Prayer before eating in Rhyme

Philip Schuylder

Rhymed Evening Prayer.

Barent de Cleyn
Abraham de Milt

Memorandum.

After my prayer and address, our regular Sunday-prayer* which is made before the sermon, was recited without any mistake, and with energy and manly confidence, by Marycken Popinga, a child of five years. It was then repeated, not without tears, by my church members. In testimony whereof this has been signed, at the request of my Catechumens, at New York, the 14th of September, 1698.†

By order of my Consistory,
Henry Selyns,
Minister at New York.

EARL OF BELLOMONT TO THE BOARD OF TRADE.

Sept. 14, 1698.

.....

However, in the weak condition I was, I made a shift to manage a conference with the Indians. I must confess I was strangely surprised and discouraged at the behaviour of those people the first two or three days conference; for I found them so sullen and cold in their carriage that I thought we had quite lost their affections; but some of the Sachims coming to some of the honest Magistrates of that town, discovered to them they had been tampered with by Mr. Dellius, the Dutch Minister, to whom with three others viz., Col. Peter Schuyler, Major Dyrk Wessells, Mayor of that town, and one Banker, Col. Fletcher had committed the whole management of all the Indian affairs; so that Dellius, to serve the interest and designe of Col. Fletcher in creating me all the difficulty and disturbance in that part of my administration, had possessed the Indians (as these Sachims confessed) that their power, viz. that of Dellius and the other three before mentioned persons, was equall to mine, and did insinuate, as if it did more peculiarly belong to them, to take cognizance of the Indians and their affairs, and to treat with and succour them at all times, then it did to me. Besides, Dellius did inculcate that by no means they must impeach Col. Fletcher of any neglect of them or our frontiers during the late warr.

.....

The villany of this Dellius will appear to your Lordships upon the perusall of that part of the conference which is in manuscript (No. 2.) and which relates wholly to that fraudulent bargain transacted between Dellius and six or eight of the Mohack Indians, wherein though he makes the Indians believe the land was only to be conveyed by them to himself and the other three persons in trust for the use of them and their posterity, and to hinder the said land being disposed of to other

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* This is the first prayer, as found in the Liturgy of the Dutch Church in the editions of 1792 and 1815, styled, "A Prayer on the Lord's Day, before sermon".

† This list of Catechumens was also sent to the Dutch Church of London — Austin Friars, and in the recent publication of the documents in their Archives, this complete list is found.—"Ecclesiae Londino — Batavae Archivum. Tomi Terli Pars Secunda. Epistolae et Tractatus Reformationis Historiam Illustrantes. Hessels. Cantabrigiae. 1897". For this list, see pages 2703-2708.
The same list has been printed in New York Hist. Coll. 18 pp. ..... The above is from the original documents.

hands, that would probably dispossesse them thereof; yet he with the other three persons together with Mr. Pinhorne (whom I lately removed from the Council and his Judges place) obtained an absolute grant of all the said Mohacks land from Col. Fletcher. It is observable that the parties who were the chief complainants to me and evidence against Dellius are Mohack Indians, proselyted by himself to the Christian Faith, Henry and Joseph, he has taught to pray and preach in their language by the means of a woman Interpretres. I know not how sincere converts they are, but they seemed to have no veneration for their Doctor and Apostle Dellius, whose juggle with them about that land must needs have made him appear to them an impostor. The Interpretress, a Mohack woman and his own convert was also a witness against him, as your Lordships will see in the manuscript I have already mentioned, notwithstanding he has managed her and the other Indians by her, for some years past. But examining her upon oath before all the Magistrates of Albany and severall other persons, the woman was frank in declaring her knowledge of the fraud put upon the Mohack Indians by Dellius. This account had been printed with the other conferences, but that I was willing in tendernesse of Dellius his ministerial function to conceale the fraudulent part he acted from all the world, except your Lordships to whom I reckon myself obliged in duty to the King to communicate all things without reserve, that have regard to his Majesty's interest in these Provinces that are under my government. I have been longer upon this head of the conference with our Indians and Dellius's sinister practices, because I take it to be of the last consequence to the service of these Provinces that your Lordships should be rightly and fully informed of the circumstances of our Indians and certainly Dellius and the other three managers are not a little accountable for the dangerous and knavish artifices they used to withdraw the respect of the Five Nations from me; which had liked to have been fatal to his Majesty's interest, and might have shaken the allegiance and subjection of the said Indians to His Majesty, at a time when the French are so very industrious to debauch them from us.

.....

Three things are observable in the address to me from the Magistrates of Albany page 16 of the printed propositions; the first, which I have marked with a line, implyes a wrong susteined by the inhabitants of Albany by means of a grant made by Colonel Fletcher to one Ranslaer (Rev. Nicholas Renselaer.) of a great tract of land upon Hudson's River, above Albany, whose scituation give the said Ranslaer the advantage of intercepting the Beaver trade with the Indians from the town of Albany and as they come down the river in their canoes sometimes by fair means and often by a sort of force makes them take rum and other comodities for their peltry.

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P. S. Just now the Mayor of Albany Major Wessels is returned from his negociation with our Five Nations of Indians, and has delivered me the memorial which I now send your Lordships (No. 8.) which contains all that can now be said to your Lordships touching that matter. I forgot particularly to mention in the body of this letter the discourse that passed between Mr. Dellius the Minister of Albany and myself the day I left that place, which I have added to the manuscript (No. 2) and which may serve for an evidence to your Lordships of that man's strange prevarication and doublenesse. I do assure your Lordships I have advanced nothing against him in that narrative but what I can with a good conscience sweare to the truth of. I can prove by witnesses of undoubted creditt severall immoralities of life in that man, his disaffection to the person of the King and other things which I will not now trouble your Lordships with. You may perhaps wonder that I trusted him with my first letters to the Governor of Canada and Mount Reall, to notifie the peace to them, and that I give a character in those letters (copies whereof I formerly sent your Lordships) so different from that which I now give of him. But I had not then seen him, and Col. Schuyler the other messenger of

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those letters was then here and advised me by all means to let him take Mr. Dellius along with him from Albany because he could speak the French tongue well, which I therefore consented to.— Col. Docs. N. Y. iv. 362, 363, 364, 365, 366.

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CHURCH OF NEW YORK.

1698, Sept. 18.

Deficiencies in Salary.

The minister's salary, when falling short, shall by virtue of the Charter and the general resolution of our Church, be made up and paid out of the collections made in public worship. This has been signed by us all, (the Consistory,) and shall be signed by all who come into the service. Lib. A. 7.

See a letter of Sept. 18, 1698, quoted in a letter of April 24, 1700.

1698, Oct. 14.

On the Re-burial of Leisler under the Dutch Church, nine years after his death.

Answer of the Church-Masters of the Dutch-Church concerning the re-burial of Leisler and Milbourne in their church.

We, The Church-Masters, having been requested by Isaac de Riemer, in the name of Mr. Jacob Leisler, (Jr.) to bury the corpse of his father and of Milbourne in our Dutch Church, give for answer — because we are pressed by both parties in the congregation, and very much desire to preserve peace and quiet in our church — that we cannot consent thereto; but also that we shall not hinder it.

Theunis De Key,
Johannes Kip,
Brandt Schuyler.

New York,
October 14, 1698.

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THE MINISTERS AND ELDERS OF THE DUTCH CHURCH OF NEW YORK TO THE MINISTERS AND CONSISTORY OF THE LONDON DUTCH CHURCH, (THAT OF AUSTIN FRIARS,) OCT. 18, 1698.

Sirs and Brethren in Christ Jesus:—

Knowing what the fellowship of the saints is, we could not well forego to communicate to your Reverences through the opportunity we have by the bearer of this letter, that, after invocation upon the Name of the Lord, and by virtue of our Charter, we have called a second Minister, to the service of our Dutch Church here, and have also requested the Classis of Amsterdam to send us such a one. Our country being in trouble, it was impossible that our Church should be altogether free of it. Nevertheless we had a plurality of votes among all; viz.: in our Rev. Consistory, we had seven against two; in our congregation we had three to one; among all the Dutch churches of the Province, we had eight to one; and we had the sixteen of the old and present Elders and Deacons, met together, against none. Approbantibus omnibus, contradicente nemine.

It therefore seemed proper to us to communicate with your Reverences and make known these facts, so that in case further troubles should arise in the Church of Jesus Christ — which may God forbid — your Reverences might second our efforts and thus be helpful to us, that we in this region might be built up and not cast down. What further steps ought to be undertaken for the promotion of our call, for the honor of God and the peace of our Church will be best understood as explained by the bearer of this letter, to whom the facts are entrusted and who is commended to you. Nevertheless in order to describe his Honor to you, and to give you a correct idea of his life, as well as of his good name, his unwearied labors and great zeal, for the greatest service to, and welfare of God's Church and the Church's peace, he is the Hon. Col. Nicholas Bayard, a man worthy of all love and praise. He has been one of his Majesty's Council for many years; has been honored with the office of Mayor, with much praise and reputation,

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and has been very useful to our Dutch Church both by his godly advice and by several ecclesiastical offices which he has held, having been one of our Deacons for two years, an Elder eight years, and would probably have been chosen again to our Eldership, if his Honor had not resolved, for weighty reasons, to go to England, and may the Lord God safely conduct his Honor thither. When he arrives there, please assist his Honor and respect our letters, and deal with him and our Church for our welfare. In confidence of your favor, we commend your Honors' persons, your service and your Church to the Lord of the harvest and to the Word of his Grace. Farewell.

Your Reverences obedient servants, and brethren to command in the Lord,

Henricus Selyns, Minister.
Pieter Jacobszen. Marius
Johannes Kip } Elders.
Jan Harpending

From the Archivum of the London Dutch Church, (Ecclesiae Londino — Batavae Archivum) Vol. iii., Part Second, page 2709. Published, 1897.

REPORT OF THE BOARD OF TRADE ON THE AFFAIRS OF THE PROVINCE OF NEW YORK.

Whitehall, Oct. 19, 1698.

The next head under which we shall humbly represent to your Excellencies the rise of those difficulties which the Earl of Bellomont meets with in the administration of that government is the Grants of Lands made by the late Governor; and in order thereunto, we beg leave, in the first place, to set down a list of such grants whereof his Lordship has sent us either Copies or Abstracts; with this observation, that the lands therein mentioned are not laid out by exact measure of acres, but computed in the lump by miles.

A Grant to Col. Nicholas Bayard a member of the Council (whom we have mentioned before as an instrument in negotiating for Col. Fletcher's protections to pirates) for a tract of land in the County of Albany claimed by the Mohacqs and containing about twenty four or thirty miles in length: its breadth we know not.*

* This grant included the valley on both sides of the Schoharie creek, from the mouth of the latter at Fort Hunter, in Montgomery county, to the high hills near the mouth of the Little Schoharie creek, in the town of Middleburg, in Schoharie county. A description of these hills will be found in Sims' History of the latter county, p. 33; and of the patent, in Van Schaack's Ed. of the Laws of New York, p. 32.

A Grant to Godfrey Dellius, Minister at Albany for a tract of land on the East side of Hudson's river containing about seventy miles in length and twelve miles in breadth.*

A Grant to Colonel Henry Beckman for a tract of land in Dutches County, containing about sixteen miles square; and likewise for another tract of land upon Hudson's River about eight miles in breadth and twenty miles in length.

A Grant to Colonel William Smith a member of the Council for sundry tracts of lands and meadows in the Island of Nassau, comprizing all the vacant lands between the bounds of former patents therein specified and computed to contain about fifty miles; what length or breadth we know not.

A Grant to Capt. John Evans Commander of His Majesty's ship the Richmond for sundry tracts of land lying on the West side of Hudson's River and containing about forty miles in length and twenty miles in breadth.†

A Grant to William Pinhorn Esq., Col. Peter Schuyler, Domine Godfrey Dellius, Major Derrick Wessels and Captain Evert Banker, for a tract of land lying on the Mohacqs River, containing about fifty miles in length and two miles in breadth on each side of the said River.‡

A Grant to Col. Caleb Heathcote a member of the Council for a lot or toft of ground, containing in breadth about twenty seven foot and in length about fifty foot, which had been formerly part of the King's Garden. Also another part of his Majesty's said garden extending from the Stockadoes or fence thereof in the rear, as far into Hudson's River at low water mark.

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In confirmation of this last suggestion his Lordship instances the forementioned grant of the pleasantest part of the King's Garden to Col. Heathcote, as likewise the leasing out to the Church a farm called the King's Farm, which usually supplied the Governour with bread corne; and the selling another part thereof which is meadow ground, (a scarce thing there) to Capt. Evans; adding that Col. Fletcher would have also leased out a little island called Nutten Island (convenient for grasing a few Coach horses and cows for the Governour's family) to one formerly his footman, but that the Council were ashamed to consent to it; and yet further that he had permitted the fences and trees of the remaining part of the King's Garden (after he had knowledge of his Lordships being appointed Governor) to be destroyed by Cattle, that fourteen years will hardly repaire them.— Col. Docs. N. Y. iv. 391, 392, 393.

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BELLOMONT TO THE LORDS OF TRADE, ABOUT THE EXHUMATION AND RE-BURIAL OF LEISLER.

1698, Oct. 21.

About three weeks since the relations of Mr. Leisler and Mr. Milburne desired leave to take up the bodies that had been buried near the gallows and give them Christian burial in the Dutch Church here. I thought their request so reasonable that I consented to it, partly out of a principall of compassion, but chiefly out of

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* It extended from Batten kill, in Washington county, N. Y., being the north bounds of the Saratoga patent, to Vergennes, in the State of Vermont. The north line of this patent will be found laid down in a "Map of French and English Grants on Lake Champlain", in Documentary History of New York, I.

† This tract commenced on Hudson's river at the S. line of the town of New Paltz, in Ulster county, went thence westerly to the Shawangunk mountains, thence southerly along these mountains to the S. W. angle of the town of Calhoun, Orange county, thence easterly to the eastermost angle of the last named town, whence it proceeded S. E. to the Hudson river at Stony point, and thence up the river to the place of beginning. It included the S. tier of towns in Ulster, two thirds of Orange, and part of the town of Haverstraw, in Rockland county, N. Y. A map of this extravagant grant is No. 97 in the office of the Secretary of State, Albany.

‡ This patent is supposed to have embraced that portion of the Mohawk Valley extending from Amsterdam, in Montgomery county, to Little Falls, or perhaps to West Canada creek, in Herkimer.

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respect to the Act of Parliament for reversing the attainder of those two men; which Act does also legitimate Captain Leisler's assuming the government of this Province and puts a censure upon the illegality of his execution; as your Lordships will see by the Act for Reversing the attainder of these men, which goes herewith and is (No. 10). I may add to these a third motive, that prevailed with me, which is, that Coll. Fletcher refused to obey that Act of Parliament by restoring the heirs of those two men to their Father's estate; which treatment of his, gave his party the boldness to vilifie it, by calling it a libell, a forgery, an Act surreptitiously obtained in the Parliament of England; and I have been told that the rage and malice of some of that party have transported them to the burning it. I, that am a hearty lover of English laws, and that value no Englishman that is not so, thought it proper to assert the Act of Parliament which had been treated with infamy. My design is chiefly to give the people here a just idea of English laws, that they bear the stamp of the highest authority of the King and Nation of England, and ought to be respected as sacred. There was great opposition made to the burying of those two men by the contrary party, but I was resolved, for the reasons I have already mentioned, to give that satisfaction to the relations of those unfortunate men. I had no reason to apprehend any disorder from a meeting of Leisler's friends, or such as think the proceeding against him was arbitrary and cruell; for I formerly told your Lordships that I have found those people more obedient to Government than the contrary party. There was a great concourse of people at the funerall (1200 'tis said) and would 'tis thought have been as many more, but that it blew a rank storm for two or three days together, that hindered people from coming down or crossing the rivers. I continue to be with respect, my Lords,

Your Lordships most humble and most
faithful servant,

Bellomont.

— Col. Docs. N. Y. iv. 400.

New Yorke,
October the 21st 1698.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Letter of certain members of the Dutch Church of New York, (of the Leisler party) to the Classis of Amsterdam, Oct. 21, 1698.

To the Right Reverend Classis of the City of Amsterdam:

Right Reverend and Very Learned Gentlemen — Fathers and Brethren in Christ:—

In the first place we beg your Reverences to pardon us, that in giving you an account of certain matters we must be more tedious than may seem desirable. But as our story proceeds it will appear that the account could not be properly given without considerable length. We consider it a peculiar favor of heaven that we are permitted to present this account before so reverend and learned an

Assembly, and that the recital may see the light of heaven. The anxiety and terror which we experienced during the last year of the reign of ex-King James were very awful. We heard of the arbitrary measures taken for the establishment of the Papacy in England; what a foothold it had obtained, and what success the dragonnades had made in France. At the same time we perceived what a variety of plans were being laid to introduce the same things into these distant regions. We could easily guess therefore what was before ourselves.

The Jesuits had already established a school here (New York) under color of teaching Latin to the youth. And to this school some of our best citizens had begun to send their children. Even our (Dutch) Church bell was tolled about 8 A. M., when the school was to be opened. And although you will hardly believe it, it is said that low mass was privately heard by some one, although this was asserted to have been done through curiosity. Also royal orders were received from England, directing us to thank the Lord most heartily, and celebrate with bonfires, the happy delivery of the Queen (the wife of James II) of a Prince of Wales. This was indeed obeyed with altogether too much joy, and even with evidences of unbounded gladness by those who were at the head of our own church affairs. Yet every man of intelligence, who pondered the consequence of such an event, could have easily seen that the pretended birth of such a Prince was nothing else than a deathly stab at the Protestant religion in England, and consequently of our religion over here too. There remained nothing else for us to do than to possess our souls in patience and await the Providence of God respecting it.

Under such feelings, it can easily be understood how much our happiness exceeded our sorrow, when we received positive tidings, that his Royal Highness, the Prince of Orange; who is now our acknowledged Sovereign, had entered England with a mighty army to deliver the country from oppression and Popery; and that he had been received by the chief inhabitants with the greatest de-

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monstrations of joy and affection. It was a still greater satisfaction to us, and gave us enlarged assurances to receive tidings that the people of our neighboring city of Boston had already declared themselves for the Prince of Orange, and had actually put under arrest Sir Edmund Andros, who was their Governor as well as ours, and also his Council, because they had refused to declare themselves for the new Prince.

About the same time these reports reached this place, (New York), as we have said, and the people could not be held back. They at once insisted that our Magistrates should immediately declare for the Prince of Orange. It seemed more appropriate that we should do this than the people of Boston; for the ancestors of the new King had delivered our fathers from the Spanish yoke, and his Royal Highness (a descendant) had now arisen to rescue the Kingdom of England from Popery and oppression. All this was done amid such evidences of love and affection for the Royal House of Nassau, as is natural to the Dutch nation — for thus are we designated here — although we have been so badly rewarded therefor. Our rulers were reluctant to proceed, and feared to risk anything. They thought it might be another "Monmouth Affair". Nevertheless the determined demands of the people compelled the calling of an Assembly of both the Civil Council and of the military. At this meeting everybody was put under oath not to reveal anything which might be determined on, or to communicate it to the people. But it leaked out that those who presumed to speak favorably of the Revolution had been severely rebuked and threatened; that Lieutenant-Governor Nicholson had flaunted his Commission from King James, and casting it down on the table had sworn with terrible oaths that he would live and die by it.

Soon after this we perceived one morning that the cannon of the Fort had been pointed towards the city. When the people learned this they became furious. The Magistrates were compelled to grant them the privilege of examining the magazine, and

also to allow the militia, with one company to stand guard in the Fort over night. But the people were not allowed to place their sentinels in all parts of the Fort, but they could remain within the bounds of the park. It soon became privately whispered around that the Magistrates had obtained soldiers from Boston, whom they intended to slip into the Fort through a postern gate; and that then these, together with those on the side of the Magistrates, would drive the citizen militia out. But from such circumstances nothing could be anticipated but a general slaughter throughout the country. The minds of the people were now incensed to the greatest degree; for those who were on the side of the Revolution numbered ten to one.

When the citizens perceived that nothing could be accomplished with the Magistrates, and that there was a determination some way or other to outwit them, they looked earnestly about for a leader. Finally, they induced Capt. Jacob Leisler to begin operations among the citizens. They did not design, indeed, to ignore the Magistrates or the Lieutenant-Governor, but only to take such control of affairs, that in case some outside forces should appear — of which they heard plenty of rumors, and which ultimately proved to be true — it would be impossible to force them into any arrangement against their will. Things then took such a shape as this: Capt. Leisler, compelled by the people, entered the Fort. At the same time the various companies of the militia gathered in front of the houses of their respective Captains. But some of these Captains and Lieutenants were not to be found. The militia then, led in an orderly manner by certain inferior officers, marched off to the park about the Fort. While standing quietly in this place, the Captains, with the Colonel, who was also one of the High Council, approached, and by threats, tried to prevent the militia from joining the force of Capt. Leisler. They remained true, however. At last one of the flag-bearers of the militia had the audacity to march into the Fort with his company and was immediately followed by all the others. The Captains were now

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persuaded, and also entered; and although some were rather reluctant, yet, finally, they gave their signatures that they were in favor of the Prince of Orange. These signatures were written on a drumhead. But the Colonel could not be induced to go with them, although very courteously, and in the name of all the militia, entreated to do so. Personal friends also argued with him and endeavored to make him see his duty. He well knew, and even admitted, that if he should do this, all would follow his example.

When these efforts with the Colonel did not succeed, which the militia greatly regretted, they endeavored to arrange affairs as well as they could. They requested the people everywhere to hold meetings. It was resolved that the Captains should have the care of the Fort, by turns; that they should write a joint letter to England of all that had been done, and request the chief authorities there to direct them what further to do. All this was easily and peacefully accomplished, and everything would have remained peaceful, until relief had come from the higher powers, if only the Magistrates had remained quiet and awaited orders from England. They had already given up the administration of affairs. But they now began to disturb everything. They tried to expel from office those who now held the power of arms in their hands, because such were few in number. And this madness of theirs grew worse and worse, as soon as it became known that matters were taking a good shape in England, and that all things were leading up to the desired result.

Now it must be remembered that most of the Magistrates, as well as those who were friendly to them, and especially those of Dutch origin, were elders and deacons in the Dutch Church, and therefore leaders of the same. Domine Selyns joined himself to these, and, very unwisely, allowed himself to be used by them, to advocate their side of the case from the pulpit. He accordingly accused the people with very great severity and partiality, of rebellion and riot against their chief Magistrates. But by this means the alienation was at once made incurable. The people

knew that what they had done, had been done honestly and in behalf of a good cause. They felt that the Magistrates ought to have led them in this affair, and they manifested great disgust at them. And Domine Selyns continued in that same attitude during the entire administration of Commander Leisler. He did not fail to do anything which he believed would further exasperate the people, and repeated from the pulpit everything which the grossest partisanship could suggest. Even the wisest and most peaceably disposed of the Classis tried to reason with him, and urged him to keep aloof from such quarrels, and not bring a stain on his ministerial office thereby; that his official position was too lofty for such conduct, if he would not utterly destroy the usefulness of his office; that enough mistakes had already been made by each party; that it was his duty to point out the path of duty to each, but not to take sides with either. But it was impossible to induce him thereto.

Commander Leisler was now established in his position not only by the people, but also by a letter from his Majesty. He soon brought the Fort, and especially the City into a good state of defence. The old fortifications had quite fallen into decay. In all his efforts he was assisted by an unwonted zeal among the people. Notwithstanding the opposition of enemies, he soon put things in such good shape, that the government was finally established. In a short time his name became so greatly respected through all the West Indies that we had nothing to fear from any enemy from without. If we could only have been united among ourselves, we would have had no wars.

In Albany also, where we could not always be personally present, the French and Indians, of Canada, had their full opportunity, because of his (Leisler's) Enemies. They took advantage of this, and surprised Schenectady, a place twelve miles distant, and massacred the inhabitants, and burned the town under the most atrocious circumstances. The people of Albany were much to blame for this, for they forcibly prevented the adherents of Com-

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mander Leisler from going thither, when they heard that the French were coming. It was at this place that the good Domine Tesschenmacker was so sadly and horribly killed. His head was stuck on a pole, and carried in triumph to Canada. An expedition was soon after gotten up for which the neighboring Governments sent many people. This was so well conducted that the plan could hardly have failed, unless by some unforseen circumstance; yet the whole thing was completely ruined, because he (Leisler) could not be personally present, for they grudged him the honor of it.

In the month of January (1691) Major Richard Ingoldsby arrived with some soldiers from England. He was to remain in garrison, because Colonel Sloughter, our new Governor had been obliged to go first to the Bermudas. He (Ingoldsby) at once permitted himself to be influenced by the enemies of Leisler, and demanded the surrender of the Fort. Leisler asked to see his authority, either from the King or from Governor Sloughter. As he could show no such authority, the Fort was at once refused him. He was, nevertheless, treated with the greatest courtesy, and was invited to make the house of Commander Leisler his home until the arrival of Governor Sloughter. He would there have been entertained to the utmost of Leisler's ability. His soldiers were also to be quartered among the citizens, where they would be well taken care of. But nothing would satisfy Ingoldsby except the surrender of the Fort. Yet he well knew that his orders were, should he arrive before the Governor, to remain quietly on board ship with his soldiers until the Governor's arrival. Otherwise the Commander (Leisler) could order him to do this, if it seemed proper. He also knew that Commander Leisler had no right to deliver up the Fort, except upon a written order, according to the usages of war. Else he would betray himself and be liable to be hung as a traitor at the entrance of the Fort. This, indeed, was their intention, but he knew how to avoid that snare. The whole country was then instigated against him. He was made out to be a rebel, in that he refused to let the King's soldiers enter

his Majesty's Fort. Everything possible was done to bring on a collision. They said to each other, let us keep on provoking this dog until he bites, and then we will have some ground of action against him. They did their utmost to exasperate him, and make him lose his patience; and all this, moreover, was done in so rude and swinish a manner that we are ashamed to write about it.

Certain ones of the Consistory also did not think it beneath their dignity to march with all sorts of scoundrels against their fellow-citizens in the Fort, who were also church members under them. Now under these circumstances it so happened that a certain large piece of ordnance, loaded with musket-balls and small shot, and which was pointed towards the Fort, was rashly fired off. Several persons were killed, and among them an elder and deacon (of the Dutch Church). Others were painfully wounded. And these friends (!) only the Sunday before had been present together at the celebration of the Lord's Supper. Think of the contrast of such things! About this time, Domine Selyns was asked by a certain sick elder, how the French were getting along. (Did he mean the enemies of Leisler?) He answered they are resolutely faithful in their work. Upon the occurrence of this accident, they (Leisler's enemies) cried out — That it was all the fault of that black dog; that he was the murderer of those poor people. Yet all this time Leisler and his men in the Fort were keeping perfectly quiet; although, if he had so wished, for it was within his power, he could quickly have destroyed everything; for he could have had a thousand men at his disposal in a few hours, if he had expressed such a wish.

Leisler had, however, full confidence in the justice of his cause, and he hated to shed the blood of citizens. He never dreamed that he would be condemned by his enemies, without permission to defend himself before the King; or that the Governor would approve such a sentence and sign his execution. A few days later Governor Sloughter arrived. Inasmuch as it was evening, the surrender of the Fort was delayed until the next morning. In

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the meantime Major Ingoldsby cried out before the Fort that if Leisler and some of the ringleaders were secured, the rest would be pardoned. It would have been easy enough to do this, but there was not the slightest design on the part of any within. They all only wanted the privilege to stand before his Majesty, the fountain of justice, and make their defence. The next morning Ingoldsby entered the Fort, and requested Commander Leisler to order his men, more than three hundred strong, to lay down their arms, and, in order to avoid all excitement, to march out in an orderly manner; and that then their arms would be immediately restored to them. Without any suspicion, he commanded this to be done.

But as they came out, with only their side arms, they were at once attacked by the crowd on the outside, abused as scoundrels and traitors, robbed of all their belongings, all of which was done with murderous fury. Even the officers cried out — Plunder them, plunder them, take the guns away from these scoundrels lest they murder our wives and children. Indeed, one of these very brave men afterward declared that he regretted that he had not ordered them to be stripped, and to be scourged out of the city with walnut switches.

Commander Leisler was quickly taken before the Governor, who spoke but a few words to him. However, he permitted the men to spit in his face, and rob him of his wig, sword and sash, and of a portion of his clothes. These were torn off him. Then they abused him like raging furies, and put irons on his legs, and cast him into a dark, underground dungeon, full of filth and stench. The members of his Council, the officers of the militia and others who were found in the Fort or who were afterward arrested among the citizens, were all treated in the same way. Governor Sloughter never after saw or spoke with Leisler nor with any of the prisoners; except that, once, when they were confined in a casement of the Fort after their condemnation, he, while drunk, approached them one night, and promised them that

not a hair of their heads should be hurt. And although these and six others, had been condemned by a packed jury, composed of youths and bitter-minded men, the Governor was not easily persuaded to sign their execution. In fact they only got him to do this after they had made him drunk, and under promise of a large sum of money. For he was a poor man, and had been hunted up in England for the very purpose of putting through this tragedy.

Indeed, everything was done to impress upon the Governor the importance of the moment. All three of the Dutch ministers, both from the pulpit and in ordinary conversation, overstated the tyranny, which was all a pretence, of Leisler. They insisted that an example should be made of him; some of the wives even, of some of the chief men, prostrated themselves before the Governor and besought him for the love of God to pity them and their country. They declared that unity could never be restored so long as this rascal remained alive; that the Governor ought not to delay to hang him; that then, immediately, peace and union would be restored. Otherwise these would be impossible. And, finally, he was especially nagged on by a covetous wife; until reluctantly, and with great dejection of mind, he signed the warrant for their execution. But as he did so, he exclaimed with great agitation, O God! how shall I vindicate this act before thy divine Majesty, as well as before my King; and from that moment he never had an hour's peace of mind.

But another reason for his dejection was that he learned from the High Sheriff, through whom the execution was carried out, that these men had died with Christian courage, declaring that all that they had done, had been done in behalf of Protestantism and the cause of King William and Queen Mary. They also prayed that the Lord would give them a long and prosperous reign. They prayed also for the Governor, that he might enjoy an administration of peace. They forgave all who had striven to bring about their death; and that if they had wronged anybody, that they would forgive them. Indeed, in everything they showed

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such Christian resignation, that even Domine Selyns was affected by it, and acknowledged that they died like Christians. Yet previously, he had declared that Leisler was an incarnate devil, and there was no hope of his salvation. For this utterance he was rebuked by his wife and others who were present. The Magistrates tried to drive away Governor Sloughter's melancholy by often making him dead drunk; but as soon as he had slept off the wine, remorse and despair again took possession of him. But for all his doleful lamentations, he received from them no better comfort than Judas received from the High Priests. After much of such perturbations, caused by conflicting passions and emotions, he suddenly died of heart disease.

If our three Dutch Domines had acted as Domine Daille — now the French minister at Boston — acted, things might have been different. He thought that more moderate measures should be employed. He was, therefore, accustomed to go to Commander Leisler, and exhort him to moderation. And after he was in prison and under sentence of condemnation, he exerted his good office with Governor Sloughter, to prevent the execution. He besought him not to permit Leisler to be put to death. Now if these three Dutch ministers (Selyns, Varick and Dellius) had done their duty in a similar manner, who does not understand that this murder would have been avoided. But they acted very differently. As soon as the Governor's signature and consent had been obtained for the execution, which occurred on Thursday, May 14, 1691, Domine Selyns consented to be the vehicle to announce to them their approaching death. He appeared before them while they were taking their supper. He had not the patience to allow them to finish it, although he might have known that such a measure would have destroyed their appetite. And then he delivered his message in a very strange way. He said that he had come to bring them good news; that they were not all to die. But said he, addressing Commander Leisler and Secretary Milbourne, both of you are to die on Saturday next, the 16th of May, and you will prepare yourselves accordingly.

Now, by such circumstances, he showed that he had not as much feeling in such a matter as was becoming. After giving them these sad tidings, he did not visit them again until the day of their execution. And the general hilarity of those who desired to kill him (Leisler) was something indescribable. They cried out, Where, O where shall be put the gallows? When certain ones reminded them that if such things should reach the ears of his Majesty, they might yet all be changed, they replied; but we will look out that the King shall not hear of it (in time) as has been the case so far. Nobody will inform against it. The gallows was then constructed of those same pieces of wood, which they had got ready on the walls of the Fort, wherewith to resist a storming enemy. To give a detailed account of the execution is unnecessary, as this was fully done by certain women a short time after its occurence, who went hence to Amsterdam. We now, therefore, only relate how Domine Selyns outdid the other two. He declared that unless this thing had been done, neither peace nor unity among the people could be hoped for. But the result was exactly contrary to this. The people well understood that Commander Leisler and the others, had done what they did, for the King and for their liberties. They therefore, began to feel more bitter hatred against those who had instigated this murder, and these latter, by their conduct, intensified this bitter feeling as much as possible.

It is usual after the punishment of the principals, to proclaim an amnesty, and grant a general pardon to all the rest, especially when the offenders are numerous. In this case the contrary was done. Some boasted that they wanted to take their full revenge; that if they could not have the blood of their victims, they would have their goods. Now all who are acquainted with English law, know how far the power of confiscation extends in that country. One can then easily understand what was proposed to be done here, except in so far, as the fear of being called to account, kept them back. And even in the Church the same spirit prevailed.

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Those who had been most bitter in these affairs, were elected to fill all the Church-offices. Thereby the people came to abhor the public services of religion, so that only about one tenth enjoyed the celebration of the Lord's Supper. And some to this day, (after nearly nine years, 1691–1698,) have never resumed the celebration of the same. Domine Selyns was principally to blame for this. He incessantly vindicated the acts of the Magistrates in all these affairs, and declared that unless the people confessed their faults there could be no pardon.

Now such conduct also exposed the country to the greatest confusion and peril imaginable. For the Magistrates, thinking only of retaliation, allowed the fortifications, which Commander Leisler had kept in such excellent order, to fall into decay. Indeed, the very strength of the country was departed. For in case of the appearance of an enemy, such of the people as would have been called upon to fight, had been deprived of their arms, denounced as rascals, and snubbed in all sorts of ways. In case of a hostile surprise, therefore, they would be more apt to run toward the enemy than toward the Fort. The Magistrates professed, however, not to be afraid of the French. Some of them even said, that the French knew well enough where to go. Indeed, Domine Varick, minister at Midwout (Flatbush, L. I.), said that he would go out to meet them with a glass of wine, and bid them welcome. This also agrees with the remark of Domine Dellius, who, by the way, is a constant correspondent of Jesuits in Canada,— that the King of France was not at war with the Kingdom of England, but only with the adherents of the Prince of Orange.

Domine Selyns also at every opportunity when it was possible, elaborated on the power of France, and tried to impress it upon the people, that no good result could follow, (except by the course pursued by their party.) From all this the very wretched condition of our Province can be understood. The Magistrates, who ought to have been fathers to us, became stepfathers, seeking every pretence to punish us. In the church service, more (legal)

pleading was heard, than preached. And what seemed especially dreadful to us, was, that, had the enemy arrived, we (the friends of Leisler) would not have been dealt with as prisoners of war, but as captured rebels and traitors. We would have been pointed out as such, by men who were our fellow-citizens and fellow-believers. Many of the more bitter-minded wanted just such a chance. If affairs had gone according to their way of thinking, not only the two would have been hung, but many more. Indeed, the more envious, estimated that hundreds would have been hung; and neither would this have been done all at once, but a holiday would have been taken occasionally, for such things.

When such evils had lasted for more than seven years, it would seem that we might have had peace among ourselves, at the same time that so joyful a peace was established (in England?) and such would surely have been the result for the Church in general, if we could have had in addition to Domine Selyns a peaceful and unpartizan minister. We would have found such a man in Domine (Peter) Nucella, (of Kingston). But this plan was frustrated by the other party, even that of Domine Selyns, as your Reverences may learn from our Petition to the Governor, my lord Bellomont. Nevertheless, as it now happens, we have the pleasure of submitting our side of the case to the wise Assembly of your Reverences. We have perfect confidence, that the Rev. Classis by their authority and wisdom will bring about a reconciliation between the parties here; and to your judgement we will fully submit. But we only request, that the calling of ministers for this congregation, shall be done in no other way than according to ancient custom and law. This has been sufficiently set forth in our Petitions; especially because the call (now made) upon Domine (Verdieren) was made by only seven persons of the regular Consistory. Subsequently, when the matter had proceeded so far, and the letters were ready to be sent off, some of the old Consistory also agreed to the said call.

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But it is not our understanding of the matter, that in case his Reverence declines this call, that then two partizans at Amsterdam shall be permitted to provide us with some young advocate instead of a minister. For we know that this is the plan of Domine Selyns and his party. It is our opinion that those are incompetent to find for us an unpartizan teacher. For one of them, (Banckert) while here, was a bitter enemy of the Revolution, and did his best to bring affairs here to the extremity which they reached, and which results might otherwise have been easily prevented; and the other (Van Schaick) is hasty and one-sided, in all his opinions in reference to our views. It was he who condemned Domine Nucella so severely, making him out as unworthy even to enter a pulpit again for something that he had done; and this he did upon the bitter testimony of Domine Selyns, before he had any proper understanding of the case; and he wrote the same to friends over here.

Of this story no other contradiction is needed than this: that his congregation (at Kingston) in general received him again with much love. They disapproved entirely of certain violent proceedings which some of their Consistory had instituted against his Reverence. If the selection of Domine (Verdieren) is therefore not confirmed, no better man can be found than the brother of this Domine Nucella (of Kingston). He is now a minister at Surinam. For this individual would certainly have become our minister, if the congregation had had full liberty to choose, and if Domine Selyns and his party had not been in opposition thereto. We think it very strange that Domine Selyns and his party should try to prevent the calling of a minister from a neighboring church here, or from Surinam. We have some commercial relations with the latter place, and, therefore, we could have secured a minister from there much sooner and much more cheaply, than from Holland. Therefore it is our humble petition that the Rev. Classis would be pleased to give directions to those here, as well as to

those in Holland, that we and our neighboring churches should have the privilege of securing ministers through the Honorable West India Company.

Yesterday, October 20, (1698) the remains of Commander Jacob Leisler and of Jacob Milbourne (eight years and five months after their execution and burial) were exhumed, and interred again with great pomp under our (new) Dutch Church (in Garden street.) Their weapons and armorial ensigns of honor were there (in the Church) hung up, and thus, as far as it was possible, their honor was restored to them. Special permission to do this had been received by his Honor's son, Jacob Leisler, from his Majesty. This gave unutterable joy to their families and to those people who, under him, had taken up arms for our blessed King William. With this circumstance we trust that the dissensions which have so long harassed us, will also be buried. To this end our Right Honorable Governor, my lord the Earl of Bellomont, long wished for by us, is exerting his good offices. He tries to deal impartially with all, acting with great fairness and moderation. He has begun (his administration) by remembering the Lord God; for he has ordered a day of solemn fasting and prayer throughout the whole land. In a proclamation of great seriousness, he has exhorted the inhabitants earnestly to pray for these things (peace among the people) to the Divine Majesty. We hope the Lord will bestow his gracious blessings and grace, upon your Reverences, with all our hearts.

New York, in America,

October 21st 1698.

[Johannes Van Giesen
David Provoost, Jr.
Johannes de Peyster
Jacobus Goelet
Albartus Ringo.]

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Note: It is remarkable that such a partizan document should have been written nearly nine years after the execution of Leisler and Milbourne; but it seems to have been their reburial, and the effort of the Church of New York to obtain a minister in sympathy with Selyns, that prompted it. Domine Verdieren who was first called, did not come; but the excellent Gualterus Du Bois came, and continued pastor in New York for more than half a century, 1699–1751. Compare also "Collections of N. Y. Hist. Soc. 1868, pp. 389–412. See also letters of Consistory of New York to the Classis, April 24 and Sept. 18, 1700. The Charter gave the Consistory the right to call a minister; but this was disputed on the ground of custom. E. T. C.

BELLOMONT TO THE LORDS OF TRADE, CONCERNING GOV. FLETCHER'S LAND GRANTS.

1698, Oct. 22.

There goes with this a certificate under the hand of the Surveyor Generall of this Province of several most extravagant grants of land by Colonel Fletcher (No. 7); and Lieutenant Hunt, a gentleman who goes from Boston in the Deptford man of Warr, is to deliver your Lordships a new Map of this Province, (it being too bulky to make up in this packet), made by the said Surveyor Generall, the exactest, I believe, that has yet been made; wherein he has described the severall large tracts of land granted, with the grantees names; so that your Lordships will see that this whole Province is given away to about thirty persons in effect, to the great prejudice of the Crown; because at that rate this Province, which by its situation is the most considerable of all the Provinces on the Continent, (and ought to be under the best regulation), can never be well peopled; for men will not care to become base tenants to proprietors of land in this Province, when they can buy the fee-simple of lands in the Jerseys for five pounds per hundred acres; and I believe as cheaply in Pennsylvania. I do not find that Colonel Fletcher had any power by his commission to sell the lands in this Province, and yet 'tis certain he took money for all the grants he made, except that of the Mohacks land, which I cannot yet find out. If he had reserved in those grants he made, a reasonable Quit Rent to the Crown, he would have been less to blame than he is; but I find the rents reserved in all his grants are trifles. Having formerly represented to your Lordships the great mischief of these extravagant grants, I ought to ask your pardon for troubling you again on the same subject: but it being a thing in my apprehension of so very great consequence to the Crown of England, I cannot forbear reminding your Lordships of it, in hopes your wisdom will find out a way of voiding these extravagant grants and limiting all Governors to a certain number of acres in their grants, obliging them to reserve a Quit Rent of half a Crown on every hundred Acres, to the Crown, and restraining them from selling the lands to the person they grant them to. I should think a thousand acres were a sufficient quantity of land to grant to any man; for the clearing of land from wood costs four pounds ten shillings per acre all this country over; so that it would require a good

purse to man(a)ge and overcome a thousand acres, this country being all under great woods; and yet Mr Dellius the Minister at Albany, besides his share of the Mohacks land, has in another grant which your Lordships will see by the Mapp, at least seven hundred thousand acres of land.— Col. Docs. N. Y. iv. 397.

EARL OF BELLOMONT TO THE LORDS OF THE TREASURY.

1698, October 27.

My Lords.

..... In my letter of the 21st inst., which Mr. Weaver will lay before your Lordships, there are some things that particularly come within your Province; among the rest the grants of lands, which your Lordships will find to be so extravagant in Colonel Fletcher's time, that to prevent the ruine of this Province, which by its situation, as being contiguous to Canada, I reckon the most considerable of any, I hope your Lordships will find out a way to vacate; and at the same time lay a restriction on all Governours never to grant above one thousand acres to any man whatsoever, without particular leave from his Majesty, and to reserve a Quit Rent of half a crown on every hundred acres to the Crown; and to be forbid selling any lands upon pain of the losse of his imployment. I have made a full representation of these matters in the letter which I have mentioned that Mr. Weaver is to communicate to your Lordships. .....

My Lords,

Your Lordships most humble and obedient Servant,

Bellomont.

— Col. Docs. N. Y. iv. 537.

New Yorke,
October the 27th 1698.

CHURCH OF NEW YORK. MANOR OF FORDHAM.

1698, Oct. 27.

The Manor and the ridings thereof shall be entrusted to the Church-Masters, with power to lease houses or lands for fifteen years. They shall give account thereof to the Consistory. The preaching on Wednesdays shall be in the morning in summer and in the evenings in winter. Lib. A. 7.

EARL OF BELLOMONT TO MR. POPPLE.

New York, Oct. 27, 1698.

To Mr. Popple.

Sir: Having writ so particularly to the Lords of the Councill of Trade, and you to read those letters of mine, the trouble you'll have in this will be the shorter. I send with this my proclamation for a Fast and Humiliation, thinking it a proper means to remove the heats and differences among the parties here. Last Wednesday was the day, and as a proof of the wickedness of the people who indeavour to give me disturbance in my government, few of them came to church, and not one of the ringleaders, neither Bayard, Nicolls, Wilson, nor severall others that are not worth my naming to you.-- Col. Docs. N. Y. iv. 415, 416.

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NUMBER OF INHABITANTS IN THE SEVERAL COUNTIES OF NEW YORK.

An account of the number of the inhabitants in ye several Counties of ye Province of New York taken by the High Sheriffs and Justices of the Peace in each respective County; as pr. order of his Excellency, the Earl of Bellomont, Governor etc. Anno 1698.

	Men.	Women.	Children.	Negro's
In ye County and City of Albany	380	270	803	23
In ye County of Ulster and Dutchesse County..	248	111	869	156
In the County of Orange.....	29	31	140	19
In the City and County of New York.....	1019	1057	2161	700
In Richmond County als Staten Island.....	328	208	118	73
In ye County of West Chester	316	294	307	146
In Suffolk County within Nassau Island	973	1024	124	558
In King's County within Nassau Island	308	332	1081	296
In Queen's County within Nassau Island	1465	1350	551	199
	5066	4677	6154	2170

A true Copy
(signed) Bellomont.
— Col. Docs. N. Y. iv. 420.

THE CONSISTORY OF THE DUTCH CHURCH OF NEW YORK TO THE CONSISTORY OF THE DUTCH CHURCH OF LONDON, NOV. 19, 1698, N. S.

Acts of the Consistory of the Dutch Church at New York; Oct. 27–Nov. 19, 1698, N. S.

To the Ministers, Elders and Deacons, of the Rev. Consistory of the Dutch Reformed Church in London.— Minutes of our Ecclesiastical transactions, after having made choice of a second Minister, as well as of Elders, Deacons and Church-masters for our Dutch Reformed Church of Jesus Christ at New York, which have occurred since Oct. 27, 1698.

A Consistory meeting was held on Oct. 27, 1698, for the choice of Elders, Deacons and Church-masters. Having called on the most Holy name of God to direct us in the choice of Elders, Deacons and Church-masters for our Dutch Reformed Church, there were chosen for Elders, Boell Roeloffsen and Capt. Jacobus van Cortlandt; for Deacons, Johannes van Giesen and David Provoost, Jr.; and for Church-masters, Col. Charles Lodewijck and Abraham Kip. These, according to custom, appeared in our Assembly,

and were asked if they accepted these offices. They stated that they did. In token of our approbation they were then welcomed with handshakings and good wishes, and their names were to be published on the following Sunday.

A protest without date was then handed in against our call of a second Minister for our Church, and against the choice of a certain Elder and the Church-masters, by Mr. Samuel Staets, Johannes de Peijster and Dr. Joh. Kerfbijl.

The Protest.

To Rev. Henry Selyns, the Protestant Minister, and to the other members of the Consistory of this City:

We, the underwritten, for ourselves, and for the larger part of the members of this congregation, with all becoming submission, do show (as follows:)

Whereas, we, during the last year upon our respectful request and repeated friendly demands, could not obtain the opportunity to be heard in the presence of the old Consistory, as to what we had to say; but, notwithstanding our efforts, Domine Selyns and six members of his Consistory, took it upon themselves to call a second Minister, without calling together for consultation, as had always been the custom heretofore, the old Consistory and principal members of the Church, because of an alledged clause in their Charter;—

Therefore we felt compelled to address ourselves to his Excellency, my lord, the Earl of Bellomont, (Millort de Grave van Bellomondt,) our Governor, with a circumstantial petition, stating, that we did not intend to impose our Ecclesiastical business on his Excellency; but we did this, that he, by his interposition, might hinder and prevent this quarrel of ours from becoming any worse; otherwise we should be compelled to write to the Classis of Amsterdam. Thereupon his Excellency promised to tender us a helping hand, but on account of a painful illness coming upon him, this was prevented. Meanwhile it came to pass that a couple of ships were ready to depart, and to carry this letter-of-call to Holland, without

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any notice being given thereof as was usual, to his Excellency. Therefore his Excellency gave orders to write in his name to the Rev. Classis, as we now do by these ships, and by other means, that the Rev. Classis would be kind enough not to proceed with this hasty call, but would await a communication from his Excellency, with ours; for his Excellency would undoubtedly write to the Rev. Classis by the ship of war, the Detford, which was shortly to sail from Boston to England. This would certainly occur at a very early day.

Meantime Domine Selyns and some of his elders made another blunder. Two persons were to be elected to the elders office, but the votes came out a tie. According to ancient custom, the lot ought to have decided which of these was chosen for elder; but instead of doing that, Domine Selyns, by a new rule, as alledged, declared that it fell to him to decide between them, which he accordingly did. We have, indeed, nothing to say against either of these two men, although by this act, Domine Selyns proclaims otherwise. Therefore we all protested against this improper course of procedure, and we demanded that the lot should be employed in this case, or otherwise we would not recognize the elder, as such, when his name was published.

The second error was made thus: two persons were appointed as Church-masters, who were chosen by the old Church-masters together with the Consistory, contrary to the express and evident words of the Charter. These men, therefore, we neither can nor will recognize as Church-masters. We therefore requested that we might be heard in the Consistory without delay, in order there to present our objections, before a second publication of these persons should be made from the pulpit, in order that all scandals and alienations — which, all too many, may God forbid in his Church — might be hindered. Doing these things, etc., etc.

Signed by, Samuel Staëts
Johannes de Peyster
Johannes Kerfbijl

Written by the hand of Dr. Kerfbijl.

Advice taken from the Minister and Consistory of the French Church of this City; dated New York, Nov. 10, 1698.

Translated [from the French.]

Advice has been asked of this meeting regarding disagreements which have occurred between the Consistory and certain private members of the Dutch Church here, regarding the call of a minister, (leeraer), made according to the regular form, and the nomination of a certain elder by a majority of votes. This latter was done under such circumstances as these: The Minister presiding, by a second vote made the decision, as his Reverence had often done before, without any opposition; but these circumstances excited some opposition, not only that concerning the call of a Minister, but that also concerning the nomination of an elder. These private parties then desired to be heard, and to be permitted to bring forward their reasons against these proceedings of the Consistory, as to the actual call of the said Minister, as well as the reception of the said elder.

This (French) Assembly gives the following advice: In reference to the call of a Minister, the Dutch Church already some months ago wrote to the Classis of Amsterdam, according to their action then taken. It is therefore now no time to pay any attention to further opposition. The whole disagreement now belongs to the decision of the said Classis, to which the opponents may address themselves, if it seems proper so to do.

In regard to the nomination of the elder, above mentioned: The opponents should be heard by the Consistory of said Church on every point they have to offer, that their reasons may be investigated and pondered. If these are found right and reasonable, the nomination is to be regarded as null; but if the nomination is found to have been made regularly, the elder nominated should be received.

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Done in our Consistory, by the Minister and elders of the French Church in New York, on the 10th of November, 1698.

Signed by A. Pieret, Minister.
Elias Boudinoth,
Gabriel le Bouteux,
Poul Droiljet,
Jean Barberie.
} Elders.

CHURCH OF NEW YORK.

Consistory Meeting, held in the presence of the old and present elders and deacons, at New York, 11 Nov. 1698.

After invoking the Name of the Lord, it was made known to the old and present Consistory, that a certain Protest, without date had been handed in, against the Call made by us, and in reference to some other matters, by Messrs. Samuel Staats, Johannes de Peijster and Dr. Johannes Kerfbijl. These were also requested to be present on account of their Protest.

It was thought best that the said Protest should be first read and well understood before the said protesting gentlemen should be admitted. When they came in, the Protest was read a second time, and they were then asked what their Honors' grievances were against our Call, or other things. They were allowed to speak as long time as they wished, and their Reverences would listen to them most kindly.

They gave answer that they had written to the Rev. Classis of Amsterdam about the Call already made, and that was done with. But they did object against the manner of the choice of a certain elder, and of the Church-masters, and they requested on these matters, to be heard only by the ruling Consistory. Upon their withdrawing, it was promised to their Honors', that they would inform them on this matter either by a verbal report or by a written communication.

The Rev. Consistory, weighing this matter well, and aiming at nothing else than the peace of the Church of Christ, determined,

in order to neglect nothing for the sake of peace, to consider and to answer everything which might be brought forward in the said Protest.

This was found to consist of four particulars, viz.:

1. That they had frequently requested a hearing in the presence of the old Consistory, but they had not succeeded.

2. Concerning the Call of a second Minister, without the calling of a meeting of the old Consistory and the principal members of the Church.

3. Concerning the election of an elder.

4. Concerning the appointment of Church-master by the "Consistory and Church-masters".

We express the wish that these Protestors had allowed us and themselves to have lived in peace. Nevertheless, for their satisfaction, and to establish a basis in general love for the peace of the Church, they shall be kindly and peacefully answered.

1. In the first place it may be proved, out of our Minutes and Church appointments, that these gentlemen have been already heard more than once, and that we have complained and must still complain, that all this mischief must be ascribed to their Honors. For, with all respect to them, that our papers and subscriptions for a second Minister were withheld and never delivered up, in opposition to the wishes of the Consistory, must be ascribed to them.

2. In reference to the second point: After we had called upon the Name of the Lord and after full consideration, and with subscriptions from all the principal heads of families and of members of our Church, and agreeably to our Charter and the Dutch Church-Order, we sent our Call, with circular letters, according to custom, to all the Dutch Churches of this Province. These, with the exception of Kingston, approved it, and declared it praiseworthy in every respect. These answers were signed by the Rev. Ministers, Elders and Deacons of the Churches of Jesus Christ in Albany, Cheneghtady (Schenectady), Midwout, Amesfoort, Breuckelen, Uijtrecht (Utrecht), Bergen and Harlem. Without counting our own Consistory, these names amounted to forty one ecclesiastical

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persons, (church-officials). But lest anything more might be desirable in reference to this Call, the old and present Consistory were called together, and were requested to revise it, to see if anything more could be done. They unanimously, nemine contradicente, approved it and signed it.

3. On the third point — what belongs to the choice of an elder: When the votes are a tie for this office, the deciding vote has most frequently, here, been given by the deciding officer. Especially (as an example) when Mr. Stephen Van Cortlandt, Colonel, and one of the Council of His Royal Majesty was chosen to this office, it was without opposition (to such a casting vote). This is also customary in all civil military, Consistorial, Classical and Synodical meetings, without any obligation to resort to the lot. When the question was put, it was thus understood and determined by five of our ruling Consistory against three doubtful votes; and by six of the old Consistory, against one.

4. The last point is but a trifle, and in times of peace, (lit. of love), there would be no dispute about such a matter, viz., whether our Church-masters should be chosen by the Consistory in conjunction with the (former) Church-masters. The cabbage is not worth the gravy. (It is not worth talking about). When our Church was to be built, and building masters were to be chosen, (since called Church-masters) the Hon. Church-master Frederick Flipsen (Philipsen) voted with the Consistory. The Consistory and Church-masters together vote for Church-masters at Midwout Their office draws no salary, and the persons (holding it) are therefore the more honorable. The greater number of our ruling Consistory are also of this opinion. If there should be another (de novo) election, the very same persons would be elected. There were none of the old Consistory who were against this plan, except a solitary one, and he was not willing to vote either way. We have determined that our usual method shall continue.

The meeting, therefore, always anxious for peace, expressed the hope that the protesting gentlemen named above should herein find full satisfaction. We also offered to them the right hand of fellow-

ship (lit. brotherhood), that the breaches might be healed, and God's Church more greatly strengthened and built up, and that, as it was a few years ago, we all might come together, as with one heart and one soul, to the Lord's house, and the Supper of the Lord.

Finally, it was found good and determined that a copy of these transactions and resolutions should on the morrow be handed to the abovementioned protesting gentlemen, to discover whether, by such means they could be persuaded to greater brotherly love and peace.

Hendricus Selyns,
Minister of the Dutch Church at New York.

A true copy.

SECOND PROTEST.

A Second Protest against the said election, made, as before, by the beforementioned Messrs. Samuel Staats, Joh. de Peijster and Dr. Johannes Kerfbijl, was handed in on Nov. 12, 1698, (as follows:)

To the Rev. Henricus Selyns, Minister, and to the other members of the Consistory of this City.

We, the undersigned, herewith protest against the very unreasonable and unbecoming conduct of Domine Selyns. We sought, in our former petition, to be heard by his Reverence and the Rev. Consistory, among the members of which, we believe and are sure, that the majority of them are men who love equity and peace. Of this Domine Selyns is also himself certain. And we doubt not but that, if we could have made our proposals to the said Consistory, we could have presented such plans and expedients, that these disputes could have been at least to a considerable degree adjusted and settled. But instead of doing thus, Domine Selyns calls in the old Consistory, before which we did not desire to be heard until the proper time might come; and he did this only to carry his measures by a majority of votes, our adversaries being among them, (the old Consistory), and thus appear to have acted (not) illegally. By such means he further sought to hoodwink, yea, to

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deceive the Rev. Classis. Against such an abominable way of acting, we complain and protest with grief; and especially because it was promised only last evening by Domine Selyns, that a written answer to the two last points of our request should be sent,— the former that it might be sent to the Rev. Classis. But it was sent to us only on Saturday evening, so that we should have no time to answer, before that the publication would be made the following (Sunday) morning. And we then received, instead of a satisfactory answer, a communication full of falsehoods, misrepresentations and pretensions of peace, while, meantime, not the least satisfaction was given to our request. We, therefore, now perceive that it is impossible that either we ourselves or the congregation can ever obtain anything of Domine Selyns, toward the securement of peace. We are therefore under the necessity to let the Classis of Amsterdam know the unendurable bossiness and tyranny of Domine Selyns, together with our other complaints, and the treatment we have received; for the Classis is our competent Judge; and to show that the gravy is indeed worth the cabbage (That it is very much worth talking about.)*

(Signed by) Samuel Staats,
Johannes de Peijster,
Johannes Kerfbijl.

New York, Nov. 12, 1698.

Note: It was indeed promised on Friday night that the report should be sent the next day. This was done by sending it on Saturday, before the evening. It was not possible to send it earlier.

Counter certificates and testimonials, by individual elders and the Ruling Eldership, and other persons who have been in office, made on Nov. 19, 1698.

Having received and read the second Protest given above, and prepared by Messrs. Samuel Staets, Johannes de Peijster and

* In the answer of the Consistory, before given, we have this proverb thus: "De kool is het zap niet waert". As quoted here in retort, it is: "Het sop de kool wel deegelijck waert is." Compare —"The game is not worth the candle."

Dr. John Kerfbijl, dated the 12th of November past, against the Rev. Consistory of our Dutch Church, or against Henricus Selyns, our minister and teacher, but more especially against him than against ourselves and our Consistorial resolutions: therefore, we, as well as all those who have been present during these occurrences, do declare and protest, that we are deeply grieved, and are under obligations, in the interests of truth, to declare those things of which we are sure. And we say that whatsoever was done or resolved on, in our last meeting, date as above, (Nov. 11, 1698,) is truth, without any prevarication.

Moreover, what we have done in behalf of the Church of God, is known to God and to the Messrs. Protesters, and to the congregation; and it remains with his Royal Majesty, (William III.), and with the Rev. Classis of Amsterdam to give judgement concerning it. We also complain that our teacher is charged with unendurable bossiness and tyranny, but we testify that we found it so; but that everything was done by consultation, and advice was received from the Consistory. Other matters touched upon in this Protest are not worthy of being answered, except this one: That we and our Teacher should have hoodwinked, yea, should have deceived the Rev. Classis. This is too false, and would better have been omitted than written. We pray God to forgive them this; and we pray the Rev. Classis of Amsterdam to esteem us as something better than deceivers.

Pieter Jacobsn Marius,
Johannes Kip,
Jan Harberdinck,
Theunis de Keij,
J. V. Cortlandt,
Boele Roeleffs,
S. V. Cortlandt,
B. Baijard,
Brandt Schuyler,
Jacob Boelens,
Isaac de Forest.

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Compared and found to accord with the original. New York, Dec. 10, 1698. Henricus Selyns, Ecclesiastes Neo-Eboracensis. Done at New York, Nov. 19, 1698.

From Archives of the London Dutch Church, Austin Friars: Ecclesiae Londina — Batavae Archivum, Vol. iii., Part Second, pages 2710–2716.

BELLOMONT TO THE LORDS OF TRADE.

1698, Nov. 12.

The second thing is (which I shall remark to your Lordships) some of the subscribers of the flattering addresse from the people at Albany (a copy whereof I formerly sent your Lordships) wherein they applaud his (Fletcher's) great care and inimitable conduct in preserving the frontiers from the enemy, owned to me in plain termes when I was at Albany, that they were heartily ashamed of setting their hands to so lying an Address which they said they were prevailed with to doe, partly by the importunity of Mr. Dellius the Dutch Minister and the dread the said minister had instilled into them how Colonel Fletcher would revenge it upon them if they refused to pay him that complement. .....

There goes also with this a copy of a charter granted by Colonel Fletcher to the Dutch Church here, which I think very extraordinary, for it is setting up a petty jurisdiction to fly in the face of the government, as I have found it in my own experience; for being told that Colonel Fletcher had a bribe for passing this charter, I sent to the Church-Masters (so-called by the Dutch) which I suppose are equivalent to our Church-Wardens, for a sight of their Church-Book, wherein I was told I should find an entry made of the said bribe. The Church-Masters said they could not consent to my seeing the book till they had spoken to the minister Mr. Selynus; then I sent them to Mr. Selynus to desire he would let me have a sight of it; to which he returned answer he could not do it, till he had called a Consistory. This behaviour of theirs I confesse provoked me, and I did resolve to have a sight of the booke, tho' I should send a constable with my warrant to bring it by force; but I thought it best to try fair means, and I sent to speak with Mr. Selynus, and by speaking him fair, I did prevail to see the Church-Book, out of which I have copied the entry of the said present; the Charter goes (No. 8) and the extract out of the Church-Book is (No. 9). This is much such an institution as Colonel Fletcher made yonder at West Chester; that citty consists of about twenty houses, and have greater priviledges than any town in America, as the choosing of their own Mayor, and the power of life and death, and the like; and the major part of the inhabitants are felons upon record. A copy of this Charter Mr. Weaver the Agent took home with him to show your Lordships.— Col. Docs. N. Y. iv. 426.

THE MINISTERS AND ELDERS OF THE DUTCH CHURCH OF NEW YORK TO THE MINISTERS AND CONSISTORY OF THE LONDON DUTCH CHURCH, Nov. 27, 1698. (N. S.)

New York, Nov. 27, 1698.

Sirs, and Brethren in Christ Jesus:—

From our letter of Oct. 18, (1698), you can see what we have done, at the request of our Church, towards the call of a second

minister for the service and greater benefit of our Church. Nevertheless we will again explain everything to your Reverences and to the Rev. Classis of Amsterdam. With us, your Reverences will be greatly surprised that things have gone with us as they have. The gentlemen who brought about this state of things, it is said, have written to your Assembly without the knowledge of our Consistory, and in ridicule of our ecclesiastical election, and, with the exception of Kingston, in opposition to so many approbations (as we have received) from the churches; for this is the usual method with us, in place of the action of a Classis; (when there is no Classis.) In that way we secured the signatures and approval of eight Provincial Dutch Churches, or forty one ecclesiastical persons, to our Call. Everything was done, as far as possible, according to the custom and Church-Order of the Netherlands Churches.

These gentlemen, few in number, hardly ten, if so many, advised certain ones to sign against the Call, or to contribute towards the same, almost nothing. Many of these were not members. Others were excommunicated, or strangers, or profane, or altogether outside of our Church. All this was done in support of human passion.

But we, on the other hand, made this Call in the fear of God and for the best welfare of the Church.— At least (their zeal) was thus judged, by the character of their subscriptions.

They have since then sought to injure us with his Excellency, my lord, the Earl of Bellomont, our Governor, but to whom we are ready to manifest all possible honor, and to show obedience to the best of our ability. It is proclaimed that when we had no charter, we did more than the French churches. Now, priviledged under the Charter, and possessed of power to call one or more ministers, is it possible that we cannot do this except with the consent of the government? Shall this call, therefore, pious and praiseworthy as it is in every respect, be interfered with and

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given up? Your Reverences will please to inform us what your Reverences are accustomed to do, as to notifying or not notifying (the government.) We would like to know the fact, and to conform to your ecclesiastical customs. If any one ought to have been notified, after we had received the Charter, it should have been the Hon. Col. Fletcher, who was then Governor. For then, the Call having been decided upon, were the subscriptions (for the salary) made by the congregation, which these same gentlemen refused to deliver to the Consistory. Now, because Quakers do not engage pastors, they thus chaffer to the danger of smashing the Charter and the Church.

It is too bad to trouble your Reverences with so many complaints and unpleasant grievances. We and our entire congregation thought of calling our second minister from Holland. These other gentlemen, who had also sought to do this very thing, now had contrary notions, and tried to spoil our work, laying plans to produce an open rupture, and which will be a cause of trouble for many years to come. They not being inclined to maintain peace with us, sought to hinder and frustrate the Call, by speaking against the choice of an elder and the church-masters, although chosen according to custom. Our votes lay between Mr. William Beekman and Captain Jacobus van Cortlant. Beekman was more than seventy years old, and had earnestly sought to be excused (from serving.) Cortlandt was younger, and he had been frequently nominated for the eldership. The decision rested with our minister, whether lots should be drawn, or, which was more usual, the choice should be made by the presiding officer by a casting vote. By this latter means Capt. Kortlant was chosen, and coming within, he was welcomed by the whole Consistory. In this same way, three years before, the Hon. Col. Kortlant a high Counsellor of his Majesty, was chosen for elder, and Mr. Isaac de Riemer for deacon. All this was done without the slightest opposition. Now it is spoken against, and the Protests are enclosed herewith.

*What relates to our Church-masters, chosen jointly by the Consistory and the (old) Church-masters, it is not worth while to speak. We have said enough in our ecclesiastical defence, and in behalf of our resolutions. And now, in conclusion, Gentlemen and Brothers in Christ Jesus, behold, how these men, who play the master in politics, try also to play the master in the Church. They aim not only to manage the Consistory, but that through the Church-masters, everything should fall into their hands and there remain according to their pleasure, that they may pay the ministers, or not, as they please. But may God forbid all this. To Him, we entrust and commend your Reverences persons and Church, and may He upbuild both our Churches. Farewell.

Your obedient servants and brethren in the Lord,

Henricus Selyns, Minister.
Johannes Kip,
Jan Harberdinck,
Boele Roelefs,
J. V. Cortlandt. } Elders.

Document 4011, in " Ecclesiae Londono—Batava Archivum; or Documents in the Archives of the Dutch Church of London, Vol. iii, Second Part, pp. 2716–2718.

Heads of Complaint Against Colonel Fletcher.

Heads of Complaints relating to Col. Fletcher's conduct in the Government of New Yorke: delivered to him at the Board the 28th November, (1698) and are as follows.

.....

That Col. Fletcher did during his Administration grant away vast tracts of land, not laid out by exact measure of acres but computed in the lump by miles, without laying any obligation upon the grantees to improve the same or taking care to prosecute any persons, by any law of the Province for the non improvement thereof: and this allso under very small and inconsiderable Quit-Rents.

That some of the said grants being of a great part of the Mohack's country (without their consent duly obtained) did tend to the disobliging of them and the

* By the side of this paragraph, there is written on the margin: It is proposed to the Brethren, whether, by an ecclesiastical address to his Royal Majesty, they may not, in our name, petition and find out a way, to settle this difficulty; and that full power may be given us that the calls which we make out may be presented and executed, and that through the prudence and brotherly love of your Reverences, our church may be saved from factions, and that in place of unity of heart and soul we may not be turned upside down.

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exposing the frontiers of New Yorke to the attempts of the French; that others and particularly those of some part of the King's garden and a farm called the King's Farme, did take away much of the necessary conveniences of future Governours; that all of them tended to obstruct the peopleing and cultivating of the Country; and (there being now no land left fit for settlement) they have taken away from his Majesty the possibility of rewarding for the future with guiftes of land, the services of those that may deserve it, either in warr or peace.— Col. Docs. N. Y. iv. 433, 434.

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REV. HENRICUS SELYNS TO THE CLASSIS OF AMSTERDAM, DEC. 15, 1698.

(This letter is considerably mutilated where it has been folded, but it has been mounted on fine cambric. The lines which have been rendered illegible, are supplied from collateral documents bearing on the same subject.)

New York, Dec. 15, 1698.

To the Very Reverend Classis of Amsterdam,

Sirs and Brethren in Christ Jesus:—

Hitherto we have been, and are still, yours, and desire to be yours, and ever to remain so. But we again approach you, perchance to detain and hinder you in your weighty affairs, and to trouble you with some more lines and a few more documents. We hope that our letters of May 4 and Sept. 14, last, (1698,) have duly arrived and been delivered to your Reverences. They were sent in duplicate, with an Indian Bible (Eliot's) and a list of sixty five children, who have recited all the Psalms without missing, on the ships of skippers Claes Gerritszen and Van Balen.

You have also learned from these letters that we have done all that we could in reference to the call of a second minister for our Church of New York. We would have been very happy, [if this could have been done without having produced so much disturbance and trouble, but we are forced,] to bring before the Classis things which will astonish it, as may be seen in the enclosed documents — Nos. 14 and 16.

There are, at the most, only eight persons, who incited others, and who still continue to do so, endeavoring to frustrate our call

and create divisions. This is a sad state of affairs, and it grieves us to the death. We have therefore sought encouragement by writing to, and seeking the opinion of the Dutch Church at London [England]; and especially by writing to our greatly beloved Assembly, [the Classis of Amsterdam].

We have accordingly drawn up, as, indeed, we were under obligations to do, a full account, [Aug. 19, 1697,— Nov. 19, 1698] and have determined to send it over and place it on the table of Classis. This includes all documents, extracts and ecclesiastical resolutions; protests and counter-certificates, and whatever else properly belongs to this business; and we make also the earnest request that all things may be fully considered by the Classis; and we doubt not but that you will have satisfaction, and be able to make such suggestions as shall serve for our peace.

And although our Church now stands under the jurisdiction of his Royal Majesty of Great Britain, [William III.] nevertheless we are not cut off from the Church of your Reverences, nor from ecclesiastical correspondence. Even our very opponents, as appears from document No. 18, refer themselves to the judgement of the Classis, as their competent judge. We also, as well as they, will accept of your judgement in order to maintain peace.

Meantime the Rev. Classis has now more reasons than formerly, especially since the condition of our Church is so very deplorable, to write to his Royal Majesty [William III] even as you have already written to the Hon. Deputies, the Messrs. Westerhoft and Smits under date of April 20, 1699 [1698?], in order, being now better informed, to communicate to his said Majesty, an account of these matters, and to explain to him all the circumstances as they are at present; and earnestly to petition him, in this second communication, that in his pity for us, he would use his Royal Authority and guardianship, (Savagarde) that we might be brought again into a condition of Christian love and peace.

How is it possible that any one could have thought that we had hoodwinked your Reverences and deceived you, because we made

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out our call without the consent, or any communication with my lord Bellomont, our present Governor? and that for such reasons, they should have tried to blacken [denigreeren] us before his Excellency, in order simply to frustrate our call? yea, even to [destroy] our individual Church, built by private means, as it was, and chartered by a special charter, so that we were made capable of holding and possessing houses and lands; of receiving legacies; of calling and maintaining and paying one or more ministers; for we are now qualified to do all this, as a special Corporation.

Our opponents, on the contrary, seek to destroy; to subject this our Church, to the [civil] government [and patronage; so that we should possess no power nor right to call and support our own ministers:] but all these privileges are now ours, through the benefit of our said Charter. [Nevertheless, our said Governor was not offended at not having been consulted with reference to the said Call (?)] But thus they sought to cast odium on us.

But inasmuch as they made complaint — for they are a fretsome people — concerning the choice of an elder by a casting vote [of the Chairmen], the vote being a tie; and also complained of the choice of Churchmasters, by the joint vote of the Consistory and Churchmasters — but we fear to trouble [schreumen — schromen] your Reverences with such trifles and bagatelles; — nevertheless we do it in order to help our church unity, [among the members], although such things never should be quarreled over or disputed about.

Now it so happened, (No. 13,) that, after these gentlemen, the Elders and Deacons [just elected] were called in, we must choose Churchmasters. But two votes having been in doubt about the Eldership, viz., between Messrs. William Beekman, Sr., and Capt. Jacobus van Cortlandt, our minister, presiding gave his casting vote for the latter [Van Cortlandt]; because the first, [Beekman] was old and feeble, and almost refused to serve the last time [he was elected,] and only accepted as a final [term]. But, on the

contrary, in this second ..... he stood rather only in the nomination of the Eldership.

It happened, (to repeat), that a person who was already a Churchmaster, was chosen, by the Consistory and Churchmasters (conjointly). Now ought this to have been protested against, and thereby God's Church to have been disquieted, and our peace to have been banished? Even in this manner Col. Stephen van Cortlandt, for elder, and Isaac de Riemer, for deacon, were chosen for several successive years, by one honorable (vereerende) vote; and would any one deny that thus they were (lawfully?) appointed? Thus it was done in the beginning, and was the custom of other churches. That they were entitled to the office and respect, [is evident] serving as they did without any other compensation. And are not such even more worthy to vote by our side, although only for Churchmasters, (than some others,) doing it inexpensively (in connection with) the election of elders and deacons? And this is just what we did and have done for the better unity and peace of our Church.

It is asked whether we have, indeed, done all this? This has all been done, after invoking God's name; viz., we have held our church meetings, listened to friendly requests, adopted resolutions, given new instructions, secured subscriptions from pious members; obtained eight approbations among our Dutch churches (to our new Call), and secured the approbations and ratifications of our old and ruling Consistories; and have also done whatever else was necessary for the purpose of getting a second minister here, without regard to cost.

The request is whether we, or our ministers should (be believed against) eight (members,) after (they have made such statements) as, 1, that they or we have done ..... (2) that we, peace loving persons, as we are fully persuaded, have (unjustly) opposed them; 3, that we called and permitted opponents ..... in our Consistory; 4, that we had deceived the Rev. Classis at Amsterdam; 5, that we had employed most unworthy means; 6, that we

had presented a writing full of falsehoods, deceptions, and mere pretences of peace; and finally, (that) our preachers were (men) of unendurable bossiness and tyranny in the churches.

In reference to those items which belong to the first ..... articles: we declare that they are not worthy to be answered; and in reference to the last article (we can only say) that our teacher does not act, except after consultation with, and the approbation of the Consistory. It is therefore our duty to defend him against these most wicked slanders, of tyranny, and of unendurable bossiness in the Church. And we also beg that your Reverences will not be hoodwinked by irresponsible men, and that for the sake of Christ, you will do those things for us which are in harmony with Christ; so that our Church-Ship, kept afloat already so long, and increased in her membership by preaching and catechizing, shall not now go to the bottom.

We commend you to God and the Word of his grace. Proceed with our Call for a second minister, in the fear of the Lord; and be assured that we will ever recognize your Reverences and be duly grateful. Valete.

Your obedient and affectionate servants and brethren in the Lord,

Henricus Selyns, Minister.

Johannes Kip,
Jan Harbending,
Boele Roeloffsen,
Stephen Van Cortlandt, } Elders.

COLONEL FLETCHER'S ANSWER, IN PART, TO THE COMPLAINTS AGAINST HIM.

Dec. 24, 1698.

.....

To what your Lordships mention in particular of some parts of the King's Garden granted away I thus remember that in the beginning of the year of 1696, Colonel Caleb Heathcote did petition that he might have liberty to erect a wood wharfe (as a thing of publick convenience) on a wast peice of ground lying westward of the Stockadoes of the King's Garden, and so down to the low water marke, about one hundred and twenty foot in front. There was a committee of the Council appointed to survey the ground and upon their report a lease was granted him for forty one years at four shillings rent and one shilling quit-rent; I never saw or did know that this spott was reputed any part of the King's

Garden, or that it could be of necessary use to any Governour. I am sure it lay in the wast I found as to me.

For the land mentioned called the King's Farme I did indeed grant a lease of the same, and the case was thus. When Sir Edmund Andros was there Governour and managed for the Duke of Yorke, he granted a lease of that Farme for twenty years, and under the yearly rent of sixty bushels of wheat. The term expired in the year 1697. I was offered two hundred pounds for a lease, and I refused it. But inasmuch as a church was then building for the English part of the Colony and of which it was destitute before my time; I did, for encouragement of that worke grant a lease thereof to the Church Wardens; it was without fine, at the old reserved rent, and only for seaven years. But if building churches be a crime, I shall take warning how I build any more. I will only add that as I never took one acre of the land for myself or children, so had I never any reward for any that was granted.— Col. Docs. N. Y. iv. 448.

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REPLY OF MR. WEAVER TO COL. FLETCHER'S ANSWER.

1698, [1699] Jan. 9.

Prooved by	Attorny Generall's Memorial about grants of land.	Ranslaers grants. Patents of King's Farm and King's Garden.
	The plat of lands and lists of grants:	Charter of Dutch Church.
	Mohacks, Henry, Joseph, & Interpretress's depositions:	No. 7, referred in letter 21st of October 1698.

The Plat of the Privince, and the list of the lands granted by Col. Fletcher, will demonstrate that it is apparently untrue that almost all the valuable lands of New Yorke were granted away before his entring on that government.

It is likewise incredible that Colonel Fletcher did not know that the grant to Colonel Heathcote was part of the King's garden; for that the words of the grant are, Part of Our Garden.

The deceit used by Mr. Dellius, in the grant of the Mohacks lands, is discovered, in the depositions of Henry and Joseph, Indians, and the Interpretress, all Christians, and in the printed conference of the Indians with the Earl of Bellomont.

The king's farm was leased out by Colonel Fletcher, even when my Lord Bellomont was known to be on his voyage for New Yorke; as most of the other great grants were, after the Earl's designation

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to the government. Colonel Fletcher assumes the glory of building churches, which never was imputed to him as a crime, if it was true; but the Church of New Yorke (Trinity) was not built by him, but by a contribution of severall, even of the French and Dutch Churches, as well as English; and an allowance of one hundred pounds per annum given to an English Minister by an act of the country, which is levied, a greater part of it, on Dutch and French inhabitants. Therefore there was no necessity to lease this farm to the Church Wardens, nor to call this lease a building of churches, and make that the pretence of hindring a succeeding Governour from the beneficial use of the farme for the conveniency of his family.

Besides Colonel Fletcher accepted a considerable present of plate for granting a Charter to the Dutch Church of that City, as appears by their Church Books.

Colonel Fletcher saith he never had any reward for grants of lands, but common report at New Yorke saith otherwise; and particularly, that Captain Evans gave one hundred pounds for his grant; and the Earl of Bellomont's letter to your Lordships of the 8th of November 1698, speaks of two or three grants that he hath discovered to be bought after such a rate, that Colonel Fletcher may be supposed to have gained four thousand pounds by grants of lands; and reserved no considerable Quit-rents to the King, as appears by the grants: No regard was had to the great quantitys of land; for that Mr. Dellius who was one of the grantees of the Mohacks land, has, in lands granted to him, the quantity of seven hundred thousand acres.

Colonel Fletcher lays the blame of all defects in the grants on the Attorny Generall; but he was excluded from attending the Council by Colonel Fletcher's order, and seldom any reference made to him on petitions for grants of land, (as was usuall in other Governour's time), but had positive orders to draw up grants of land after the manner the Governour commanded him; the whole proceedings of which he sets forth in his Memorial.— Col. Docs. N. Y. iv. 462–3.

FURTHER PROCEEDINGS OF THE LORDS OF TRADE IN THE CASE OF COLONEL FLETCHER.

Whitehall, Jan. 24, 1698/9.

At a Meeting of His Majesty's Commissioners for Trade and Plantations.

Present — Earle of Bridgewater
Sir Philip Meadows
Mr. Blathwayt
Mr. Pollexfen
Mr. Hill.

.....

Next were produced by Mr. Atturney the depositions of Henry and Joseph, two Christian Indians, relating to the Grant of the Mohacques Land to Mr. Dellius and others, the beginning of which was read: Also the Earl of Bellomont's Report upon that matter which was likewise read.

.....

To what related to that part of the King's Garden lett to Colonel Heathcote, and the King's Farme leased to the Church, Sir Thomas Powis offered the same answer that Colonel Fletcher has given in writing, Adding that some part of that ground was taken wrongfully by Colonel Sloughter and afterwards restored, and in evidence thereof he produced the Minutes of the Council of the 1st and 2nd September 1692 confirming the same.— Col. Docs. N. Y. iv. 471, 472, 473.

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REPRESENTATION OF THE LORDS OF TRADE ON THE CHARGES AGAINST COLONEL FLETCHER.

Whitehall, March 9, 1698/9.

.....

The 13th and 14th Articles are: —

The 13th that Colonel Fletcher did during his administration grant away vast tracts of land, not laid out by exact measures of acres, but computed in the lump by miles without laying any obligation upon the grantees to improve the same or taking care to prosecute any persons, by any law of the Province for the non improvement thereof: and this also under very small and inconsiderable Quit Rents.

14th That some of the said grants being of a great part of the Mohacques country (without their consent duly obtained) did tend to the disobliging of them and the exposing the Frontiers of New Yorke to the attempts of the French; that others and particularly those of some part of the King's Garden and a farm called the King's Farm did take away much of the necessary convenience of future Governours: that all of them tended to obstruct the peopleing and cultivating of the Country; and there being no land left fit for settlement) they have taken away from his Majesty the possibility of rewarding for the future with gifts of land, the services of those that may deserve it in war or peace.

In answer to these articles Colonel Fletcher hath affirmed to us that he did not make any grants of Lands whatsoever without the advice and consent of the Council; that upon the making of all such grants he constantly directed warrants to the Surveyor for the survey thereof, but that the said Surveyor was negligent and seldom executed them; that the purchase of the Mohacques land was fairly made; that he thought it for your Majesty's interest the same should be so purchased and granted, in order to the extending of the Frontiers of that Province; and that if any fault were committed in the making or draughts of any grants, the Atturney General of the Province who drew them ought to be most account-

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able for the same. In reply to all which the chief things that have been offered unto us are, that the Attorney General of the Province was discharged by Colonel Fletcher from attending on the Council, as he used to do in the time of former Governours, and was not consulted about the making of any of those grants, but only directed by warrant to draw them; and that the omission to make surveys (supposing as Colonel Fletcher affirms that warrants were given for the same) might proceed from the extent of those grants, together with the difficulties of tracing over such uncultivated places, which made it scarce possible that the said warrants could ever be executed; Of which we have had one instance from Captain Evans late commander of your Majesty's ship the Richmond, who being produced by Colonel Fletcher to give us information concerning a grant made unto him (which we find to be reckoned about forty miles in length and twenty in breadth, though some others are much greater) did assure us that the survey thereof was begun but could not have been perfected in six months' time.

Whereupon we humbly offer to your Majesty that though it was left to Colonel Fletcher by his instructions to make as large purchase of land as he could from the Indians for a small value; yet his having made such large grants of lands to single persons, without due caution for improvement, was not for your Majesty's service, nor did it tend to the settlement of those parts. For which reason their Excellencies the Lords Justices were pleased upon our forementioned Representation about the state of the Province of New Yorke to give directions to the Earl of Bellomont that he should put in practice all methods whatsoever allowed by law for the breaking and annulling those exorbitant irregular and unconditioned grants. — Col. Docs. N. Y. iv. 484.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Call to New York. 1699, April 6th. Appeared before Classis Levinus van Schayck, and William Banker, natives of New York, and at present merchants here, (in Amsterdam.) They gave notice, that on account of the declination of the call to New York which had been extended to Rev. Hieronymus Verdieren, minister at Bruynisse in East Duyreland, (Province of Zeeland) it was now necessary to look about for another; and that this should be done as soon as possible; as an opportunity of transporting a minister thither was now offering itself. The Assembly was of the opinion, from the reports and explanations of the Dep. ad res Maritimas, and the perusal of letters, that the calling and sending of a minister (to New York) should be conducted at the present juncture with the greatest care. It had been recommended to them specifically and only, through communications with the said Messrs. Schayck and Banker. The Assembly therefore decides that it is best not to be in haste in this business, but to wait at least a month. Meantime, if possible, a capable minister and one of a pacific disposition

should be searched for. To this end the Rev. Dep. ad res Maritimas will make inquiries among the other Classes, by a brief letter, for a capable person, and hand in extracts from the letters of the contending parties in New York, at the next meeting. From these the diverse opinions of these parties may be gathered. Therefrom instructions may be given to the (chosen) man, of pacific character, in order, if possible, to quench the disturbances which have arisen there.— viii. 303; xix. 254.

Dellius to Repatriate. 1699, April 6th. Rev. Domine J. Streso, communicates to the Assembly that he had heard that Rev. Dellius, on account of some unpleasantnesses, wished to repatriate. He deemed that it would not be improper to dissuade him therefrom by a brief letter. The Assembly deems it entirely advisable and expedient that this should be done at the first opportunity by the Rev. Dep. ad res Maritimas.— viii. 303; xix. 25.

Acts of the Deputies.

Meeting held April 7, 1699. On April 6th, the Deputati ad res maritimas, the Revs. Eversdyk, Streco, Penokius, Aukema, were continued in office, by the Classis. The Rev. Streco was appointed President and Rev. Pennokius, Clerk.

Rev. Verdieren has declined the call made upon him to New York. Letters from New York have since arrived, expressing the desire (lit. demand) that a capable minister be sent thither.

Extract from a letter from New York, December 15, 1698.

1. Rev. Selyns has sent an Indian Bible (Wilden Bybel) for the Rev. Classis of Amsterdam; with a list of sixty five children who recited all the Psalms without missing.

2. Rev. Selyns complained that his peace was grately disturbed, inasmuch as about eight persons (as ringleaders), instigated many others, and these together sought to create a schism, and tried to frustrate the call which had been made. Therefore they were

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compelled to lay upon the table of Classis, in an accompanying actum, all the documents, protests and replies; and they do this, especially because his own side, (Selyns's) recognizes the Rev. Classis as their competent judge.

3. That they had the privilege of calling a minister. They were qualified thereto by their incorporation as a church; but that the other party attempted to subordinate the church to the civil government.

4. There has been a (brief account?) of what occurred at the election of an elder and church-master; but there is a fuller account in the accompanying Acta, (minutes and papers.) xxi. 396.

COUNCIL JOURNAL.

1699, April 11th. Bellomont, Governor. In his instructions .....

You are with the assistance of the Council to find out the best means to facilitate and encourage the conversion of Negroes and Indians to the Christian religion. Sent down to the Assembly for their consideration. Council Journal. 125.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

1699, April 13.

Some people at Albany are jealous that Mr. Dellius, the Dutch minister there, betrayed us when he went with Colonel Schuyler to notifie the peace to the Governor of Canada; and I confess I am not free from a jealousie myself, when I consider how extraordinary desirous he was to be sent to Canada: in the next place that the Governor sent afterwards to four of the Five Nations to offer them peace, but excluded the nation of Mohacks, which was a surprising thing to all people here, and never known to be done by the French before. I do assure your Lordships that man is capable of any mischief whatsoever. I acquainted you after my return to Albany last summer of his circumventing the Mohacks, and what impudent lies he told me before the Magistrates of Albany. Since that, my Lieutenant Governor being sent by me to Albany to watch the French who threatened to make an invasion on our Indians, he endeavoured to make a breach between him and me; and invented an untruth to put my Lieutenant Governor out with some honest men at Albany, whom he had a pique to, as my Lieutenant Governor's certificate will show, which goes (No. 9.), and which he found out Mr. Dellius had forg'd in prejudice to those men. He has for several years kept a correspondence with the Jesuites at Canada, which gave people a jealousie he was popishly affected. In Captain Leisler's time there was a letter intercepted from a French

Jesuit at Canada to a Jesuit that was on a mission to our Five Nations. The messenger that carryed the letter had an instruction wherein some papers were mentioned; and Captain Leisler thinking it fit for the King's service to have a sight of those papers; and the letter and instructions leading him to believe Mr. Dellius was privy to that matter and knew where the papers were, sent to him at Albany to come to him here at New Yorke. Mr. Dellius fled, and was absent till Leisler was made a prisoner by Colonel Slaughter; and then he had the courage to appear and contribute all he could, with Bayard and Nichols, to bring Leisler and Milbourne to their unfortunate end. This letter of the Jesuits I was very curious to see and made much inquiry after it, yet could not get a sight of it: Severel people that had seen it recommending it to me as a very suspicious article against Dellius. At last I ordered it to be searched for in the Secretary's Office, and being there found it was brought to me. I send your Lordships a true copy of it (No. 10.) His Dutch name is Dell, as in the letter, but it seems in the schools in Holland 'tis the custom to make the names Latin, at least of those that are bred Divines; therefore he goes by the name of Dellius. He is a most proud wicked man, and so contentious that he has divided the people at Albany into factions and parties, who would otherwise have been all united. A man of his own party, that is, of the contrary party to Leisler, and a dweller at Albany, own'd to me that Dellius kept up divisions among the people there, and that it were happy if he were out of the Province; and I am told the Assembly intend, for the scandall of his life and his fraud to the Mohack Indians, to expell him the Province. He has, as I formerly wrote to your Lordships, a personal hatred to the King, and has spoke very reproachfully of his Majesty; till my going to Albany he never would pray for King William, (and that made the quarrel between Captain Leisler and him); but because he would be safe, his manner was always in the pulpit to pray for the Crown of England. I must beg leave to trouble your Lordships patience with an instance of Dellius's wickedness; that besides what I have now in this letter and formerly observed to your Lordships about him, comes within my knowledge. The present Mayor of Albany and two or three other honest men of that town were much peck'd at, by Dellius, and persecuted, insomuch as he threatened to excommunicate them, whereupon they forsook his church. The Mayor coming here to York told me this; but I persuaded him at his return to be reconciled to Dellius, and since there was no other minister, to go and hear him preach. Accordingly at his return to Albany he imployed one to reconcile Dellius to him; but Dellius sent him word by the third person so imployed to make peace between 'em,— 'twas in vain to seek a reconciliation with him, and so refused absolutely. I can prove by the oaths of very credible persons several immoralities of his life as drunkenness and the like; but having proved enough against him already I will forbear troubling your Lordships further about him; and should not have been so particular concerning him in this letter, but that I understand there are letters newly come to this town from Bayard in England, wherein he makes the faction here believe that his complaints against me have been very favourably heard by your Lordships; that Colonel Fletcher upon a hearing before your Board, in answer to the accusations I sent over against him, was cleared, and that there would be an order sent to me to cancell the bond of ten thousand pounds which he and his securitys entred into; that there was a petition to your Lordships against me, signed by a great number of merchants in London, and that a minister was sent by the Classis of Amsterdam to complain of me for my ill usage of Mr. Dellius. This news from Bayard has much heartned the factious people here, and they hope the interest of the Classis of Divines at Amsterdam will ruine my interest at Court. And Mr. Vesey, the minister here, has told me he has been urged very much by the angry people here to complain home of my designe in vacating Colonel Fletcher's lease to the church here, of the Governor's demesne called the King's Farm; and by other hands I am told they propose to

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raise a storm against me upon this very account and to imbroil me with the Bishop of London: — and they argue thus; Sir Edmund Andros for quarreling with Doctr. Blair in Virginia brought the resentment of the Bishop of London and the Church (they say) on his head; which is the reason he has lost his government; and by the same rule they would get me recalled by making this a church quarrel. But give me leave to informe your Lordships rightly of this matter. Colonel Fletcher would never part with this farm during his own government; until November '97. that he heard for certain I had the Kings Commission for this government, and then he makes this lease to the Church, and antedates it in August; so that his kindnes to the Church was to be at his successors cost, not at his own. Besides, Mr. Attorney Generall assures me that in Colonel Dongan's time, he, to make his court to King James, desires this Farm might be appropriated to the maintenance of a Jesuit school; but King James (bigot tho' he was) refused, saying he would not have his Governors deprived of their conveniencies. As to Mr. Bayard's complaint against me, when I know what it is, I doubt not to answer it to your Lordships satisfaction in all points. And as to the petition of some merchants in London against me; I cannot conceive upon what they ground their complaint, or who the persons are; but I must believe there must be something personal in their prejudice to me. I know there is a sort of men called Jacobites that hate me for several reasons, and one is because I do not love them. I did imagine that the suppressing of piracy here and checking unlawful trade, would render me odious to the merchants in London; but so long as I walk by the rule of the law, and have the testimony of a good conscience nothing can daunt me; and when the King is dissatisfied with my services here, I obey the least breath of a command from his Majesty, and in all circumstances will preserve a steady and inviolable duty for his Majesty's person and government. I am with great respect, My Lords,

Your Lordships most humble and obedient servant,

Bellomont.

— Col. Docs. N. Y. iv. 488-490.

New Yorke,
April the 13th 1699.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to Rev. Godefridus Dellius, pastor at New Albany. (No date; but between December 1698 and April 23, 1699) xxvii. 243.

Sir:—

The Classis of Amsterdam, having learned that you were inclined to return to the Fatherland on account of some animosities which have arisen; we are to endeavor to persuade you, by letter, to refrain from this your purpose, if it be at all possible.

The Rev. Classis has often been informed, to her great joy, of your untiring diligence and your unexampled zeal in the admin-

istration of your duties at New Albany, and what great results have been accomplished there; also, that through the blessing of the Lord, a large number has been brought over out of heathenism into the Kingdom of Jesus Christ. Hence the Classis fears that your sudden departure may cause great loss to that church.

Rev. Sir, what can give greater joy to a servant of Jesus Christ than to see that his labor has not been in vain in the Lord; to see in the gardens planted by his own hand in those ends of the earth, such beautiful fruit-trees growing up, through the blessing of the Lord; to be such a powerful instrument in God's hand to plant the heavens, and to establish the earth. Would you now, on account of a few animosities, abandon so flourishing a church? Shall your too early departure cause this great enterprise to be destroyed? The departure to the heavenly land seemed pleasant to Paul, but it was necessary for the sake of the Philippians that he should still remain, and he therefore remained that he might rejoice with them. Must we not pass through good report and evil report; through honor and dishonor? What was not laid to the charge of our Savior during his ministry? How were the Apostles maltreated? What foul tongues slandered the Reformers? Should they, therefore, have abated their labors, or have abandoned their churches? How then, would it have been possible for the Church to have extended itself so widely as she has done? It was a very small thing with them to be judged of man's judgement; for he who alone could properly judge them was the Lord. They renounced the hidden things of dishonesty and sought by manifestation of the truth to approve themselves to the consciences of all men.

Truly it is wisdom to win souls. But everyone is not equally qualified thereto at every place. But you now know the custom of the country, and what is the best way to lead the people. If another should now go to that field, the work which has so far advanced under you would retrograde. And even if you should come to the Fatherland and remain there without any work, how often would the church of New Albany come up to your heart?

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And if it should happen that at your departure all would not go right there, as is to be feared, how would you chide yourself a thousand times over the children, begotten by you through the Gospel, but now forsaken by you?

So then, our friendly request to you is that you will please change your mind and push forward the work of the Lord in that field with new purpose of heart, setting over against the souls which have not profited by your ministry, a good conscience. So will the Rev. Classis which is sorrowful over even a rumor of your return, be rejoiced to hear that you have concluded to remain a while longer with your church. We pray God most graciously to bless your person and family, and to overwhelm them with all spiritual and bodily gifts. This wish, Sir, In the Name of the Rev. Classis of Amsterdam.

Your obedient servants, the Deputati ad res maritimas,

Jacobus Streso, Eccles. Amstelod. et deput. ad res marit. h. t. Praeses.

Joh. Benockius, deput. h. t. Scriba.

Casparus Auckema, Eccles. die mensis, Deput. ad res marit.

(This letter did not reach America until after the departure of Dellius. See Letter of Classis to Church of Albany, March, 1700.)

EARL OF BELLOMONT TO THE LORDS OF TRADE.

New Yorke, April 17, 1699.

.....

I must question whether I shall be able to get an Act passed in this Assembly to break all the fore mentioned extravagant grants of lands. The parties concerned are jealous of my designe and are now endeavouring to preposesse the members of the Assembly with a thousand apprehensions about it; but as the Grantees are men that are generally much hated by the country I hope I may prevail to get a bill passed for the breaking part of the grants this Session, and will try to break the rest the next; and that in pursuance of the orders of the Lords Justices of England in their letter of the 10th of last November; and I will nicely observe all the rules and conditions contained in that letter, with relation to the future disposition and grant of lands.— Col. Docs. N. Y. iv. 506, 507.

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THE CONSISTORY OF THE CHURCH AT ANTWERP IN THE MATTER OF REV. (JOHN) LYDIUS, TO (ONE OF THE DEPUTIES IN HOLLAND?) APRIL 23, 1699.

Very dear Sir:—

It was with great surprise and to our special sorrow that we learned from certain Gollaus (Gaulois, Walloon?) gentlemen, that those dissensions, which have for some months past existed in this church, were used to the injury of our minister. But although he is already recommended by his friends to a much larger field, we consider it none the less one of our duties, besides many others, Rev. Sir, to inform the Deputies that he was not in any way responsible for these difficulties. On the other hand he ever showed great aversion to strife on every occasion. He also endeavored at every proper opportunity, and in every way possible, to bring those disturbed spirits to such a sense of the evil of their doings, and with such good success, that even before last autumn these disputants were reconciled with one another.

Now therefore, under the blessing of God, we can say with David, "Behold how good and pleasant it is to see brethren dwell together in unity". We only wish that it might be our good fortune to help to rule this flock for many years to come, under the guidance of such a one as this Rev. (John) Lydius. In all things he has conducted himself as a very faithful and active servant of Christ. With great modesty he presents to us the Word of God to the satisfaction of our spiritual hunger. We know, indeed, that he might readily seek and obtain much more desirable settlements in Holland; but we hope, that if he could be happy here, that he might remain longer with us. We are sure that you, Sir, through the Messrs. Deputies, could contribute much to this end.

Such are the facts, Rev. Sir, which we have felt it our duty to write to you, so that when occasion serves, they may be communicated to the Deputies of North Holland. Meantime, we pray the great God to crown with prosperity and success the State of Hol-

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land, and bestow the same upon all those who render so many favors and acts of kindness to this church of ours, (here at Antwerp.) We remain,

Your obedient servants,
The Elders and Deacons of the Church of Mt. Olivet,
T. Vander Braken,
J. J. de Brass,
Copje van der Poorter,
Alot. Diaconder,
C. La Fian van der Braken.

Antwerp,
April 23, 1699.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Rev. Henry Selyns.

April 23, 1699.

To the Reverend, Pious, Very Learned, Mr. Henricus Selyns, faithful servant of Christ in his congregation ..... at New York.

Sir and Reverend Brother:—

We have received your letters with enclosures; also the Indian Bible, (Eliot's) for which we thank you. We see thereby what efforts are put forth for the conversion of the heathen. May God prosper the work of yourself and your colleagues on your island, that the kingdom of darkness may be diminished, and the kingdom of Jesus be more widely extended. We also learn with great gratification of the youthful scolars in your church, who to our astonishment can recite so many of the Psalms, and even long ones. May the Lord enable them to grow up to the stature of the perfect man, and also make them like oak trees of righteousness.

But while this has gladdened us, on the one hand, we have been greatly grieved to learn that so great a fire of contention and divi-

sion has broken out in the Church of New York; and that this occurs even at this time, when the Reformed Church is everywhere so much hunted down, attacked, persecuted and diminished. How much better would it be to clasp each other's hands at such a time, and, as much as possible, to drive back the Philistines from the walls of Zion. But if we begin to bite and devour one another, then we must expect to be consumed, one of another. But what derision does this excite among our enemies. How would they be overjoyed to see our swords drawn against ourselves, piercing our own hearts. May God forgive those, who have given cause for such a conflagration; for a fire can be more easily kindled than extinguished. Would that all had the spirit of meekness, to bear with one another's faults, in honor preferring one another. Great wisdom is needed for the winning of souls. Paul became all things to all men, if by any means he might win some. It is certainly far better to renounce some of our own rights, than to obstruct the great work of edification.

Your Reverence is now an aged servant of Jesus Christ, who hitherto has acquitted himself commendably in the work of the Lord. We have no fears that you will abate your zeal in your advanced years. Loving truth and peace, may you still endeavor to heal the breach, to bring again all to one mind that they may live in peace. We also believe that the disaffected brethren, on their part, will not hesitate to accept with eagerness the articles of peace pressed upon them by your Reverence with so much earnestness. Our hearts will leap for joy when we hear, that the wound is healed; that the conflagration is quenched; and that you are again united in the unity of the Spirit, and in the bonds of peace.

The call made by your Consistory upon Domine Verdieren was immediately conveyed to him with a persuasive letter from us. Although at first he appeared inclined to accept, he finally declined it. He thanks the Church of New York for their offer, and the Classis for her trouble. We have ever since earnestly endeavored to find a man, who in the present juncture of affairs, might be

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able, to fill that position. Several licentiates offered themselves, but the Classis judged, that it would be better, to send a minister of some experience. Although we have offered the call to several, no one has yet come before us who is willing to leave the Fatherland.

We shall hold another meeting of the Classis on the first Monday of May. If no minister is then yet found, we shall select the best of the licentiates. Your Reverence may rest assured, that the Classis, setting aside all their own interests, has regard chiefly for the welfare of your congregation. Whatever the result, they will maintain the praise of a good conscience, that they have walked in sincerity of heart. We hope to find one who will work cordially with you, as did young Timothy with the aged Paul; who shall carry himself with impartiality, and with much wisdom and thus help to heal the breaches of the New York Zion. Meanwhile, we commend you to God and to the word of his grace. We remain,

Dear Sir, and Reverend Brother, in the Name, and by the Order of the Rev. Classis of Amsterdam,

Your obedient servants,
The Deputies of the Rev. Classis for Foreign Affairs.
J. Streso, Eccles. Amstel et Dep. ad res Marıtimas, Praeses, h. t.
Daniel Eversdyck, Eccles. Amstel. et Deput.

BELLOMONT TO THE LORDS OF TRADE.

1699, April 27.

12th of May 99.

In obedience to the commands of the Lords Justices of England, contained in their Excellency's letter of the 10th of last November; I did, with the advice and consent of the Council, direct the Attorney General to prepare and bring in a Bill for vacating the extravagant grants of lands, by Colonel Fletcher to Mr. Dellius, the Minister at Albany, to Colonel Bayard, to Captain Evans, to Colonel Caleb Heathcote, and to the Church. The two last were the Governour's demesne; one by the name of the King's Garden; and that to the Church the King's Farm; and tho' these two be the smallest grants, I always thought it a greater impudence in Fletcher to give away the conveniences from the King's Governours, than in

granting away a large tract or two of land. The Council were equally divided, three against three, so that I was obliged to give a casting vote for the Bill. Those three that were against it have the largest grants in the Province, next to Dellius's. We sent the Bill down to the House of Representatives where it met with a chearful concurrence, they adding a clause to deprive Mr. Dellius of his benefice at Albany; to which clause the Council and I agreed. The minute of Council, directing Mr. Attorney to draw this Bill, goes (No. 7); by which your Lordships will see I have got it made up, to tye up my own and all succeeding Governors hands from granting away, or so much as leasing, the demesne of the Governour for more than his own time in the Government.

I did not think fit to put the regulations, ordered in the Lords Justices letter to me in the granting of lands, into this Bill, for two reasons; first, because this being to breake but a small part of the Extravagant Grants, and intended only as an essay to find out how it will relish with the people, I thought it would be best to defer the making those regulations part of a Bill, till I should try another session, to vacate all the other extravagant grants, which are about eight or nine in number. In the next place I was apprehensive those regulations, (one whereof is that every hundred acres of land shall pay a Quit rent of two shillings six pence per annum to the Crown), might allarm the members of the Assembly, and prejudice them against such a charge on their lands. The getting this Bill passed has drawn upon me the implacable hatred of all parties concern'd; and the rest of Fletcher's Palatines, those I mean that have unmeasurable grants, fancie I shall push at them the next time, so that they are equally angry with the others. And as for the King's Farm, granted to the Church; the whole faction I understand are resolved to bring on my head the anathemas of the Bishop of London and the Clergy, if they can by any means provoke 'em to resent it's being evacuated with the rest; notwithstanding I have given the English Minister much more than an equivalent for what the Act of Assembly has taken away; for by the King's Farm he had but seven pounds per annum rent; and I, with the consent of the Council, have allowed him twenty six pounds per annum to pay his house rent; in which we are warranted by the King's instructions to me.— Col. Docs. N. Y. iv. 510.

Acts of the Classis of Amsterdam.

Petrus Vas

1699, May 4th.

Rev. Petrus Vas, S. Minist. Candid. and Rev. Judeus Van Wessen, both request to be recommended for the service of the churches in foreign lands. ..... was granted: even as also ..... Rev. Gualterus du Bois. viii. 304. .....

Call of Rev. (Gualterus) Du Bois to New York.

1699, May 4th.

After previous communication with Mr. Van Bancke, who had held a private conference with his fellow commissioner, van

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Schayck, a nomination of three candidates was made out of those who had offered themselves for the service of the churches in foreign lands. Their names were then presented to the said Mr. Van Bancke, and he making no objections, Rev. Gualterus Du Bois was chosen by a plurality of votes above Rev. John Lydius, minister at the Olyfberg, and Rev. Petrus Vas, for service at (New York). This call was accepted by him, and the Rev. Deputati ad res Maritimas will by letter inform the Rev. Consistory of New York of all that has been done. At the next Classis Rev. Hers Libersma will preside. The churches are requested, if they have any Gravamina, to bring them in at the next Classis. viii. 304; xix. 255.

THE CHARGES AGAINST GOVERNOR FLETCHER.

1699, May 4.

Notes of what passed between Mr. Graham and the Earl of Bellomont about the Bill for breaking some of Coll. Fletcher's Extravagant grants of land.

On Thursday the 4th of May 1699 Mr. Graham the Attorney Generall was called up by me after dinner to my writing room, where telling him how Coll. Smith had seemed this morning in Council averse to comply with the King's order to break Dellius's two grants, that of Bayard, that of Evans, that of the King's Farm, and that of the King's Garden; he Mr. Graham advised me against it, telling me it could not be done, 'twas an originall right by vertue of the Great Seal of England and the public faith of England; which was surprising to me, because he had not only told me it was destructive to the Province that such great grants should be made of the lands, but also drew up a representation of it to be sent to England. He told me the people were in a greater ferment than ever, and that the marchands had sent to Virginia to hire a ship to remove themselves and effects to England, and offered a thousand pounds for it; but that the master or owner stood upon twelve hundred pounds. He told me with tears in his eyes that he had been threatened, and that a woman had been with him this morning in his Chamber and told him there was no safety for him; that it was past mediation and reconciliation; that he had forfeited all friendship and forgivenesse of those yt were formerly his friends, and warn'd him to have a care of himself.—Col. Docs. N. Y. iv. 813.

BELLOMONT TO THE LORDS OF TRADE.

May, 1699.

"I am sorry to say it, but 'tis an undoubted truth, the English here are soe profligate that I cannot find a man fit to be trusted that's capable of businesse. The clerk of the Councill that I was forced to put in Jamison's place is a very sottish fellow, and I fear almost as ill a man as his predecessor, but being bred a Clerk in Chancery in England, he writes indifferently well and is quick in businesse; but I doubt fled from England not for being honest. I was obliged to employ one Ludlow, a merchant, to be Clerk of the Assembly this Session, one that was lately convicted of cliping and coining in this towne. I think proper to

acquaint your Lordship of this circumstance, that you may see how impossible a thing it is to make a right choice of men in this place and what sort of men I have to do with". "Those that are honest of the Dutch, being formerly kept out of imployment and businesse, are very ignorant, and can neither speak nor write proper English".— Col. Docs. N. Y. iv. 520.

COUNCIL JOURNAL, NEW YORK.

Bellomont, Governor.

1699, May 4.

A message (was sent) from the House of Representatives with ..... The Bill for the Settlement and Support of Ministers and Schoolmasters and Building and Repairing Meeting Houses within this Province. 136.

May 5. The Bill for Settling and Supporting Ministers etc., read the first time. 136.

May 6. Read the second time, 137.

May 10. That as to the Bill for Settlement and Support of Ministers, Schoolmasters, etc., his Excellency, the Governor, having been pleased to communicate unto us his Instructions relating to the settlement of religion in this Province, we are humbly of opinion that by the said instructions, your Excellency ought not to pass the said Bill. But we do humbly offer the reasonableness and our readiness to join with the representatives of this Province in an address to your Excellency humbly to represent to his most sacred Majesty, the state and condition of this Province, as to the matters in the said Bill contained, and that his Majesty, of his great piety and wonted clemency, would be graciously pleased to allow, until some better order can be in this Province had, for the settlement of a more orthodox ministry. That such ministers of the Presbyterian and Independent congregations as are already settled in the several towns of this Province may be continued and maintained according to such agreement as hath been made by the major part of the people of such towns, and that all the inhabitants within the bounds of such towns may be equally and justly assessed, according to their several estates for and towards the payment and support of such a ministry;

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and that such other towns who are well able to maintain a minister, and have none within this Province, may be encouraged and obliged to establish and ascertain a maintenance, and use their endeavors to get ministers, that God's Word may be preached, and his ordinances practised amongst us, and that churches, schools and parsonage-houses may be built and repaired throughout this Province: which is humbly submitted. 138–9.

THE CONSISTORY OF THE DUTCH CHURCH OF LONDON TO THE MINISTER AND CONSISTORY OF THE DUTCH CHURCH OF JESUS CHRIST AT NEW YORK, MAY 8/18, 1699.

Worthy Brethren in Christ:—

With all respect, we received the communication with which your Reverences have been pleased to honor us, by the hand of Col. Beier (Bayard), and are deeply moved at the inconveniences and troubles wherewith the Province of New York is agitated, both politically and ecclesiastically. And as, when one member suffers, the other members suffer with it; and as it is our duty to weep with those who weep; so it pains us to the heart that the flourishing Dutch Church of New York, by divisions and strifes, is subjected to an attack, as if it were in her own bowels. And we pray God that he will mercifully heal this breach, by his Spirit of Peace, and that Zion may prosper according to his good pleasure; and that he may again cause all the brethren to be of one heart and one soul.

Concerning the proceedings and Acts which your Rev. Consistory have done in reference to the call of a minister (leeraar), and (the election of) two elders: Of these as well as of the Protests which some of the brethren presented, your Reverences have been pleased to send us a copy. We testify with all sincerity, that we cannot see but that the very learned ministers, as well as the churches have acted regularly in the call of a minister; and the Rev. Consistory in the choice of the two elders (church-masters?)

have done the same, as was becoming and seemly. And we cannot sufficiently express our astonishment at the proceedings of the Church of Kingston; for in all Boards (Collegien) where a second vote becomes necessary, a second vote must be permitted, and a majority which is almost unanimous, must be decided for that side, without which we can see nothing but mere specious resonings clashing against such decisions, and which such people simply wont give up. And as we hope that these dissenting brethren may again come to their right minds; so do we wish from our whole hearts, that we could bring about here, (in England) in behalf of your Reverences, some real benefit. But for the present we cannot do anything, except to communicate herewith our sincere good wishes to your Reverences. And further, we will pray to Almighty God that he will bind the brethren together by bonds of mutual love and peace; and by his Spirit, remove all differences; and sanctify the churches by his truth; that he will bless you in soul and body with all temporal blessings, but especially with all heavenly and spiritual blessings in Christ.

Meantime, in the name of all, we are and do remain, with respectful and friendly salutations,

Your obedient brethren

The Ministers and Elders of the Dutch Church in London.

Emilius Van Cuilemborgh, Dutch Minister in London, and Secretary of the Consistory, p. t.

Documents 4013 in Ecclesiae London—Batavae Archivum, (Or Archives of the London Dutch Church, Vol. iii, Second part, pp. 2718, 2719.)

COUNCIL JOURNAL, NEW YORK.

Bellomont Governor.

1699, May 12.

The House of Representatives sent a Bill to the Council asking their concurrence, entitled " A Bill to enable the respective towns within this Province to build and repair their meeting houses and other public buildings." Council Journal, 140. Read etc., Committed and passed, 141. Enacted 143.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

New Yorke, May 15, 1699.

To answer your Lordships letter of the 2nd of this last February, which I received three days since, and which expresses the application made to your Lordships by the merchants and their fears upon the score of my countenancing Leislers party. I have this to say, that the merchants of this town are full as ingenious as they are honest. I have often told them before and since the Session of Assembly, that I would never be guilty of so unaccountable a folly as to consent to a bill for reparation of damages to the Leisler party unless I had the King's expresse commands for so doing. And after all the noise of seventeen thousand pounds that they gave out would be the summe in demand by that party, I do not find that it amounts to full five thousand pounds. They pretend I favour that party: I would gladly know wherein I favour them beyond the rules of justice. I suffered them indeed to take up the bodyes of Captain Leisler and Mr. Milburn and give them Christian burial, and I do not repent of my so doing since no manner of ill consequence ensued, and if it were in my power I would restore them to life again, for I am most confident and dare undertake to prove it that the execution of those men was as violent cruell and arbitrary a proceeding as ever was done upon the lives of men in any age under an English government and it will be proved undenyably that Fletcher hath declared the same dislike and abhorrence of that proceeding that I now doe, notwithstanding his doubleness in publishing a book to applaud the justice of it and skreen his sycophant Councillors Nicholls, Bayard, Brooks and the rest of the bloodhounds. And I will when I have a little leisure acquaint your Lordships with some particulars about the tryall and execution of those men that I believe you are now unacquainted with. I do not wonder that Bayard Nicolls and the rest of the murderers of those men should be disturbed at the taking up their bones; it put them amind ('tis likely) of their rising hereafter in judgement against them. But why the Merchants of New York or their correspondents in London should be allarmed at it I cannot imagine; only that they would make every thing a pretence against me, that I may be removed, and another Governor like Colonel Fletcher might succeed me, that would restore 'em to a full enjoyment of unlawfull trade and piracy.— Col. Docs. N. Y. iv. 523.

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INSTRUCTIONS TO MESSRS. HANSE AND SCHERMERHORN.

Instruction to be observed by Hendrk. Hanse, Mayor, and Ryer Schermerhorn, in their journey to the Maquaase nations of Indians, New Yorke 19th May 1699.

You shall with the first conveniency goe unto the Maquaase Indians at their Castles; and when you arrive there, you are to call them together, and when they are assembled, you are to acquaint them that you are sent expresse from his Excellency and Councill, to give them an account of the Justice his Excellency has done them in that matter of their land of which they complained.

You are to tell them that upon complaint, made to his Excellency in July last, when he was at Albany, his Excellency did observe that in the propositions that were then made by the five nations of Indians, the Maquaase nation did complaine of a great violence and injury done them by Domine Dellius, in deluding them to sign a writing by which they had conveyed their land, upon pretence of trust to keep the said land for the Indians; Whereas he took a patent for the same to his own use, against the communication and treaty the said Dellius had with the said Indians; who thereupon desired his Excellency to burn and destroy the said writing, that they might peaceably without any molestation enjoy their said land. And at the same time, did complain of another injury done them some years ago by Colonel Bayard and Arent Schuyler, who in like manner had seduced the dispose of another tract of land, called Skohire, which is alleaged to be sold by such Indians who had no right to do the same.

His Excellency, having taken the said complaint into his consideration, hath made a strict inquiry into that whole matter; and did recommend the same to be examined by the Assembly, who summoned the said Dellius before them; who accordingly appeared, and was then charged with the breach of trust and faith he had given to the Indians; and upon a full hearing of his defence, it was found by the Assembly that he had betrayed that trust the Indians reposed in him; and for that cause the patent granted him for the said land ought to be vacated and himself censured; whereupon his Excellency did order a Bill to be drawn for that purpose; which Bill hath not only vacated the land of the Maquaase, but also another grant upon the North River as you go to Canada, and the grant of Colonel Bayard, soe that the said Indians are possessed of the said land, as if no such writing had been; and the said writing fully destroyed as the Indians desired; and for a punishment for his said offence his Excellency has suspended him from his place, as a person not worthy to be a Minister of the Gospell, who would betray his proselyts in such a manner.— You are to acquaint them of the great love his Excellency has to the brethren, by the strickt justice he has executed upon Mr. Dellius for their sakes; and therefore exhort them to be firm and steady to his Excellency and this government; and that they be watchful that they be not ensnared by the further insinuations of the said Dellius, and the interpretesse; for he is so inraged, that he will depart from truth to doe anything; soe they must not by any means hearken to any thing he sayes upon that matter, but peaceably enjoy their own lands, and take care, not to be seduced, inticed or deluded any more, but to keep the same for themselves and their children; in the enjoyment whereof, his Excellency and the Government will protect them therein, and they must not pretend either to sell or give any part of their said land without acquainting his Excellency first.—

You are to send seaven hands of Wampum to each of the other nations, acquainting them of the premisses; that the land is restored to their brethren, the Mohogs, and Mr. Dellius suspended, for deluding the Indians to sign that paper.— Col. Docs. N. Y. iv. 565-6.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Rev. Consistory of New York May 1699. xxvii. 247.

Sir and Reverend Brethren:—

What sympathy we feel regarding the disturbances which have arisen in your church, and what efforts we have made to call another suitable person, in place of Rev. Verdieren, who declined the call, we have mentioned at length in a preceding letter. We have, however, to-day, earnestly proceeded to make out another call. After careful investigation, among many candidates and three pastors who offered themselves, as to the one best suited to fulfill the conditions in your church, we have, in correspondence with Mr. William Banckers,— Mr. Levinus Van Schaick not being present on account of the premature death of a child — made a nomination of three, viz., Rev. Johannes Lydius, pastor at Antwerpen, one of the churches under the Cross; Rev. Gualterus du Bois, son of our deceased colleague du Bois, and now candidate here; and Rev. Petrus Vas, candidate at 's Gravesant. From these nominees we have chosen, by a majority of votes, Rev. Gualterus du Bois, a young man of about twenty eight years of liberal study and dignified gifts. He is a very conscientious man and also amiable in intercourse. We feel assured that this man, with God's blessing, will do good service in your church. Since he is an enemy to all partiality, we have good hope that he may prove a blessed instrument to calm all your disturbances both by his precept and example. It is true that among the candidates who presented themselves, there was a man whom Messrs. Van Schaick and Bancker seemed to esteem; but since he had only recently descended from the tailor's bench, we feared that he would be subjected to the ridicule of the parties, yet we had noth-

ing against his gifts or life. We shall, therefore, in pursuance of the authorization you have given us, at the opening of the next month, finally examine the said Rev. du Bois, and then ordain him; after which he will be ready for the journey at the first opportunity. We have also heard with pleasure that Messrs. Van Schaick and Bancker approve this call. May the good God give his blessing on what yet remains to be done, and grant that his arrival at your place may be accompanied with a blessing; also that the Rev. Zelyns may be a light-bearer to the church, edifying it yet for many years. This, Gentlemen and Brethren, by order of, and in the name of the Rev. Classis of Amsterdam, is the wish of

Your obedient Brethren, the Deputati of the Rev. Classis ad res maritimas.

CORRESPONDENCE FROM AMERICA.

Request of the principal members of the Church at New Albany for the return of Domine Dellius; dated the 22nd of May 1699.

We, the undersigned, members of the Church of Jesus Christ in the City and County of Albany, learning that our very worthy and much beloved pastor, Domine Godfridus Dellius, has for certain reasons fully resolved, to return to the Fatherland, or at least to make a voyage to England; by which we run the risk of being deprived for some time, at least, of his faithful administration of the Gospel and his greatly edifying teachings, which we have enjoyed with so great satisfaction during sixteen years past, and desire always to enjoy: Therefore we, with the addition of the desires and tears of many pious souls, make request, that, as speedily as possible, he will return, for the building up of God's Church and the salvation of our souls; we will then receive him with the greatest joy and with most loving embraces; not doubting

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but that the Rev. Consistory will also do their utmost in this regard. Thus done at Albany, the 22nd of May, 1699.

Dirck Brat	B. V. Corlaar	Daniel Jansz
Helmer Gautz	Wouter van der Zee	Jan Meby
John Gilbert	Harpert Jacobsz	Esaias Swart
Jan Van Nes	Jan Gerritz	Samuel Bradt
Andries Jautz	Willem Jacobz	Jacobus van Dyk
Albert Slingerlaut	Jacobus Schuyler	Willem van Allen
Rbt. Livingston Jr.	Douwe Jellesz Fonda	Gerret van Nes
Abrm. Schuyler	Wouter Quackenbos	John Raddiff
Mart. Martenszen	Wouter Quackenbos Jr.	Hermen Ryckman
Harman van Slyk	Anthony van Schaick	Claas Sieverse
Volkert Domo	Elbert Gerritse	Hendrick Douw
Jochem Valkenburg	Ryer Gerritzen	Marten van Benthuysen
Dirck Teunissen	Taekel Dircks Heemstreet	Johannes Teller
Jonas Douw	K. v Renselaer	Lewis Vielen
Johannes Mingaal	Wessel ten Broeck	Cornelis van Slyk
Barent Brat	Jacob Turk	Evert de Ridder
Anthony Coster	Hendr. van Dyck	Anthony Brat
Coloes Parker	Gysbert Marcelis	Isaac Verplancken
Joh. Harmenszen	Nanning Harmensz	Wm. Ketelhuyn
Claas van Elslant	Jan Rosie	Phil Schuyler
Willem Groesbeck	Jan Jansen van Arensen	Cornelis Teuniszen
Hendr. Oothout	Hendr. van Rensselaer	Hendr. Teunisz.
Zach. Bogert	Egbert Teunisse	Jacob Teunisse
Thos. Harmenszen	S G V F	Gerrit × Teunis' mark
Johannes Oudt	Johs. Beckers	Jan Babtist van Nes
Luykas Luykaszen	Poulis Martensz	Albert Vedder
Johannes Pruyn	Asweris Marcelis	Symon Danielsz
Johannes Brat	Albert Ryckman	Cornelis Swits
Jacobes van Schoonhoven	Andries Douw	Daniel Bradt
Johs. Schuyler	Joseph Jansz	Phil Leendertz

TESTIMONIALS TO REV. DELLIUS.

Church of Albany.

Testimony of the Rev. Consistory of New Albany, concerning Domine Dellius, dated at New Albany, the 5th of February and 23rd of May 1699.

Whereas Domine Godefridus Dellius, preacher of the City of New Albany, has been pleased to lay before us, the undersigned Elders and Deacons of this same church, his intention and desire to return to his country and family; and has at the same time, requested us for a testimonial concerning himself and his services;

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Therefore we hereby certify, that this, his intention, affects and grieves us very much; for we shall have to do without the instruction and direction of a teacher, who has been dear and precious to us beyond expression; for where prophecy ceases, what else is to be expected than a desolation of the country. We had wished and hoped that his Reverence might be dissuaded from this undertaking, as he was, more than thirteen years ago; then he declined out of love of his church, the call of the church in the City of Henkelom, in Holland; but finding to the great regret of ourselves and of the whole congregation, that his Reverence persists in his resolution to return to the Fatherland; and we, on the other hand, being obliged to give a truthful certificate, do hereby declare that during the whole period of his residing and serving among us, which is between fifteen and sixteen years, his Reverence has behaved in such a manner, that he has become a pattern in piety for his flock; that he has faithfully attended to all the duties of his office; that he has been zealous and steadfast in preaching the truth which is unto godliness, keeping to sound words in catechizing the young people; that in intercourse and conversation, he has been friendly, and is beloved by all. In consolations he has been a man of heart; in admonitions, gentle; in discipline, decided; in the direction and government of ecclesiastical affairs, prudent; so that his service among us has, with God's gracious blessings, been very fruitful. His virtuous zeal and diligence have brought into the communion of the church not only some of the adherents of Rome and of other Confessions of Faith, but also a large number of the heathen. The latter are sufficient in number to make another church. How then can we and the whole congregation think of his departure otherwise than with painful grief? In this the heathen also join. It would strengthen both ourselves and them, if we could only hope that at some future time his Reverence might be returned to us. In the meantime we shall patiently submit in this matter to the will of God. We request everyone to whom this our testimonial shall come, to

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be pleased to acknowledge his Reverence, and honor him for the sake of his labors. And we pray to the good and the Almighty God that the wealth of his blessings may descend upon his person.

Thus done at the meeting of our Consistory in New Albany, this 5th of February 1699.

Willem Groesbeck	Deacons.	Dirck Wesselse, Elder
Abraham Cuyler		Jan Lantsing, "
Anthony Bries		Jan Vinhagen, "
		Albert Rykman, "

Whereas, it is the custom of our church in this City that two Elders and two Deacons resign from the Rev. Consistory every year, that others be elected in their places; and

Whereas, we find, that the Rev. Consistory, upon being informed by Domine Dellius of his intended return home, has given to his Reverence a testimonial regarding his person and his services; and

Whereas his Reverence still persists in his intended voyage;

Therefore we, the undersigned Elders and Deacons, (newly elected,) certify and declare, that we agree to the foregoing testimonial of our Rev. brethren in every respect.

Thus given at our Consistorial meeting in New Albany, this 23rd of May, 1699.

Johannes Cuyler, Deacon
Evert Bancers, "
Pr. Schuyler, Elder
Jacob Loockerman, "

Church of Schenectady.

Testimonial by the Consistory of Schenegtade, concerning Domine Dellius, preacher of New Albany, dated at Schenechtade the 31st of May, 1699.

We, the undersigned, the present and the late Elders and Deacons of the church at Schoonegtade, having learned, that

Domine Dellius is fully resolved to return home, whereby not only the City of Albany, but also our place, as well as the heathen converted by him, must remain without their pastor and teacher — an occurrence which grieves both the country and the church: Therefore we are bound in conscience to give this testimony about his Reverence. Ever since our very dear minister, Domine Tessemaker was murdered in a very barbarous manner, by the French and the Indian savages on the 8th of February 1690, he has been very faithful to us and helpful with his services, often at the great risk of his life; that not only has his care for the welfare of our church always been very tender, but he has also procured aid towards the building of our church, which is not finished yet; that his piety has accomplished the same things at Kinderhook and also in the lands of the heathen where God is now served and prayed unto most devoutly, and the Psalms of Israel are melodiously sung, set to Dutch music. The good God has been pleased, to bless these his pious labors, begun upon his own motion, and continued with so much trouble and labor. We can, therefore, sincerely say that, next to God, he was the principal means of saving the property and lives which remained after the burning of our city, with the murdering of even the smallest infants; for, because of their conversion, the heathen (Indians) stayed, and did not move to Canada. The Jesuits had formerly enticed many of the Five Nations there, who were our greatest tormentors during this last war. We, the nearest neighbors of the heathen, who, as well as ourselves, love him very much; especially if through his absence and the loss of his instructions the Indians should move to Canada, to accomplish which, the French Jesuits will try to persuade them. We therefore can only think of his departure with the greatest sadness. We accompany his Reverence with our best desires, with our tears, and with our fervent prayers to the Almighty, that it may please him to preserve the Domine and his family from all mishap in his intended voyage, and to direct matters in his wisdom, that he

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may return safely to the service of our congregation in a short time.

Thus done in our Consistorial meeting at Schoonhegtade the 31st of May, 1699.

Adam Vroman
Johannes Sanderts
Jan Vrooman
Claas Louwersz
Isaak Swits
Herman Vedder
Jacobus Preeck
Arent Vedder.

Church of Kingston.

Certificate by the Consistory of Kingston, concerning Domine Dellius, minister of New Albany, dated at Kingston, this 20th day of June, 1699.

Inasmuch as we, the Elders and Deacons of the Dutch Reformed Church of Jesus Christ at Kingston, in the County of Ulster, are deeply sensible of the honor which Domine Dellius has brought to us and our church; so, are we none the less touched with great sorrow as we are called upon to take leave of him as he starts on his return journey to England; and we hereby declare that the entire Church of this Province, as well as his own and our particular congregations, will greatly miss his services, his instructions, and his good neighborhood. We, as one of the nearest congregations, have had experience of his great services done to us at the time, when this church was vacant. This we gratefully acknawledge; and we shall always retain for his Reverence that esteem which we owe to him for such services. When we have been fortunate enough to have a minister of our own, then his Reverence has always encouraged him, and kept up a very good correspondence with him. His reputation as well as his services have been stainless for these sixteen years. Indeed

these are so great and wide-spread, that it would be useless for us to elaborate upon them. The testimonials from his own church of the City and County of Albany, are not greater than his merits deserve. The whole Province, indeed, is so well aware of his extraordinary diligence and zeal in converting the heathen, that his name on this account, will always remain blessed by all pious souls. May God grant that this godly work, so prosperously begun and developed by him, may be still further perfected by his Reverence; and that for this purpose he may return to this Province and his church. To this end, we utter our heart-felt prayers to Almighty God that he will please to give prosperity to his Reverence on his voyage, and in all his plans, and bring him safely back again. Done at Kingstowne, this 20th of June, 1699. In absence of our preacher, Domine Nucella,

Dirck Schepmoes	Henr. Beeckman
W. D. Meyer	Teunis Elisse
Johannes Wynkoop	Teunis Oosterhout
Jacobus Lameter	Ewert Wynkoop.

CHURCHWARDENS AND VESTRY OF TRINITY CHURCH, NEW YORK, TO ARCHBISHOP TENISON.

May it please your Grace: —

The English nation for above thirty yeares had been possessed of these Countreys without any place for public worship of Almighty God, in this City, except the Chapel in the Fort, built by the Dutch, and ('till lately that they built another,) alternatively used by both nations for the exercises of their religion; so that though the English grew numerous, the government in their hands and the national laws took place, yet for want of a Temple for the public worship according to the English Church, this seemed like a conquered Foreign Province held by the terrour of a Garrison, than an English Colony, possessed and settled by people of our own nation.

That which for soe many yeares had only been wished for, without any reasonable hopes or expectation of effecting, Coll. Fletcher by his great zeal, generous liberality, and indefatigable industry, in the latter part of his government brought so far to perfection, that before his departure, he was divers times present, (to his own and the general satisfaction of the lovers of the English Church and Nation), at the public worship of God, in an English Church, of which, (if we must not say he was the sole founder,) it is an offence to truth, and an injustice to him not to affirm that he was the principal promoter, a most liberal benefactor to it, and that without him, to this day it never had had a being. As it owed its beginning to that gentleman, so we must acknowledge its growth and increase is not a little in debt to Mr. Vesey, our present Minister, who, by his good parts and

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bearings, exemplary life, and inoffensive conversation, gives a reputation to his function, and has brought many into the bosom of the Church. So far as this, the subject we write of to your Grace, is extream agreeable and pleasing; and it is our inexpressable grief that we are forced to offer anything of a contrary nature.

The fair character common fame gave our present Governor, filled us with hopes of enjoying a large share of prosperity under his conduct; and in particular that the English Church might have flourished under his administration, but experience has undeceived us, and we find ourselves under all the discouragements imaginable.

Whether this our unhappiness proceeds from the irreconcilble aversion this Nobleman (Bellomont) has to our late Governor, Colonel Fletcher, who gave birth to this Church, from his own inward principle, or other causes, we will not presume to determine; but this we are too well assured of, or at least our fears make us apprehensive, that nothing less than the destruction of this fair beginning is intended.

Not to trouble your Grace with many other instances, this following gives us abundant ground for our belief. Coll. Fletcher, towards the finishing of this Church, gave a lease for Seaven years of a small Farm, (usually a perquisite to the Governor), rendring the usual rent which was twelve pounds per annum, and the highest it ever before had been lett for. The former tenant's time expiring this spring, (when the lease to the Church begins,) the Churchwardens at an auction lett the farme to him who publickly bid the most for it, which was twenty five pounds for the ensuing year; but the tenant coming to enter upon it, has been kept out by the Earl's order; who continually exclaims at this lease, as if the sacred Patrimony has been most horribly invaded; when indeed had it been leased to the meanest clown at the same rent, it had passed in all probability unregarded. It is not credible that such a trifle as thirteen pounds per annum, which is all the advantage can be made of it, can so much concern his Excellency, but a further design must be at the bottom, of which we have too many indications; and were this manner of dealing from a profest enemy of the Church it were naturall, and what rationally might have attended. But being the actions of a person (lately) a constant hearer and usual Communicant, its the more surprising.

We humbly lay this matter to your gracious consideration; earnestly beseeching your Grace, as we are part of that Church and Nation, over which God in a most eminent station has placed you, we may be safe under your protection; and that this hopeful foundation of an English Protestant Church in these parts of the world may receive no mischief from those whose duty oblige them to give it assistance and further its welfare.

To prescribe methods we can lay no claime to, but humbly submit all to your Grace's piety and wisdom; not doubting but the Almighty God will inspire you to take such measures as will bee for his own glory and his Church's good; to the disappointment of its enemys. For the effecting of which, we heartily implore both your prayers and endeavours, being in all duty, May it please your Grace,

Your Grace's most obedient, dutiful and most humble servants, The Churchwardens and Vestry of Trinity Church in New Yorke

Richd. Willett
W. Nicholl
David Jamison

Tho. Wenham
Robt. Lurting
Jeremiah Tothill
Ebenezer Willson
Wm. Huddleston
Will Anderson
Lancaster Symes
Ja. Emott
Will Morris
Tho Burroughs.

New Yorke,
May 22nd 1699.

— Col. Docs. N. Y. iv. 527-8.

Dr. Dix gives only an abstract of the above letter, (pp. 124-5,) and adds: Notwithstanding Bellomont's opposition, Trinity was favored in many ways, by gifts of material and money and books; (Records i. 32, 34, 36:) and many improvements were made to the Building.

Bellomont's relation to Mr. Vesey and Trinity Church subsequently improved, brought about, it is believed, by the interposition of the Bishop of London. For Bellomont wrote, on Oct. 19, 1700, as follows: "My Lord of London having written to Mr. Vesey, the English minister of this town, to submit himself to me; and, to me, to accept his submission; I have complyed therewith, and have promised Mr. Vesey to become his friend, provided he demean himself peaceably and discreetly for the future".— Col. Docs. N. Y. iv. 766.

The controversy was ended by the sudden death of Bellomont on March 5th 1701. His loss was lamented by his adherents, who eulogized him. He was sixty five years old, and was buried in the Fort with military honors. When the Fort was taken down in 1790, the leaden coffin, which contained his remains, was transferred to St. Paul's church-yard.— Dix, 125-7.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

To the Right Honorable the Lords Commissioners for the Trade and Plantations.

My Lords: I arrived here (Boston) the 26th instant, having left New Yorke on the 16th instant, and prorogu'd the Assembly the morning I came from thence. .....

In the meantime let me acquaint your Lordships that the Assembly of New York have settled the Revenue for six years, after the year which is still unexpired of the former term. They have also passed some good acts besides, which I intend shall be transmitted to your Lordships very speedily. One of the Acts, for vacating the two extravagant grants from Colonel Fletcher to Mr. Dellius, the Minister at Albany; that to Colonel Bayard which took in also part of the Mohacks land and of which they complained to me; that to Captain Evans; that of the Governor's demesne to the Church called the King's Farm; and lastly that to Mr. Caleb Heathcote which was called the King's Garden. I say, the Act that vacates those forementioned grants, has raised against me the most implacable rage of the grantees, and the other people who have grants, full as extravagant and ruinous as these to the interest of the Province, are allarm'd, and become as much my

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enimies as those the Act dismounts of their grants; but having the order of the Lords Justices of England of the 10th of last November for using all lawfull ways to break those extravagant grants, I value not the resentment of a few undeserving men; being sure it is not for the interest of the Crown or the Province that three fourth parts of the lands and soil should be in the hands of ten or eleven men, as I undertake to make it appear, should Fletcher's grants stand good. Therefore am I for abolishing the rest of the Palatinates, (for such vast tracts deserve no less a name), the next session of Assembly, if I have strength enough; but indeed I can promise nothing without a good lawyer to be Chief Judge and to sit in Councill, and a good active lawyer to be Attorney Generall. I have stood single on my own legs in all these difficulties, and 'tis impossible for me always to bear all the burthen of businesse. The Bill for vacating the grants begun with us at the Council Board, and we sent it down to the Lower House; and there they added a clause for depriving Mr. Dellius of his benefice at Albany; so that we were obliged to passe that clause as part of the Bill, or we must have lost the Bill; and I thought it better to lose a wicked clergyman than a good Bill.

One of the letters I have prepared for your Lordships treat wholly of Navall stores, wherein I demonstrate plainly that the Province of New Yorke is the onely fit place for the King and Nation of England's being supplied with the severall species of pitch, tarr, and rozen, and I believe for masts of ships too. Mr. Dellius has lately had ninety masts cut on his largest grant, and that on the bank of a river that runs into Hudson River, and they floated down to New York without any charge to him;

. . . . . .

Your Lordships most humble and obedient servant,

Bellomont.

Boston,
May the 29th 1699.

BELLOMONT TO THE LORDS OF TRADE. PLANS TO BREAK FLETCHER'S EXTRAVAGANT GRANTS.

1699, May 31.

I intend pursuant to the orders I have received from the Lords Justices of England, bearing date the 10th of November 98. to indeavour to breake the two excessive grants of land to Mr. Dellius, by Act of Assembly, and also Mr. Bayards of forty miles long, which comprehends part of the Mohack's land, and whereof they also complained to me at Albany; and also to break Captain Evan's and the lease of the King's Farm to the Church and the King's Garden to Colonel Heathcote; all granted by Colonel Fletcher most imprudently and corruptly. These I believe I shall prevail to get a Bill to passe for the breaking of. And I will have a clause or clauses to stand in the Bill to disable me and all succeeding Governours from alienating or lessening the demesne of the King's Governour for the time being. When this is done and the before mentioned grants are vacated there will remain these following Extravagant Grants, vizt. Colonel Smith's which Mr. Graham the Atturny Generall assures me is fifty miles long and the whole breadth of Nassaw Island, most of it granted by Colonel Fletcher. Then there are besides Mr. Fred. Phillips's and his son Adolphus Phillips's. Two great tracts of land to Coll. Courtland one whereof is twenty miles square as I am told, and the other not much lesse: Colonel Beckman's grant; Colonel Peter Schuyler's; Mr. Livingstons and Mr. Ranslaer's; all which grants comprize I verily believe full three fourths part of this Province, and are one with another (the two leases aforesaid excepted) twenty miles square by the nearest computation I can make; so that I appeale to your Lordships what care has been taken by Colonel Fletcher of the interests of the Crown upon all these vast grants, put altogether, which is an insufferable fraud in Coll. Fletcher.— Col. Docs. N. Y. iv. 514.

ACTS OF THE CLASSIS OF AMSTERDAM.

Examination of Rev. Du Bois.

1699, June 1st.

Rev. Gualterus du Bois, S. Ministerii Candidatus, and now called as minister to New York, after a previous sermon, underwent the final examination, and did so acquit himself therein that the Assembly cordially admitted him to ordination to the Sacred Ministry. This was performed by the Examiner, Scrillingh, by the laying on of hands. viii. 305.

ACTS OF THE DEPUTIES.

Gualtherus du Bois.

1699, June 2nd.

Item. Rev. Gualterus du Bois, having been appointed and ordained as a minister by the Classis, his Acta (papers) were given

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to Rev. Deputati. And inasmuch as the said Rev. du Bois asks to see the conditions of his call, there was given him, to take along with him, by order of the Rev. Classis, one of the original instruments of the call, whereof a duplicate had been sent us from New York. xxi. 400.

CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

The Church of Albany to the Classis of Amsterdam. June 5th 1699. Abstract in Mints. Syn. North Holland, Art. 14, 1700.

Reverend, Pious and very Learned Gentlemen:—

It grieves us very much to be obliged to trouble your Reverend Body, by showing you how the political power of this Province has suspended our minister, Domine Godefridus Dellius, from his ministerial functions in this City and County of Albany. This was done on account of his obtaining, in conjunction with five others from the late Governor, Benjamin Fletcher, a certain patent for a certain piece of land. His Reverence himself will inform you of the reasons, and the manner in which the Assembly, the Governor, (Bellomont), and his Council proceeded. Domine Dellius thereupon resolved to go to England in his own defence; and then to your Reverences, for the protection of the rights of our Church. We refer you to him for further information. We ourselves are convinced that his Reverence has been grossly insulted in this whole business, and our church has been defrauded of her rights. This transaction took place without our knowledge. No complaint had been made by us against Dellius.

We now sit here without sermons to listen to, and without the administration of the sacraments. May God in heaven have mercy upon us. But how can we help ourselves? We have here no Classis, nor any other ecclesiastical body to which we might bring our complaints. We therefore very humbly request that your Reverences will have the kindness to assist our minister, and defend

our church in her rights, by such measures as your ever wise judgement shall determine; and that such things may not happen again in the future. But if such things continue, there would be but little encouragement to preachers to come over to us, and what would then become of our church. Meanwhile Domine Dellius has given us hope of his speedy return. We pray your Reverences to assist us, in persuading him to do so. But if God in his wisdom has differently ordered, we have requested his Reverence, with two others, namely, Messrs. William Banker and Livinus van Schaik, merchants in Amsterdam, to petition your Reverences to send another orthodox teacher in the place of his Reverence. We doubt not but that your fatherly care, which has always been so tender towards us, will ever remain the same. Such care has especially been exhibited in sending us Domine Dellius, through whose diligence and zeal three hundred and nine members, besides those in Schenechtady and the Indian converts, have been received. Rev. erend Gentlemen we dare not allow ourselves to enlarge further on this subject, lest the reading of such an unpleasant topic — (a suspension of a minister by the civil power), should become too tedious. Domine Dellius will be able to give by word of mouth a much better report about everything than we can do. We close with our heartfelt and fervent prayer to the good and Almighty God, that he will bless abundantly your persons and your services, in building up God's Church; and remain,

Reverend, Pious and Very Learned Gentlemen,

Your very obedient and very humble servants,

The Elders and Deacons of the Church of Jesus Christ at Albany.

Albert Rykman
P. Schuyler
Jacob Loockerman
Anthony Bries
Johannes Cuyler
Evert Bancker.

Albany, in our
Consistorial Meeting
the 5th of June, 1699.

ADDITIONAL TESTIMONIALS TO DOMINE DELLIUS.

(1) RECANTATION, BY JOSEPH AND HENDRICK, AND THEIR PRAYER FOR FORGIVENESS, BEFORE THE MAGISTRATES OF ALBANY, 1699.

Albany the 8th of June, 1699.

Just at the departure of Domine Godefridus Dellius from this place, there appeared Hendrick and Joseph, two praying savages from the Maquaas (Mohawk) country. They were apparently uneasy in their minds about what they had testified against said Domine Dellius. In presence of us, the undersigned Justices, and with Sinnonqurasse, one of the principal Sachems or Chiefs of the Maquaas country standing by, they made the following declaration:

They said: Father, Domine Dellius, we are sad at seeing, that you are about to depart. We have not done it. It was done by others, who led us as if by a cord. We always intended to be true to the father, Domine Dellius, as we showed in the war. Father, forgive us the evil we have done.

Whereupon Domine Dellius immediately forgave them.

The above was interpreted by H. Cornelis, one of the sworn interpreters of the Province of New York among the Five Nations.

K. v. Rensselaar, Justice.
Johannes Schuyler, Alderman.
Hend. van Rensselaar, Alderman.
Wessel ten Broeck, Alderman.

(2) Propositions made by some proselytes and other Makvassen (Mohawks) to Domine Dellius, and his answer thereto; in presence of some of the Magistrates of New Albany, the 8th of June 1699. Propositions made by the praying Indians and some other Maquas, to Domine Dellius, on the 8th of June, the day of his departure from Albany, Gideon, the convert, speaker:

Father:—

We hear with great grief that you leave us, and the reason for it.

Children:

The Governor does not wish me to teach the Christians and you, because, as he says, I have cheated you about the land, which you conveyed to Colonel Schuyler, Mr. Wessel, myself and others. I do not know how I could have cheated you. I do not speak your language, nor you mine. I only speak through an interpreter, and have never addressed you about it. You have several times requested that Christians might live among you, that Christian instruction might be better continued and directed among you, and that you might get used to Christian manners. That has been my intention. I shall tell the great King about it, and complain of the injury done to me.

Father: It is the truth. Now that you depart, it is as much as death to us. We are so sad that our heart breaks. We have never complained of you. Concerning the land: It was without our knowledge that Hendrick and Joseph made complaint; but they had been put up to it by some Albanians. Father, you have made men of us; for we were not men before we became Christians. We pray you to teach us again, and return to us soon. They laid down a beaver.

Children: Even though I go across the great waters, I shall not forget you. I shall pray for you, and do you, meanwhile, pray for me. Continue in what I have taught you. Serve God;

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be faithful to the government; live peacefully with each other, and God will bless you.

This was done by Domine Dellius and the savages, and interpreted by H. Cornelis, in the presence of us, the subscribers.

K. v. Rensselaar, Justice.
Hendr. van Rensselaar.
Joh. Sandertz, Justice.

This done in New Albany,
the 8th of June, 1699.

Original in Latin.

(3) Testimonials of the Dutch, French and English Preachers in New York, concerning Domine Dellius, Minister at Albany; dated New York, the 21st of June, 1699.

Whereas the Rev. Domine Godefridus Dellius, minister of the Holy Gospel, and pastor of the Church at New Albany, has lately been driven from his church, and dismissed from his duties, through the influence and false accusations of some evil minded persons, in scorn of his ecclesiastical position, and to the lamentable damage of said church:

Therefore, We, the undersigned, urged by Christian charity and our consciences, have considered it necessary to certify to all whom it may concern, that the said very worthy man, Domine Dellius, has directed the said church at New Albany in the most praise-worthy manner for sixteen years; he has assiduously, steadily, and successfully, performed all ministerial functions during all that time, with the exception of a few months, when, disturbed by some malevolent adherents of Jacob Leisler, he was compelled to go into exile. We further declare, that by his piety, and all other Christian virtues, he has made himself an example, as behooves a good pastor to do, and has endeared himself in all

public duties, by his philanthropy, charity and kindness. We finally certify that the same Domine Dellius has converted many Indians to the Christian Faith, with great labor; and that these, now alas! in the absence of Domine Dellius, are in the greatest danger of falling into the snares of the French Jesuits. We testify all this in the fear of God; and commend our very worthy and dear brother to God and all good people. Given at New York, the 21st of June, 1699.

Henricus Selyns, Minister of the Dutch Church at New York, (Minister Neo-Eboracensis Belgicus.)

Petrus Peiret, Minister of the French Church at New York, (Ecclesiae gallicae Neo-Eboracensis, Minister.)

William Vesey, Rector of Trinity Church at New York, Templi Trinitatis Neo-Eboracensis, Rector.

Edward Portlock, Rector of Christ Church in New Jersey, Templi Christi de New Jersey, Rector.

Daniel Bondet, Minister of the French and English Church at New Rochelle, and Assistant Teacher of the Indians, Ecclesiae Gallicae et simul Anglicae Neo Rupellensis, et instructione Indorum Cooperarius.

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(4) Testimonial of the most prominent Merchants of New York, concerning Domine Dellius, Minister at New Albany, dated the 24th of June, 1699.

Whereas the Rev. Mr. Godefridus Dellius, minister of the Dutch Reformed Church at Albany, is about to leave the Province, compelled by the violence of a dominant party, but without any just cause so far as we have learned or have been informed; and this, notwithstanding he has always been known as a man of great

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learning, sound teaching, and blameless life and conversation; having been also of great service to the English interests in this country, by his successful efforts to convert the Five Nations to the Christian Faith; which efforts also prevented them from joining the French of Canada, and embracing the Romish religion; yet we have not been able to discover the cause of his troubles, which seem to be without precedent; unless his faithful and dutiful adherence to the English nation and government have made him an object of malice to some people; and to intensify such malice, nothing has been wanting. His enemies have persecuted him with the utmost hatred, seeking to deprive him not only of the means of living, but also of his reputation, and all without any color of justice. Being fully convinced of his innocence as well as of his merits, we consider ourselves obliged for the sake of truth, to offer him this our testimony, that he may make use of it as he shall see fit. Dated at New York in the Province of New York, in America, this 24th of June, 1699.

Phil. French	Thomas Pamer	Benj. Aske
Thomas de Key	F. Vincent	Will Morris
Johannes Kip	J. Vullents	David Jamison
Peter Jacobz Marius	Ben. Godefray	G. v. Cortlandt
Tho. Noel	Stephen Jamain	Rip van Dam
Joh. Abeel	Matth. Collineau	Brandt Schuyler
Ebenesar Wilken	Jacob Maile	Robt. Lurting
G. Moyon	Sam Bayard	Miles Forster
Benjamin d'Hariette	Augustus Jay	Sam Burt
Gabriel le Boyteulz	P. Mourin	Steph. de Lance
Francois Hallin	Giles Gaudineau	Ouzeel van Swieten
Will. Anderson	Daniel Crommelin	John Barbarie
Charles Lodwik	Clau de Bruers	Elie Boudinot
A. D. Philipse	G. Minville	P. Belin
W. Jourdain	Nicolas Jamain	
Louis Carré	Tho. Wenham	

Original in French.

(5) Testimonial of the Minister and Elders of the French Church at New York, concerning Domine Dellius, Minister at New Albany, dated New York, this 25th day of June, 1699.

We, the undersigned Minister and Elders of the Church of the French Refugees at New York, having been requested by Mr. Dellius, Minister of the Holy Gospel, and pastor of the Dutch Church at Albany, to give him a testimonial, to be used where ever necessary, do certify to all those whom it may concern, in accordance with the knowledge which we have of the services and conduct of said Mr. Godefridus Dellius during ten years past; when God's providence led us to this country; that he has performed his duties as a good and faithful servant of Christ, worthily and honorably attending to all the functions of his office; that his morals have not only been blameless, but also very edifying; so that he has been no less the joy and consolation of his flock by the purity and righteousness of his life, than by his good and learned instruction. We also certify, that he has applied himself with great care and happy results to the instruction of the Indians, and that with the blessing of God granted to his labors, he has brought a considerable number of them to know and profess the Christian Faith. This has not a little helped to keep the others in the interest of the English Crown, notwithstanding the efforts made by the Jesuits of Canada, and others, to debauch them, and draw them over for the purpose of making use of them to disturb and ravage this colony. It must be conceded that the carefulness of said Mr. Godefridus Dellius has been of equal good service to the government and to the church. We can, therefore, only see with sadness how this worthy servant of Jesus Christ is driven from his church, and compelled to seek for the vindication of his innocence, in the justice of the King. Yet this is to the great prejudice of his flock, which, by his absence, finds itself deprived of the service of the word; and of the government, which is in danger of losing the Indians, by the allurements

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of the enemies of this Crown. We commend him to the protection and care of God, humbly praying his Sovereign Majesty to direct his voyage, and soon to bring him back to his flock, there to continue the functions of his office according to the wishes of his sorrowful people.

Done in Consistory at New York, the 25th of June, 1699.

Peiret, Minister
Elie Boudinot, Elder
Gabriel le Boyteul, Elder
Jean Barberie, Elder
Paul Droillet, Elder

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(6) Testimonial by the Minister and Elders of the Dutch Church at New York, concerning Domine Dellius, dated New York the 27th of June, 1699.

Being requested to testify the truth, particularly at the departure of pious teachers from this country, where preachers are in great demand and necessary, because of the great harvest to be gathered; therefore we, the Minister and Elders of the Dutch Church in the City of New York, in America, sorrowful over the unexpected departure of the Reverend, Pious and Very Learned Mr. Gottefridus Dellius, preacher at Albany, Schenegtade and of the Macquas savages, our friend and fellow-laborer, cannot omit, unless it were for lack of affection, to describe his Reverence, in his life, manners and services, and to assist him by a just testimonial. It is now sixteen years since he was called, and sent hither, by the Rev. Classis of Amsterdam, to take the service in the Dutch Church of the City of New Albany; he was then beloved by all, and even now by most of the inhabitants, who weep at his departure. During all this time, he has as a fit instrument, applied all his diligence, taken advantage of every chance, and often used his own means, for the conversion of the savages. This besides what we had before mentioned, has borne such fruits and results, by his sure and persuasive way of speech, that many have become converts, have been baptized, and now go to com-

munion; pray and sing some of the Psalms of David, and other hymns, all in their Indian tongue; an example to make ashamed many so-called Christians. His Reverence has frequently preached in our Church, and by his sermons and edifying prayers, has given great satisfaction to all of us. But nothing is more changeable than the times, the world, and the people. By the change of times and characters, Mr. Dellius is now compelled to leave for England or Holland; yet he is universally acknowledged to be a man, who, during the period of his service, has done well both in the administration of the churches confided to his care, and in the conversion of the savages. Having thus exhibited what is requisite from the servants of Jesus Christ,— that his Reverence has been sound in his doctrine, clean in his life, agreeable in his intercourse, amiable and friendly in persuading and converting the savages; who would also, for his sake, do almost anything, we cannot say more, than what is expressed in the testimonials from New Albany, Schenegtade, and of the savages themselves, to which we must refer. May the Supreme Shepherd conduct his Reverence where it is proper, and return him to his sorrowing churches to the great joy of their hearts. Done at our Consistorial meeting in New York, the 27th of June, 1699.

Henricus Selyns, Preacher
Johannes Kip, Elder
J. v. Cortlant, Elder
Jan Haberdink, Elder
Boele Roeloffs, Elder.

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(7) Testimonial of the Minister and Consistory of the English Church at New York, concerning Domine Dellius, Preacher at New Albany, dated the 27th of June 1699.

The Minister, Vestry and Church-Wardens of Trinity Church, in the City of New York, in America,

To all, to whom this may come, or whom in any way it may concern, do certify and declare, that the Rev. Domine Godefridus

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Dellius, minister of the Dutch Reformed Church at Albany, in this colony, is one who, during the sixteen years of his residence and clerical services in these parts, has had a pure and unstained reputation, is of sound doctrine, of exemplary life and conversation, and has zealously and diligently labored for the conversion of the heathen to the faith of our Lord and Savior Jesus Christ. In this, it has pleased Almighty God to bless his undertaking with great success. His relationships have always been exceedingly liberal to all Christians, and especially to the English Church; and on all occasions he has shown himself firmly bound, and well inclined, to the English government and nation.

William Vesey, Minister.

M. Clarkson	Tho. Wenham	Mich. Handon
David Jamison	John Mott	Wm. Huddleston
Will: Anderson	Richard Willett	John Hutchins
New York,	Robt. Lurting	
the 27th of June,	Will Morris	
1699.	Jeremyh Tothill	

EXAMINATION OF HENDRICK THE MOHAWK.

Present — Hendr. Hanse Esq., Mayor
Jan Janse Bleeker, Recorder
Johannes Schuyler
Johannes Cuyler
Jan Vinnagen
Albt. Rijkman
Wessel ten Brook
Ryer Shermerhorn
Jan Thise
Keliaen van Renslaer
} Esqrs. Justices of the Peace.
John Groenendyke, Sheriffe.

Interpreted by:

Jan Baptist van Eps who was sworn, Hilletie the other interpreter was present and Captain John Bleeker who understood the Indian language, and several of the inhabitants as alsoe of the Maquase Sachims and other Indians.

Albany the 10th of June 1699.

The Mayor Hendr. Hanse Esq., Jan Janse Bleeker Recorder and Ryer Schermerhorn Esqurs. desired the Justices of the City and County of Albany to be convened

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in the court house in Order to examine Hendrick the Christian Maquase Indian about a certain writing which was made at the house of Domine Dellius the 8 inst: when the said Mr. Dellius went away which has occasioned great disturbance among the inhabitants the said writing was given to Domine Dellius signed by four Justices a copy whereof Captain Johannes Schuyler one of the said Justices has delivered to the Mayor and is as follows being translated from the Dutch.

The underwritten is that which Hendrick the Indian spoke to Domine Dellius in our presence.

Saying: Father Domine Dellius wee are grieved to see you go away, we have not done it, it is done by others who have led us as by a cord, we were alwayes resolved to be true to our Father as wee have shown in the warr. Father, forgive us the evill wee have committed against you.

Whereupon Mr. Dellius did immediately forgive them.

Albany 8th of June 1699.

The said Hendrick the Indian was asked.

Q. Was you at Mr. Dellius's house the day before yesterday?

Ans. Yes.

Q. Was you sent for or did you go of your own accord?

A. I was sent for five times.

Q. Who fetched you?

A. Gideon's wife came the first time.

Q. Who came the second time?

A. My Mother in Law.

Q. Who came for you the third time?

A. Gideon's wife.

Q. Who came the fourth time?

A. Some Indian women of our nation.

Q. Who came for you the fifth or last time?

A. Gideon the Maquase Christian Indian.

Q. In whose name did they come?

A. The messengers that came said that Hille the Interpretesse told that we should come to Mr. Dellius's house whereupon Rebeccah a Christian Maquase woman said that Hille had not said so, but that she had said it.

Then the paper was produced which was signed by the Justices and the said Hendrick was asked sentence after sentence if he had said so the day before yesterday, viz.

Q. Did you say to Mr. Dellius, father Dellius wee are grieved to see that you go away?

A. Yes.

Q. Did you say wee have not done it, it is done by others?

A. Yes.

Q. Did you say wee have been led as with a cord?

A. No, I said no such thing.

Q. Did you say, wee were always resolved to be true to our father as wee have shown in the warr?

A. Yes.

Q. Did you say, father forgive us the evil wee have committed against you?

A. I never said so.

Q. Did Domine Dellius forgive you?

A. I did not ask for forgivenesse.

The said Hendrick said further — that Hille the Interpretesse bid him tell the Domine Mr. Dellius that he wished that he might returne to them speedily.—

The said Hille the interpretesse said further, those persons that led you with a cord or line are the cause of Mr. Dellius's departure.

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The Maquase Indians that were there were asked, if they had not heard Hendrick the Indian say that he had been drawn as with a cord.— The Indians answered no they never heard him say any such thing.—

Sinnonquiresse the Maquase Sachim being asked the same question: answered no, he never heard Hendrick say so but that Hille the Interpretesse had taken the word out of his mouth and said it.

Q. What was the meaning of your Hendrick giveing Domine Dellius your hand, was not you forgiven then by him?

A. When Mr. Dellius gave me his hand he forgave me but I said nothing.

Hendrick the Indian being desired to relate what discourse he had at Mr. Dellius's house on the 8th inst. when the said Dellius was going away.

Said: That he came there with two other Indians and sat in the kitchen drinking some beer, then Mr. Dellius came to them with Hille the Interpretesse, who asked them if it did not grieve them the Domines going away he answered Yes, it did grieve him — Then Hille the Interpretesse said whose fault is it that Mr. Dellius goes away. Joseph the Indian would have answered but Hille took the word out of his mouth saying, those base people that stir you up and draw you with a line are the cause of it — The said Hille said further to Henry the Indian tell the Domine Mr. Dellius that it is their fault that he goes away that have incited you against him — She said further: Speak now, Mr. Dellius is goeing over sea, speak hard talk your best that he may returne again to us in the spring for you are praying Indians — Henry reply'd I am alone what can I do if wee were all together then wee could speak but now we can say nothing — Then Mr. Dellius asked said Henry — doe you love me? — Hendrick Answered yes, I ever lou'd you since wee have been praying Indians, and did never think, that wee should have disturbed your mind, we have observed and minded our praying well and have fought well for the Country in the late warr — Then Mr. Dellius stood up and shaked hands with Henry and said I have long expected you and forgave you the evill you have done me; Henry replyed I expected you would have sent for me because you are the greater man, but you always sent for others, not for me — Mr. Dellius told him it is more proper that the youngest should come to the eldest, I expected you to come without sending for —

Q. Who was with you Henry when this discourse happened?

A. Sinnonquiresse the Maquasse Sachim, Gideon and Joseph the Indians and many Christians.

Q. Out of whose mouth was this discourse, from the Domine or the Interpretesse?

A. 'Tis all out of the mouth of the Interpretesse.

Gideon was asked if he was present at this discourse, who answered, he came at the latter end of it.— Joseph the Christian Indian being asked the same question, says, that he heard all this discourse between Mr. Dellius and Hendrick the Indian as well as he now hears it repeated.— Rebeccah the Macquase Christian woman, being examined if she was present at this discourse, answered that she was present at the last part of it when Mr. Dellius was just going away, when they had done with their discourse.

Examination of Gideon another Maquase Christian Indian.

What was done the morning Mr. Dellius went away when you and some of the brethren were sent for to Mr. Dellius's house?

Gideon answered that he was not sent for this morning but that Hille the Interpretesse told him at Schenectade that Mr. Dellius was going away, and why he did not goe and take his leave of him — whereupon Gideon said with what shall I speak I have caught nothing I can lay down, no present when I speak according to our custome.— Whereupon Hille said come here is a bever skin, take that I give it you, and goe and speak with that to Mr. Dellius your minister before he goes away, goe and greet him with that.

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Gideon arriveing here at Albany went with another Indian to Mr. Dellius's house with the beaver and left it there, and afterwards he went with five or six more, and said: father why do you depart? Mr. Dellius answered My brethren that live here bring many wicked newes into my house, that is the cause of my goeing away — Gideon asked Mr. Dellius if he went to New York. Mr. Dellius answered that he went over the great sea — Then said Hille the Interpretesse — All people in the town mourn and cry for Mr. Dellius and you must doe the same — Then Gideon took the beaver and said to Mr. Dellius. I am grieved to my soul that you goe away: how shall it bee when you arrive over the great sea; and hear what you goe for thither, will you come againe when this evill is over that is now done to you — Mr. Dellius said he would not forget them — Hille the Interpretesse acknowledges that she gave the said Indian the Beaver to greet Mr. Dellius withall who was goeing away, and withall she desired that he should take Captain John Bleeker, Everet Wendel Junr. Abr. Schuyler or any that understood the language to be interpreters between the Indians and Mr. Dellius the Minister.—

(signed) Robert Livingstone,
Secretary for the Indian affairs.

— Col. Docs. N. Y. iv. 539, 540, 541.

1699, July 22.

..... I send your Lordships six months minutes of Council, by this conveyance, and also the transcripts of the laws enacted this last session of Assembly of New Yorke. The Act which breaks some of Fletcher's Extravagant Grants of Land, has much inraged the grantees against me, but I little value that, being satisfied in my own conscience that 'tis honest and just to dissolve and make void grants that have been fraudulently obtained, and, what is more, having had the orders of the Lords Justices of England bearing date the 10th of last November for so doing. Mr. Dellius the Dutch Minister at Albany who had the two largest grants, is gone to England to complain and try to hinder the King's approving that Act, which breaks his and some few other grants. The angry people of New York have made a purse of five hundred pounds for him, and those of Albany two hundred pounds, not that he had need of it, for by his penury he has got a good deal of money of his own. He has carried home, I mean to England, certificates of his piety and good life, under the hands of the angry people; and I am told there are counter certificates signing by the Leisler party with four times the number of hands to 'em. If a great liar, incendiary and proud person, make up the character of piety, then Mr. Dellius may pass for a saint.

I sent your Lordships formerly the conferences I had with the Mohack Indians at Albany, and then observed what impudent lyes Dellius told me, in the face of all the Magistrates of that town and many other persons. I since sent your Lordships my Lieutenant Governor's certificate, along with my letter of the 13th April last, to show how quickly Dellius went about to divide my Lieutenant Governor from me, and make him joyne with himself and party against me. Till I went to Albany he always prayed in Church for the Crown of England, but not for King William. I remember the first Sunday after my going to Albany, some of the honest Dutch went to hear him preach, (of those I mean that accompanied me from New Yorke thither), and observing he pray'd not for the King, complained to me of it. I sent for him and reproved him, and his excuse was that it was Sacrament day, and not customary on those days to pray for anybody in the Dutch Churches. I could not believe him then, nor do I yet, but it was a blundering lying excuse like the man that made it. He was one day indeavoring to suborn Henry, a Christian preaching Indian, to swear against two or three of the Magistrates of Albany that are not in his favour, and the Indian came to those Magistrates and told 'em what Dellius

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had been laboring to make him sweare, and cried out with horrour and amazement, Good God! what does Mr. Dellius mean by teaching to lye, and yet pretend to save our souls. This happen'd last summer, and those Magistrates sent me word of it. Dellius has now carried over with him a certificate, or some such instrument, under the hands of four Justices of the Peace at Albany, of a confession made by Henry and some other Christian Indians; but the other Magistrates hearing of it, about a dousen of them examin'd Henry and the rest, and put the examination into writing, which goes (No. 3); by which your Lordship will see that he tampered, and used artifices with them, to get them to lament his leaving the Province; and a good part of what he had set down in writing as a confession of theirs, they positively deny to have said in this paper.

My Lieutenant Governour, hearing what contention and heats Dellius had caused among the people at Albany by his ill practices with those Indians, cited him and them to appear before himself and the Council at New Yorke, there to be fairly and openly examined; but Dellius absconded and would not appear, getting into the Jerseys to be out of my Lieutenant Governor's reach, and from thence he imbark'd for England. His hopes, I understand, are to stir up the Classis of Divines at Amsterdam and those that reside in London, to take his part. Then he thinks he has a sure friend of the Bishop of London by the means of Colonel Fletcher, and I heare Mr. Vesey, the English Minister at New Yorke, has writ large encomiums of him to the Bishop. And my Lieutenant Governor writes to me that Vesey has left me out of his prayers, as Governour, and prays for Dellius by name, both in the Common Prayer and afterwards in the pulpit, desiring God to give him a prosperous voyage, to deliver him from the violence of his enemies, and send him safe back again to his flock. This is such an insolence, as I must desire your Lordships will please to joine with me, to have this man deprived, for it cannot be thought I will ever go to church while that fellow continues Minister there. What is personall to myself I can forgive, but for him to pray publickly for Dellius and his return to his flock, when he stands deprived by Act of Assembly in such an arraignment of the justice of the Province, that there's an end of government, if such an insolence be suffered to passe unpunished.

To show your Lordships how strangely disingenuous this man's carriage has been to me, he sent me word by Mr. Graham the Attorney, that the angry party at New Yorke led him such a life, for preaching up and exhorting to peace, charity and reconsiliation, (tho' himself medled not with parties), that he should be forced to quit the town and Province; he afterwards came and told me the same thing, and that he looked upon that wicked temper of theirs to be a sure argument of their guilt and of their being in the wrong. The same also he told my Lieutenant Governor, and likewise a story of Colonel Fletcher, that, for the vanity of it, equalls his stiling himself Imperator, in the inscription under his coat of Arms within the Fort. Vesey confessed he had obligations to Colonel Fletcher, yet he could not but own he was an ill man, and he gave the following reason for it; that after I had superceded Colonel Fletcher, he went and read prayers at his house, praying for him as a private person, and leaving out the titles of Governor and Excellency. After prayers Colonel Fletcher called him aside, and asked how he came to leave off praying for him as he used to doe, and whether he had forgot his respects for him. Mr. Vesey made answer that he being no longer Governor, he thought he could not truly nor justly give him the titles belonging to a Governor. Upon which Fletcher with great passion bade him be gone out of his house and never come near him any more, for he would have no more to say to him or his prayers. This I had from the Lieutenant Governor at New Yorke, who is too much a man of honour to forge such a story.

Vesey's father lives near this town, is a most violent Jacobite, and perhaps the boldest and most avowed one that has been known any where. The indictment,

(for he was try'd, convict, and sentenced to stand in the pillory for uttering desperate words against his Majesty), is worth your Lordships reading, a copy whereof goes (No. 4.): tho' it be not a constant rule that the same principles descend from father to son, yet it must be granted that where a son is bred up to the age of a man under an ill father, 'tis extraordinary if the son do not imbibe ill principles from the ill man his father; so that extraduce, one would incline to believe Parson Vesey disaffected to the Government; and his behavior at Yorke since my coming away confirms me that he is so. I desire your Lordships will please to prevaile with My Lord of London to send over a good moderate Divine of the Church of England, to supply the cure at New Yorke, in the room of Mr. Vesey; for I take the honor of the government to be concerned in the displacing of that man. And I must further presume to tell your Lordships that if he be not turned out, and Dellius kept out, so as that Act of Assembly that deprives the latter be maintained and approved at home, there will be no business for me at New Yorke, nor indeed for any honest Governour: for the people there being so headstrong and tumultuous as they are already, how much more will they be so, if their party receives countenance and favour from the Government in England.

If your Lordships mean I shall go on to break the rest of the Extravagant Grants of land by Colonel Fletcher or other Governours, by Act of Assembly, I shall stand in need of a peremptory order from the King so to do; which will animate the House of Representatives that sometimes have not courage to go through with a businesse of that kind, unlesse they see they shall be supported by the government of England. The Lords Justices letter, of the 10th of last November, is with me a sufficient authority to proceed in that matter; but I know that orders renew'd from Court are more forcible with the people I have to deal with, both in the Council and Assembly of New Yorke. If I may not proceed with the breaking of the remaining Extravagant Grants, then I shall become an humble petitioner that the Act I now send home for breaking Dellius's two grants etc. may not receive the King's approbation, but be rejected; for I should reckon it a great injustice to break some grants and spare others no lesse extravagant than they; and I would by no means be an instrument in such injustice. .....

By one of the Acts of Assembly of New Yorke now sent, there is a present of fifteen hundred pounds New York money made to me, and five hundred pounds to my Lieutenant Governor. The House of Representatives would have presented me with two thousand pounds, but I refused so great a sum, because I found upon inquiry none of the Governours before me had above fifteen hundred pounds, and I thought it best to walk by precedent. The Act, (as the king's instructions directs), gives the money to his Majesty with an humble desire that his Majesty will be pleased to bestow it on me, and my Lieutenant Governour. I hope your Lordships will procure the King's leave and order, that we may have the advantage of it, and that as soon as conveniently may be, for we stand in need of that benevolence of the countries.

The House of Representatives sent up a Bill to me and the Council for settling a Dissenting Ministry in that Province; but it being contrary to his Majesty's instructions, and besides having been credibly informed that some of those Ministers do hold strange erronious opinions in matters of Faith and Doctrine, I would not give the assent to that Bill, but rejected it.....

My Lords,

Your Lordships most humble and obedient servant,

Bellomont.

Boston,
July 22nd 1699.

— Col. Docs. N. Y. iv. 533-6.

SYNOD OF NORTH HOLLAND, AT HAARLEM.

1699, July 28–Aug. 6.

Article 16.

Extract from letters from New York, of September 14, and December 15, 1698; by Rev. Henricus Selyns.

1. That some disturbances had arisen there, because some members wished to force Rev. Nucella upon that church (New York).

2. That they together with the majority, and those the most prominent members, had called Rev. Verdieren, minister at Bruinisse in Zeeland.

3. That they asked the Rev. Classis, to make this call acceptable to him, and to procure his dismissal.

4. That in case Rev. Verdieren should decline they authorized the Rev. Classis to call a minister.

5. They send a list of sixty five children all of whom could recite the Psalms without missing. They also presented an Indian Bible, (Eliot's) to the Rev. Classis, to indicate the zeal felt there for the conversion of the heathen.

Article 44.

Classical changes reported by Amsterdam.

. . . . . .

Rev. Gualterus du Bois departed to New York.

. . . . . .

CHURCH OF NEW YORK.

1699, Aug. 7.

Communications having come from the Classis of Amsterdam, which represent the person and the call of Domine G. du Bois as minister here, it was resolved to receive him as such and pay the yearly salary. This was signed by all except Deacon Kip, who gave no reason for not signing. Lib. A. 7.

BELMONT TO THE LORDS OF TRADE.

1699, Aug. 24.

I send your Lordships the Minute of Council of the 20th of July, which relates to the seizing some few bales of East India goods, conveyed into Nassaw Island and Connecticut Government, from on board Kidd's sloop. Also the Lieutenant Governor and Council's convening four Justices of the Peace from Albany, (friends of Mr. Dellius), who had privately, at Mr. Dellius's house, suborn'd two or three of the Maquaes Indians that are Christians, to make a lying declaration in favour of Mr. Dellius, an account of which declaration I gave your Lordships in my former letter of the 22nd of last month. Then there is in the said Minute the thanks of the Mohack or Maquaes Indians for our vacating Mr. Dellius's grant of their land, which I particularly recommend to your Lordships perusall; the said Minute of Council goes (No. 16).— Col. Docs. N. Y. iv. 555.

ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Dellius.

1699, Sept. 7th.

Rev. Dellius of Albany, who according to certificate, has followed the Sacred Ministry very laudably, for xvi years, requests the aid of this Assembly, that he may be again settled in the Sacred Ministry. This was gladly (agreed to). viii. 311; xix. 255.

EARL OF BELLOMONT TO THE LORD BISHOP OF LONDON.

1699, Sept. 11.

My Lord:— You have been pleased to recommend Mr. Vesey to me in one or two letters, which you have done me the honor to write to me since my leaving England; and I paid such respect to your Lordship's recommendation, that I prevailed with the Council of New Yorke to joyne with me in settling twenty six pounds a year on him to pay the hire of his house. And I resolved to take the Assembly in a good humour and prevail with them, if possibly I could, to settle on Mr. Vesey and all his successors in that cure, a further maintenance of fifty pounds a year, over and above the one hundred pounds a year he has at present. I must observe to your Lordship, that before I got the twenty six pounds a year allowed him by myself and the Council; Mr. Vesey and I had a good correspondence with each other; and I invited him often to dine with me, which commonly passes with men as a token of friendship. And Mr. Graham the Attorney General told me, (as I understood it), from Mr. Vesey, that he was much melted and overcome by my kindness to him; that he could not but be taken with my moderation in the Administration of the Government; that he wondred how any of his congregation could be my enemies; but that he saw plainly their wickedness was such as to make them capable of everything that was base and unchristian; and he told the Attorney that he was weary of his life, and must forsake New Yorke, he was so teased and reproved by the angry party, for preaching up a good life and the fruits of it, vizt. peace, love and charity and the like; that he medled not with parties. This very declaration Mr. Vesey came once or twice and made to me, much lamenting and decrying the wickedness of the angry men of his congregation. One would think that Mr. Vesey should in common prudence, (if he had not virtue enough), continue his respect to me unless the angry men, (as he call'd 'em), of his con-

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gregation, had become better, and I worse; and that I had done some gross ill thing to disoblige him. But I do verily believe Mr. Vesey wants honesty, and is by the angry party brib'd; and your Lordship, I am perswaded, will be of that opinion, when you have received the papers and evidences I send with this letter, which I desire your Lordship will be at the pains of reading, that being rightly informed, you may judge equitably between Mr. Vesey and me. I shall begin with the father of Mr. Vesey, to let your Lordship see what education he has had, and under what a sort of father.

I send the copy of the record of his father's being try'd, convict, and pillory'd here at Boston, for being the most impudent and avowed Jacobite that has been known in America. Then there goes the certificate of the Lieutenant Governour of New Yorke, and the depositions of Mr. Walters, a member of his Majesty's Council, and of Parson Smith, of his praying publickly in church for Mr. Dellius, deprived by Act of Assembly of his benefice at Albany, for his ill life. In the next place goe the extracts of severall letters from the Lieutenant Governour of New Yorke, to me, about Mr. Vesey's insolence openly in the church, and privately to the Lieutenant Governour; which I recommend to your Lordship's perusal as being extraordinary and needing not any animadversion of mine. Then there goes the depositions of Mary Cross, of John Saunders and Susanna, his owne uncle and aunts, about christening three or four children of incestuous birth, as will appear by the said depositions; and that, notwithstanding the parents continued then at that very time in their wicked incestuous course of life, which I take to be expressly contrary to a cannon of the church, as I have been informed, for I pretend not to be so happy as to be vers'd in that sort of reading. I have figured or numbered the severall papers in the same order I have mentioned them; and now I submit to your Lordship's justice whether such a minister be to be suffered in such a place as New Yorke, where the people for the most part are disaffected to the King's government, and so, apt to faction and sedition. Therefore I expect your Lordship will, without any further solicitation of mine, examine the truth of this charge against Mr. Vesey; and when you are satisfied therein, that you will consent to his being immediately deprived of his benefice at New Yorke. I cannot believe your Lordship will countenance a man, so insolent and wicked, as he is, to fly in the face of government without just cause and provocation.

I come next to give your Lordship a short account of Mr. Dellius the minister of Albany, who is lately gone to England to try to make an interest, to be restored to his late benefice; but rather the two extravagant grants of land by Colonel Fletcher to him. I gave the Lords of the Council of Trade, and the rest of the ministers, formerly, an account of the wickednesse of that man; of being a most impudent lyar in my own hearing; and his being a drunkard and immoral man, as can be proved by the testimony of undoubted credible persons; and his defrauding the Mohack Indians of their land in a clandestine, wicked manner, to the endangering of the losse of that and the rest of the Nations of Indians from their subjection to the Crown. If, (I say), these articles are of force to blacken Mr. Dellius, and make him odious to all men of vertue, I do undertake to prove 'em all undeniably. There is yet a further Article against Mr. Dellius: about a month since there came three or four Frenchmen from Canada to Albany to trade, and one of them brought a letter directed to Mr. Dellius; but he being gone for England, and the Frenchman delivering the letter, (as I guess), to a wrong hand, that was not Dellius's friend, he opened it, and found it to be from a French woman, who had been some months ago a prisoner at Albany, and was set at liberty by my order, and went to Canada; and the woman in this letter laments the disgrace of being with child by Dellius, and desires he will send her some releif for her and the child's maintenance. The letter is fallen into the hands of Mr. Nucella, a Dutch Minister at a towne called Kingstowne, in the Province of New Yorke, and I believe I shall have a copy of it. I have an account of this letter by three or four several hands from New Yorke,

so that I cannot doubt of the truth of there being such a letter. If Mr. Nucella will part with it, I will send your Lordship a copy of it, that you may be convinced of the lewdness of that man, and see how much he is the better, for such vouchers as Mr. Vesey and the rest of those that have a formal and lowd complaint of me, to your Lordship from New Yorke. I cannot but fancie the sons of Eli, that were destroyed by fire from heaven, were a type of Mr. Dellius; his familiarity with the French woman is parallel to the sin committed by those two at the door of the Tabernacle; and his insatiable covetuousness, in procuring two such vast grants of land, bear a resemblance with their taking up, by violence, a double portion, (or what a flesh fork would bring out of the pot at twice), of flesh. Whereas by the Leviticall Law they were to have but one forkful for a priest's share. If Mr. Dellius had been an honest and innocent man, why did he avoid appearing before the Lieutenant Governour and Council of New Yorke, when he was summoned to be confronted with the three Mohack Indians, (he had suborned), and examined with those Indians. But instead of that, abscond and fly out of the country, as your Lordship will see by a Minute of Council of the 21st of June, which I send with the other papers.

Mr. Myles and Mr. Bridge are good preachers, I will give them all the countenance and encouragement I can. Our church here is very neat and convenient, but 'tis too small; and Mr. Myles tells me a great many more people would come to our church if there were room for 'em.

I am with respect My Lord,

Your Lordship's most humble and faithful servant,

Bellomont.

Boston,
Sept. the 11th 1699.

— Col. Docs. N. Y. iv. 580-2.

Earl of Bellomont to Secretary Popple.

Boston, September 15, 1699.

.....

I desire you will procure the reading of my letter to the Bishop of London, to the Lords of Trade and the evidences that belong to it, that they may be made sensible of the knavery of Mr. Vesey the Minister of New Yorke and of Dellius.— Col. Docs. N. Y. iv. 586.

.....

Governor Bellomont, at Boston, to the Classis of Amsterdam.

1699, Oct. 13.

It is to be regretted that this letter has not been found. It is frequently referred to in subsequent letters. It was translated into Dutch for the use of Classis, June 1700. It was answered in detail, by Domine Dellius, in an elaborate Defence of himself before Classis, October 21st, 1700. The Classis also replied to this letter of Bellomont's on Dec. 29, 1700. From these two papers the purport of Bellomont's letter is obvious.

ACTS OF THE CLASSIS OF AMSTERDAM.

Exchange of Revs. Dellius and Lydius, and the Churches of Albany and Antwerp.

1699, Nov. 14th.

There came within the Rev. Dellius, late minister at New Albany, and Mr. Levinus van Schayck. They handed over their instructions from that church, to call, in connection with the Rev. Classis, a minister to Albany, at a salary of one hundred and twenty pounds, with the power to increase it to a thousand guilders. It now came to the knowledge of the Classis that Rev. John Lydius at present minister at the so called Olyfberg (Mount of Olives), at Antwerp, was willing to make a change and go over to Albany, in case the Deputies of Synod would call Rev. Dellius in his place. Of this exchange the Assembly approved, and thereupon called Rev. Lydius to the service of the church at Albany. Notice of this shall be given to Rev. Deputati Synodi, with the expectation that Rev. Dellius also shall ere long be sent to the Olyfberg, as this whole operation depends upon the particular circumstance of this exchange. viii. 313; xix. 256.

Rev. Lydius.

1699, Dec. 14th.

Rev. Streso reports that he had received a letter from Rev. Lydius, minister of the Olyfberg, wherein he declared that he accepted, in the fear of the Lord, the call settled upon him by this Classis to the service of the church at Albany. viii. 314.

Correspondence from America. The Church of Albany to Wm. Bancker, etc. in Amsterdam, November 15, 1699.

Gentlemen:— Our previous letter was sent to you by Captain Bandon the 8th of June, (1699,) with the accompanying instructions, concerning the return of Mr. Dellius. This we hope was received by you. We doubt not that you carefully considered it,

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and remembered the limited time indicated in which the business could be properly accomplished. Our brother, Evert Bancker, has shown us certain letters of his brother (William) Bancker of Amsterdam, desiring that the Commission to secure the call of a preacher should not restrict him to the Classis of Amsterdam. And we understand by another account, through Messrs. Peter Van Beughn and Myndert Schuyler of a later date, that a certain and proper person has been proposed by you as a preacher for New York, but subsequently the Classis above indicated would not agree to it, and this gave you great dissatisfaction. If Domine Dellius does not give full assurance of his return to us; for, as we understand it, he must take ship from England within ten months from his departure from us, we then desire that, if you cannot come to an understanding with the said Classis, that you may seek to serve yourself from such other Classis as you find convenient. We hope that you, with Domine Dellius, or in his absence, you yourself, with your own godly and excellent ability, may secure the accomplishment of our desires. We want the right kind of a person, a young man rather than a married one, either a Bachelor of Divinity, who is yet to be made a preacher, or one who is already a preacher, with the necessary gifts — just as it seems best. May such a one come to us next summer, in love and peace unto our salvation, that the churches of God may no longer remain without a teacher, and run to waste.

Messrs., Your willing servants, the Elders and Deacons of the Church of Jesus Christ at Albany.

Albert Rykeman
P. Schuyler
Jacob Lokermans
Antony Bries
Johannes Cuyler
Evert Bancker.

See also the Bicentennial of the Church of Schenectady for another Dutch copy, and a different translation, pages 69–71.

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ARTICLES OF AGREEMENT BETWEEN JOHANNES VAN ECKELEN, SCHOOLMASTER AND VOORLESER, (CHORISTER ETC.), AND MIDWOUT.

About 1699–1700.

In relation to the School:

1. The school shall begin in the morning at eight and close at eleven o'clock. In the afternoon it shall commence at one and close at four o'clock. The bell will ring before the opening of the school.

2. At the opening of the school one of the children shall read a morning prayer, such as is found following our Cathecism; and at the closing of the school, the prayer before meals. The afternoon school shall open with the Lord's Prayer, and close with the singing of a Psalm.

3. The children shall be instructed in the ordinary prayer, and in the Heidelberg Catechism, on Wednesdays and Saturdays, so as to be prepared to recite the same on Sunday, previous to the afternoon service; or if this should be prevented on Monday, to the Consistory; at which time the schoolmaster shall be present.

4. He shall be obligated to keep school nine months in succession, from September till June.

CHURCH OF NEW YORK.

1700, Jan. 19.

Receipt of Quitrents to May 17, 1699.

Received from the Minister, Elders and Deacons of the Dutch Protestant Congregation in the City of New York, the sum of one pound sixteen shillings, being in full of all Quitrents due to his Majesty, for the Manor of Fordham, the Dutch Church and Church-yard, and the house and lot of ground of the said minister in New York, pursuant to the Patent, bearing date May 11, 1696. I say, Received for three years Quitrent, at one hundred and

twenty per annum, from the date of said Patent, to the 25th day of March, last past.

Signed, Stephen Van Cortlandt, Com.

Lib. A. 24.

Lib. A. pages 25, 26, contains various extracts from the Acts of Church Government of the Synod of Dort, 1619, about Elders and Deacons, Baptism of Infants, Funeral-sermons, Support of Ministers, etc.

TRINITY CHURCH AND BELLOMONT. 1698–1700.

Says Dr. Dix: "The hostility of Bellomont to the Church (of England) took the form of an attack on the Charter. Attempts having been made to dispute its validity, there was great anxiety to discover defects, if they existed, and to remedy them. At a meeting of the Vestry held June 8, 1698, this subject was considered, and a subcommittee was appointed to take whatever steps might be deemed necessary to have the privileges and powers of the Corporation confirmed by Act of Assembly". Records i. 20. "There was cause for the uneasiness felt by Churchmen on this subject. Complaints against the proceedings of Governor Fletcher in the form of a long communication to the Lords of Trade, and dated Jan. 9, 1698. had been sent to England, signed by T. Weaver, Agent for the Province of New York, and among them were matters involving the interests of the (Episcopal) Church.— Dix, 121-2.

Dix does not give extracts from Weaver's letter. The whole communication may be found in Col. Docs. N. Y. iv. 456-466, (463). Extracts will be given elsewhere. See also Am. Ch. Hist. Series, viii. 120.

THE KING TO THE EARL OF BELLOMONT, IN ANSWER TO WEAVER'S LETTER OF JANUARY 9, 1698.

1700, Jan. 27.

"To our Right Trusty and Well Beloved Cousin, Richard, Earl of Bellomont, our Captain General and Governor in Chief of our Province of New York in America.

"William R.

"Right Trusty and Right Well Beloved Cousin, We Greet you well.

"Whereas, we are informed that ye Inhabitants of your Town of New York, in that our Colony, having at their great expense and charge erected and built a Church there, for performing Divine Service according to ye usage of ye Church of England, and that they are under apprehensions of being dispossest and deprived thereof, upon a pretence of a Flaw in their Grant or Charter, whereby they hold their said Church: We have thought fit hereby to signify unto you, and accordingly our will and pleasure is, that in case any Suit be already commenced, or shall hereafter be commenced against their said Charter, or any of ye Rights or Revenues thereunto belonging, that you do not proceed definitely thereupon, until their said Charter, or an Authentic Copy thereof, together with ye whole state of ye matter be first transmitted hither, and laid before us in our Council, and our

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further pleasure be thereupon signified unto You. And so we bid you heartily farewell.

"Given at our Court at Hampton Court ye 27th day of January, 1700, in the Twelfth Year of our Reign.

"By His Majesty's Command,

"C. Hedges".

Cadix, 1. [Cadiz] Feb. 1700.

Mrs. Hero May & William Banker,

Sirs:—

We have yours of 5th of January in answer to which the Redemption of all the English Captives in Barbary is agreed, and Hope in a few months will bee completed, Bartholomew Ruston, and William Green are upon the list given in which the agreement, So it will be needless to solicit now there redemption, and beside a needless charge to their frinds, this negotiation suppose it will bee Publicq, so shall not further trouble you therewith, butt in anything wee can serve you Please Command.

Sirs, Your most humble Servant, W. Hodges chri.
Hayne & Torrecos.

(Translation.)

The Heern Stephanus van Cortlandt Piter Jacobez Marius Johannis Kip and Johannis Kerfbyll.

Myn Heeren

Our last to you was of the 3rd of January 1699 wherein it was stated that Bartholomew Rushton and William Green were alive in Maquines and through our correspondence at Cadiz, we have since used every effort for their redemption, and now lately by letter a copy of which is annexed, we have received the welcome tidings that in virtue of an agreement obtained by the English they will receive their freedom in a few months, Therefore we shall have to contribute but little out of the moneys in our hands. We shall most gladly be advised how and in what manner we are to employ the balance of the money, whether in the shipment of goods or on drafts which you may please to draw. Awaiting which we shall end and remain with due respect after our dutiful salutations,

Myn Heeren,
Your dutiful Servants
Hero May
William Bancker.

Amsterdam,
March 20, 1700.

— Doc. Hist. N. Y. iii. 254, 255.

CALL OF THE CHURCH OF ALBANY, PER WM. BANCKER, OF BARNHARDUS FREERMAN, MARCH 5, 1700.

In accordance with the Commission of Albany, dated November 15, 1699, to me given, to select for the church a proper person, either a preacher or a candidate; and after proper qualification, to send him over:— Therefore I, the underwritten, having observed the good and edifying conduct of Domine Barent Freerman, Bachelor of Holy Divinity, have in the fear of God, offered

to him the before written call, that his Reverence may serve and build up the Church of Jesus Christ in Albany, through the Holy Ministry, by the preaching of God's Word upon the Lord's Day, as also during the week, so far as it may be convenient; also to administer the Holy Sacraments, to exercise discipline, to the edification of the Church; to visit the sick and to pray for their consolation, to catechise diligently, and also at the request of the Rev. Consistory aforesaid, to preach four times a year at a village named Scheneghtade, and administer there the Sacraments; and to conduct himself in all other respects as an example to the Church of Jesus Christ, as God requires of his faithful servants. He shall receive for salary all that is therein agreed upon. And seeing that the said Domine Freerman has accepted this call in the fear of the Lord, and it has become further necessary for its accomplishment that his Reverence should be immediately examined, and after examination be ordained to the Holy Ministry by the laying on of hands; we have therefore requested the Rev. Brethren of the Classis of Lingen (in Westphalia) to execute this holy design, doubting not but such act will redound to the glory of God's Holy Name, and the upbuilding of Jesus' Church there. Done in Amsterdam, the 5th of March, 1700.

William Banker.

CLASSIS OF AMSTERDAM.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Consistory of New Albany, between March 8th and 29th 1700. xxvii. 255.

Reverend and godly Sirs and Brethren in Christ:— It is now sometime ago since we received word that Rev. Dellius desired to return to the Fatherland. We then wrote him with great earnestness and in a friendly spirit, urging him to remain and continue with the church of Albany. For under the blessing of God, this church had flourished under his ministry, and we desired him,

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therefore, to exercise his gifts on that field still longer. Subsequently we learned that our letter arrived too late — not until after his departure. At length the Rev. Dellius arrived here and finally reported to us. We tried to persuade him to return, but he gave us such reasons against this course that we finally agreed with him. A little later we received your letter of June 5, 1699, signed by the Rev. Gentlemen, Elders and Deacons, of New Albany, viz. A. Rykmans, P. Schuyler, J. Lockermans, A. Bries, J. Cuyler and E. Banker, embracing in substance: (1) The request that we should give you our fatherly assistance and advice as to the best manner of maintaining the rights of our church; (2) In case the Rev. Dellius should decline to return, you had requested him, together with Messrs. William Banckert and Levinus van Schaick, to request our Classis to send over another orthodox minister in his place; using as an argument that you doubted not but that our fatherly care, which had always been so tender over your church, would still be found to be the same.

In answer, we assured you of the excellent inclination which we had for the welfare of all the churches in those parts, and that we grieved in our very souls at the infractions on the rights of the church which had been perpetrated by politicians; that we expected his Majesty of Great Britain shortly, when we would not neglect to present with all earnestness to him everything pertaining to this matter.

And now in regard to your request to send another orthodox minister: We have at the request of Mr. Dellius and Mr. Levinus Van Schaick — the third party, William Banckert not being willing to come, saying that two were enough to attend to this business — looked about in the fear of the Lord, for a man whom, we might, with a good conscience, recommend as capable of meeting your desire. And although you had fully authorized our Classis to issue a call at their discretion, we have nevertheless, done nothing therein without the entire approbation and satisfaction of the said Rev. Dellius and Levinus Van Schaick. We

have, accordingly called Rev. Johan Lydius, who for eight years has been pastor, under the Cross, at Antwerpen, and who has testimony from all quarters, of dignified scholarship, and select and godly companionships.

We cannot doubt but that this will be entirely agreeable to you; and the more so, because by this choice, we were also enabled to settle Rev. Dellius, to whose faithful labors you declare you have been so much indebted, (at Antwerpen.) For he now exercises his gifts there, under the Cross. But to our great surprise, Mr. William Banckert — after the Rev. Lydius had been called to New Albany, and Rev. Dellius to Antwerpen, and the former had already, by a dissolution of the pastoral relation, left his place, and the latter had been confirmed therein — read before us a letter from you with a request for the sending of a pastor. In that same letter it was added, that in case they, the Commissioners, could not succeed through the Classis of Amsterdam, they might try through some other Classis. This appeared to cast mistrust on our Classis, and in no wise to correspond to the fatherly care which you before mentioned. Hence we concluded that the said Banckert had acted in bad faith, and had, perhaps, written you things which exceeded the truth. In this we were confirmed when we heard that he had gone upon his own motion, to a certain Freerman, beyond the limits of the Seven Provinces, in Westphalia, in the Classis of Lingen, and had there secured the ordination of the aforesaid Freerman for service at Albany; that he had thereupon quietly put him on board ship, without the knowledge of either Mr. Dellius or Mr. Levinus van Schaick, in order to forestall the Rev. Lydius, and thus set that church on fire. Now if there is anything calculated to excite mutiny in a church, it is such conduct as this. We cannot understand how such a frightful undertaking can be entered upon by a member of the church, such as Banckert professes to be. Neither can we comprehend how anyone can, without a legal call, attempt to force

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himself as a hireling into the service of the church, as this Freerman seeks to do.

Sometime ago the Church of New York requested us to send them a suitable minister. Banckert was at that time a strong advocate for this Freerman. But we thought that we could not, without prejudice to our conscience, call such a man to so flourishing a church; because this Freerman, a Westphalian tailor, had but just come from his cutting-board, and had neither learning nor ability. He had failed in his examination here, even when he desired to go only as a Krankbesoecker (Comforter of the Sick.) How he has since succeeded in passing his examination as a candidate, we cannot understand. We then called the Rev. du Bois to New York, through whom, we understand, we have gained great honor; for he gives very great satisfaction to that church. But this especially incensed Banckert. When we subsequently met to make out a call for Albany, he would not come, although requested to come by our Classis. He well knew that our Classis would not see fit to send such a patch-cutter to Albany, for the same reason as they refused to send him to New York, (for the same New York reason.) We beseech you to consider in what a dangerous position this Banckert has placed your church. What discord will it make, when two pastors come, and possibly each seek his own adherents. This is just the way to allow all rights to be transferred to the English, and to lose forever the counsel, aid and assistance of the Netherlands Church. For who wishes to be concerned with those who issue orders against orders. We may ourselves well forego such troubles. We seek no dominion over your Church; but it is only the brotherly love and interest which we have for that Church, which was formerly founded under Netherlands Order, and with which we have hitherto maintained so friendly a correspondence, (that we act in your behalf). We are sure that no Classis in the xvii Provinces would have dared to have entered on so rash an undertaking; but like the tailor, so also is this Classis in Westphalia. We have not been able to get any satisfaction from it, nor do we know in what

manner this scheme was concocted there. It seems to us that the Classis of Lingen could not have done this, without the use of some sinister means.

It is, therefore, our friendly request, that you be pleased to receive Rev. Lydius, who will go to you next week in the vessel which Mr. Schaick controls, with all friendliness, as a servant of Jesus Christ, sent of God with a legal call. Send Freerman back again, and thus give no occasion that the bond of brotherly friendship be broken, lest we be compelled to use a stronger arm about such proceedings. May we be enabled to keep our hearts in all good-will towards you, and continue to give proofs of our sincere good wishes.

Rev. and godly brethren in Christ, your most humble servants and brethren in Christ,

The Classis of Amsterdam; In her name,
The Deputati ad res Maritimas,
Jacob Streso,
Daniel Eversdijk,
Casparus Auckman,
Eccles. die mensis p.t. Deput.

JOHN KEYS 32 HEADS OF ACCUSATION AGAINST BELLOMONT.

1700, March 11.

1. Refers to his favoring the Leislerians.

2. To the efforts of the Assembly to heal the divisions existing, and the treatment of them by Bellomont.

3. After the dissolution of this Assembly, His Lordship, in order to procure sheriffs and consequently an Assembly to his own humor, garbled the Councill, and upon frivolous pretences, suspended ten of the most considerable for estates and parts and experience in busynesse, viz: Coll. Bayard, Coll. Minveill, Coll. Willet, Coll. Heathcote, Coll. Young, Coll. Townley, Mr. Pinhorn, Mr. Nicolls, Mr. Lawrence and Mr. Brooke; and placed six of the Leislerian faction in their roome, vizt. Abr. de Peyster, a Merchant, Samuel Stauts, a Dutch Barber Surgeon, Johannes Carboyl (Kerfbyl), a Dutch Mountebank, Robt. Levingston, a Scotchman, the contriver of Kidd's Pyratical voyage, Jas. Graham, a Scotchman, Attorney Generall, and Robert Walters, a son-in-law of Leislers. Three of whom viz. Staats, Carboyl, and Walters, in all publick assessments were rated at no more than one hundred and fifty pounds, twenty five pounds, and seventy pounds Estate.

4. The Councill being men thus new modeled, the Earl of Bellomont and this Councill appointed new Sheriffs and Justices of the Peace, mostly of the Dutch, and out of the meanest and mercenary people, having more regard to the faction they espoused, than any other qualification.

5. He next permitted, if not directed, the taking up at midnight, with sound of trumpet and drumms, the bones of Leisler and Milbourne, who had lain burried in

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their own graves neare nine years; and to ly in state some weeks, and afterwards to be publicly burried in the Dutch Church against the consent of the Officers thereof, attended by one hundred men in armes, and a mobb of fifteen hundred men, chiefly Dutch, the scum of that and the neighbouring Provinces; which struck such a terror into the Merchants, and other of the principal inhabitants of the City of New York, that most of them were forced to withdraw and absent themselves for a time for their security. His Lordship, it is said, honored this funeral by being a spectator out of a window, whilst the cavalcade marched by. Though the Ministers of the English, French, and Dutch Churches addressed His Lordship, to prevent the bodies being publicly buried in that manner, he would not vouchsafe them any satisfactory answer. .....

11. This Assembly, upon His Lordship's recommendation, vacated several particular grants of lands passed in the usual forme, under pretence of their being extravagant. And by one of the same Acts, suspended one Mr. Dellius from his Ministerial function, upon a malicious and false suggestion he had deluded some Indians to make him a grant of lands, tho' the said Indians have since recanted the same; by which means Mr. Dellius, who was the most useful man of that country, in converting the Indians and keeping them firme to the English interest, hath been forced to leave the province, to the great dissatisfaction of the Indians and hazard of their desertion to the French. But several other grants, as large or larger than those that were vacated, and under the same circumstances, were left untouched, because in the hands of Leislerians. .....

17. He suspended the payment of twenty six pounds per annum, to the English Minister, and thirty pounds per annum, a piece, to two French Protestant Ministers, which His Majesty had appointed to be paid out of the revenue, for noe other apparent reason than that they set their hands to an attestation of Mr. Dellius's good behaviour, whom the Assembly had suspended and driven out of the Province. .....

22. The Lieutenant Governor and Councill caused four Justices to be sent for, from their habitations at Albany, one hundred and fifty miles from New Yorke, and suspended them, because they had taken upon oath, the recantation of two Indians, who had falsely accused Mr. Dellius, and acknowledge their offence when he was leaving the country, after his suspension by the Assembly.— Col. Docs. N. Y. iv. 620-623.

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CLASSIS OF AMSTERDAM.

CORRESPONDENCE FROM AMERICA.

The Consistory of New York to the High Reverend Classis of Amsterdam, March, 29, 1700. Portfolio, New York, Vol. i. Extracts, xxi. 410.

New York, March 29, 1700.

Reverend, Pious and Highly Learned Fathers and Brethren in Christ Jesus:—

We have not wanted to neglect to thank you, at this our first opportunity, for your Christian care and interest in us and our congregation, in providing us with such an excellent pastor as Domine Gualterus du Bois. His learning and virtues have justly become an ornament to our church. Through his remarkable zeal,

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mingled with gentleness, the troublesome disputes, which have, through each others rashness now for some years past, turned our church topsy-turvy, have at last been almost completely extinguished. Every one in the congregation takes the greatest satisfaction in his teaching and his deportment. Now this state of affairs could not have come into existence if we had received a minister who troubled himself about the recent dissensions in the Government, or who showed himself a partizan. We clearly perceive the blessing of the Lord in this circumstance, for he has brought light out of darkness. For never was a congregation more agitated than ours over the calling of a minister, and never did feeling extend to such hot antagonisms.

The reason of all this was because the efforts (to secure a pastor) were made in an improper way; and the complaints of the principal people, and of the majority of the congregation, who would fain have had it otherwise, were despised and treated with contempt. But lest we may tear open again the old wounds, we will not dwell on these things any further. In charity, we will cast them into oblivion. We thank God that he has not only warded off the evil consequences which seemed to hang so threateningly over our heads, but that he has given us just the pastor that our church needed; and that this pastor proves so acceptable to us all. In bringing about these results, you, Rev. Sirs, were the chosen instruments.

We have nothing more to write at present. We commend you to God's gracious protection, and ourselves to your favor. We remain,

Your servants and brethren in Jesus Christ,

John de Peyster, Elder.
David Provoost, Deacon
John Van Giesen, "
Albartes Pingo, "
Jacob Goelet, "

N. B. Inasmuch as these, who have signed their names on the other side of this paper, have requested me to certify that they

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are at present active members of our Consistory, and that in this quality this document was signed, as by one, (formally) I could not honestly refuse to do so.

Gualterus Du Bois, Eccles. Ebor., h.t. President.

ACTS OF THE DEPUTIES AND THEIR CORRESPONDENCE.

The Classis of Amsterdam to the Church of New York, Long Island and Esopus, March 29, 1700. xxvii. 258.

(Dear Brethren:—)

The brotherly correspondence which we have hitherto maintained with the churches of New Netherland, urges us to make you acquainted with a certain matter which has happened here of late, and which, according to our view, is capable of ruining all the churches in your parts.

Rev. Dellius, formerly pastor at New Albany, having come hither on account of some disturbances which had arisen on his field, the Rev. Consistory of that place requested our Classis to send over in his place another orthodox minister, not doubting but that our fatherly care, which, as they said, we had always shown towards them, would gladly facilitate their request.

We first tried to persuade the Rev. Dellius to return, but finding this impossible, we, in the fear of the Lord, looked about for a man who had both erudition and wisdom, to be the leader in such a church. We associated with us Messrs. Dellius and Levinus van Schaick. We requested also Mr. William Banckert to be present, but he refused to come. In connection with the first two, therefore, we directed our thoughts to Rev. (Johannes) Lydius, for eight years pastor under the Cross, at Antwerpen. We were assured from every side of his learning, gifts and good deportment. We called him therefore, with entire unanimity. He accepted the call in the fear of the Lord, and is about to depart thitherward next week, if the wind and weather are favorable.

But to our great astonishment, after this call had been exe-

cuted, we heard that Banckert had set a certain (Bernardus) Freeman a-going. Banckert understood that since a call had been made here (on Lydius), no one of all the Classes in the Seven Provinces would dare to send another man to that place. He therefore sent him (Freeman) to Lingen, in Westphalia, and caused him to be ordained there, for service in the Church of Albany. Then also, without the knowledge of any of us, he shipped him away to forestall the Rev. Lydius, and secure possession of that place before the other could arrive.

When recently the Church of New York demanded a pastor of us, the said Banckert desired that we should send thither this Freeman. But it was impossible for us, with a good conscience, to send a tailor to them, who had only just come down from his cutting-board, and who had neither ability for his own craft, much less for that demanded of a pastor. We were surprised beyond measure that he ever passed his examination as a candidate, since with us he could not even pass an examination for a "Krankbesoecker". Now we hear that he is seeking letters in England to my Lord Bellomont, to maintain him in the service at Albany.

Rev. Brethren, whither does this tend? Do you not perceive that by such conduct the ruin of the Church in those parts is assured? Will not the Church, under such conditions, soon fall under the government of others? We therefore deem it our duty to write this circular letter to you, with the request and prayer that you will prevent such a danger to the Church of Albany, and persuade her to receive Rev. Lydius in all love, and to send back Freeman, as having come in, illegally, from another quarter, and not through the proper door. Thus neither the Classis of Amsterdam will be prostituted in her honorable proceedings, nor the Church and her Order be ruined, and a secession caused which may become irreparable. We commend you to God and the Word of his Grace, and remain, Your obedient servants and brethren in Christ,

The Classis of Amsterdam, In her name, the Deputati ad res Maritimas.

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MR. ROBERT LIVINGSTON'S REPORT OF HIS JOURNEY TO ONONDAGA.

Observations made by Robert Livingston Secretary for the Indian Affairs in his voyage to Onondage in April 1700, humbly offered to his Excellency the Earl of Bellomont's consideration.

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To prevent which the Maquas are to retire to one tract of land which lies nearest us and not to live at sixteen and twenty miles distance as they do, and plant there; which Castle or Fort ought to be stockadoed and a minister sent to instruct them, who may live very comfortably having two or three servants that may be souldiers, can keep his horse and cow, and be in seven or eight hours at Schanegtade either summer or winter by land or water.

.....

That the Onondages are generally very inclineable to have a minister who might live very well, as also at the Oneydes Cayouges and Sinnakes, having two or three servants to plant and hunt, they need not fear provisions which the Indians will give them gratis. Nevertheless it will be convenient for them to have some toys to retaliate the same, though the Jesuits at Canada are so cunning to have their share of whatever an Indian hunts, which is brought and laid before the image of the Virgin Mary in the Church, and this being done they have not only remission of their sins, but her prayers to the bargain for good luck when they go out a hunting next time.

It's strange to think what authority these priests have over their Indian proselites; they carry a chain in their pocket and correct the Indians upon the comission of any fault, which they bear very patiently.

If ministers were once settled among them it would not only be a pious work in converting them to the Christian Faith, which honor would redound to his Majesty and the English Nation in general, but would keep those whom we have, firm to us, draw the rest home that are gone to Canada and prevent that diabolical practice which they have got of late in poysoning one another, by which means most of those that were true to the English interest are dispatched out of the way.— Col. Docs. N. Y. iv. 648, 649.

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ACTS OF THE CLASSIS OF AMSTERDAM.

Rev. Freerman sent to Lingen.

1700, April 5th.

Rev. Freerman, having been sent by Monsieur Banckert to (the Classis of) Lingen, to be there examined and ordained, and subsequently to go as minister to New Albany, notwithstanding the lawful call of this Classis made upon Rev. Lydius, in pursuance of a commission from the church of New Albany; it was thereupon resolved by the Rev. Classis at once to send Rev. Lydius thither fortified (with documents, etc.,) and to wait (begrocten) on Monsieur Bankert, per the Deputies ad res Maritimas in all

kindness, (to ascertain) with what view, or authority, he has done such a thing. viii. 317, 318; xix. 256.

Letter from Mylord Bellomont.

1700, April 5th.

An English letter was handed in by Rev. Streso, written by Mylord Bellomont, (Governor of New York) translated (into Dutch) by Rev. Fits, containing serious accusations against Rev. Dellius. This remains in statu till the next Classis. viii. 318; xix. 256.

COLONEL FLETCHER (IN ENGLAND) TO REV. DELLIUS, APRIL 9, 1700.

Reverend Sir:— I am very much astonished at what you tell me in your letter of March 12, 1700.) It appears to be a piece of deadly malice. I was nearly seven years in that Government, (1792–1799), and I declare I never heard you accused of the least of those faults, if, indeed, there be a small fault among them all, which that gentleman (Bellomont) lays to your charge in that black list.

On the contrary, not only myself, but every honest man, remarked you as diligent in your calling, an ornament to your order, a man of truth and uprightness; that you converted a multitude of unbelievers (Indians) to the Christian faith. I can testify how great was their tender love towards you; as also that you employed among them every means to bring them into the service of his Majesty. I have always remarked you as humble, hospitable and free from all appearance of avarice; a loving husband and father, and beloved by all your church; yea, loved not only by the inhabitants, but even by the military. I must also say that you were always affectionate and zealous toward the person, and for the service of, His Majesty; and that you were very useful and helpful to me to that end, so long as the government was entrusted to me. I was not always listening to complaints,

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but I would have heard of some of these matters which this gentleman lays to your charge, if there were the least truth in them; for you know, as well as every body else, that I was not the leader of any party. All those who were in collusion with Leisler, as well as the others, had free access to me. They were not prevented from occupying any office, or doing any service, for which they were qualified. That same (Dr.) Staats was often with me, and had all freedom to speak out his mind; but neither he nor any one else, as long as I was there, ever cast upon you a suspicion of the least appearance of misconduct.

Sir, you know that I am an old man, who must be preparing himself to go to that place where all things will be revealed; where they cannot remain hidden or covered up any longer; where all men must give an account of what they have done during their lives. And I say that I stand astounded that I now hear you accused of any immorality; or that you are a Jesuit or Jacobite. But what will not some men do to gratify spite? I could detain you longer upon this subject but I will only tell you this: that I have communicated your letter to some of my friends; and that by reason of my obligation to your many kind offices to me, I shall always endeavor to do you a service. As soon as Parliament breaks up, it is my intention to repair quietly to my small patrimony, without another thought or desire for any public office. But I shall never forget you in my letters, nor in my daily intercourse with persons of distinction who are friendly to me, and who will accept my words as truth. You have been greatly wronged. May God grant you patience. Many godly persons have had their portion of grief in this world, and the Lord has sanctified these chastenings unto them. I request your prayers, that it may be thus also with me; for the best things of this world are not worth (are no compensation for) the anxious thoughts and troubles which they cause us. Be pleased to greet your dear consort (friend) in my name, and do you both receive the greetings of my small family. I sent this to Lieutenant Col.

Lodowick, who has promised to forward it to you. Nothing has yet been done regarding the petition of the merchants of New York, (against Bellomont.) Within twenty days I hope to be out of this Kingdom, in my quiet home at Dublin, where I shall receive your letters addressed to me. I am, Dear Sir,

Yours,

(B. Fletcher)

London, Apr. 9, 1700.

CLASSIS OF AMSTERDAM.

Correspondence from America. The Consistory of New York to the Classis of Amsterdam, April 24, 1700. xxi. 410–411.

To the Rev. Classis of Amsterdam or their Deputies for Foreign Affairs:

New York, the 24th of April, 1700.

Reverend Gentlemen and Very Dear Brethren in Christ:— Your Reverences, representing our Mother Church, have always bestowed and are still bestowing, ever since the first settlement of our (Dutch) people here in America, and during all the period since, all diligence and every imaginable care, in calling at our request, and for our highest interests, ministers of the Gospel, and sending them over to us; as well as in keeping up a friendly and brotherly intercourse with us, who constitute, in this country, one of your foreign churches.

We are grateful for all you have done for us from time to time. Especially now are we grateful that you have recognized our last call as legal. Your Reverences have also used every endeavor to convey it to Domine Verdieren, minister in Zealand, and to urge him to come over and enter upon service here. This has been declined by his Reverence on account of the differences which exist in our church,— (the Leislerian troubles.) You have, however, and this increases our gratitude to you, looked up and spoken to other ministers and licentiates, and worked hard to persuade some one to come over here and become engaged for our service and peace.

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We owe, however, special thanks to God and yourselves, in that you have acted as a father to his children, in calling and sending over the Reverend, Pious and Very Learned Domine Gualterus du Bois, son of Domine (Petrus) du Bois,[1] late minister at Amsterdam, to be second preacher and a colleague of our present one, (Selyns). The latter has reached considerable age, (65 years), but is yet strong enough to attend to his duty, as we trust, for many days.

We have seen and examined, since the arrival of Domine Du Bois, all the testimonials given by yourselves, as well as those sent to us by other ministers, concerning him, his gifts, his habits and his preaching. He is pious, discreet, diligent and not inclined to strife or partisanship.

The expenses incident to his coming over, and the salary promised to be paid him here, were both paid at the last regular quarter of the year, and there is no doubt that his salary will be paid every year regularly.

Meanwhile, five individuals, mostly of inferior position, forced their way into the Consistory (room) and drew up a certain letter, a copy of which was denied to us. They signed it as if in the name of all of us, and it was sent over to the Classis. [Oct. 21, 1698.] If they had not done this, we could and should have had peace. But we enter our protest against both their action and their letter. For such things, if encouraged, would destroy the service, and cause the removal of our candlestick from its place. Mr. Du Bois who was then presiding, and who did not wish to trouble himself with disputes which arose before his time, kept aloof from the whole matter,— (the Leislerian troubles.)

But the question is, Whether our call issued to "Domine Verdieren or somebody else", is legal or not? They say "No"; we say "Yes". For everything was done by virtue of our charter, (of 1696) and according to the customs of the Dutch churches and the Synodical ordinances. This is conceded by the majority of our members. It (the call) was also approved by all the sur-

1. Rev. Petrus Du Bois was the one hundredth minister called to the Church of Amsterdam. He was previously settled at Gorcum, and was installed at Amsterdam May 25, 1687. He died March 3rd 1698.

rounding churches and consistories except Esopus; for, since we had no Classis, it had been sent to all the churches for information (and endorsement.) It was ratified by the former, as well as by the acting Elders and Deacons of our church, nemine contradicente. It was confirmed by the Dutch Church of London.[1] It was even approved and signed by the five persons, who make trouble in the church of God, as proved by the copy, here following:

We request your Reverences to take this matter up again, and to have the papers and documents looked up and examined, and sent over, that once for all we may thereby arrive at the desired peace. If our action has been illegal, punish us. You yourselves will also be accused by the opponents of having issued the call by illegal orders. But if you have acted legally, punish them, as not knowing, what is required for a legal call. The peace of our church depends on this decision, and the letter of the Classis will be expected by first opportunity.

We, the undersigned, have served God's Church for many years, and have never witnessed a quarrel in our Church or Consistory. We pray that your Reverences will take pity on us, and bestow a little time, a few hours, after having examined everything, to come to a decision on these matters, or to express your judgement. Without it, it is impossible for us to live and attend to the services, and continue in possession of peace.

Commending you to God, and oursevles to your prudent judgement, we remain,

Reverend Gentlemen, and Very Dear Brethren in Christ Jesus, Your humble and willing servants, and brethren, who are now, or have been in the service of the church;

Henricus Selyns,	Theunis de Key,
Johannes Kip,	Pieter Jacobsen Marius,
N. Bayard,	Jacob Boelen,
Jan Harbendinck,	S. v. Cortlandt,
J. v. Cortlandt,	B. Bayard,
Brandt Schuyler	Isaac de Foreest.

1. There is an interesting and somewhat extensive Correspondence between the Dutch Churches of New York and London, on this whole subject, to be found in the History of the latter Church, published in 1897, pages 2703-2720. The Letters are given in their proper places.

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If there had been more places or room, more signatures would have been obtained.

Memorandum. The aforesaid persons, who have signed the foregoing letter, are the most prominent individuals here. For a long time they have been both an advantage and honor to our city and church. Some of them are members of the Privy Council; others, the Treasurer and Collector of the Customs; Colonels, Captains and Lieutenants. But principally they are men who have governed well, and served the church of God, according to their ability, as Elders and Deacons in their respective offices .....; but now they are excluded by the passions of interlopers. This is to be greatly lamented and may God bring about a change to our peace.

Signed

Dominus providebit. (The Lord will provide.)

If there is any doubt, about said persons or their positions, confer about them with Mr. van Schayck, etc.

Copy,

Record of approval and ratification of the lately issued Call for a Second Minister, made by the Governing and the Old Consistory at New York, the 18th of September 1698.

The Consistory of the Dutch Reformed Church at New York, now in office, have called in for their assistance the Elders and Deacons who were lately in office, and all have met together, to deliberate on the Call for a second Minister for said congregation. Such Call was issued to the Rev. Domine Hyeronimus Verdieren, now minister at Bruynesse, on the Island of East Duyvelant, in the Classis of Zierickzee in Zealandt; or in case of his death, or declination of said Call, to such other person as it shall be sent to by the Classis of (or?) the City of Amsterdam, after

consultation with Messrs. Levinus van Schayck and William Bancker, merchants at Amsterdam, in accordance with letter of Call, written on the 21st of July 1698. After this letter of Call had been read to the Meeting, and the name of the Lord had been invoked, the same was unanimously approved and ratified, as they do herewith approve and ratify it in all its parts, as expressed in detail in said letter of Call.

The said Assembly further unanimously resolved and determined, that, in pursuance of the former resolution taken on December 22nd 1691, in regard to building a church, all collections taken up in said church by the Rev. Deacons, shall be for the support of the poor in the said church, and for the benefit of said church and its services according to the disposition ordered by the then governing Consistory. Also that the newly elected Elders and Deacons shall, upon request, sign this (document), from time to time, with the governing Consistory; and that a copy of it shall be handed to the Rev. Deacons to regulate themselves accordingly, for the vindication of their actions.

Done in our Consistorial Meeting at New York the 18th of September 1698.

And thus signed from time to time — Beneath stood

Henricus Selyns, Minister	Stephen van Cortlandt	Jacobus Kip
Pieter Jacobszen Marius	Brandt Schuyler	Johannes de Peyster*
Jan Harpendinck	Boelen Roelofsen	Wilhelmus Beeckman
Jacob Boelen	Isaacq de Foreest	Jacobus Gouldt*
Johannes Kip	Balthasar Bayard	Albartus Ringo*
Dirck ten Eyck	Jacobus van (Cortlan)dt	Gualtherus du Bois,
Johannes van Giesen*	Carsten Lue———	Minister.
David Provoost, Junior*	Theunis de Key	
Nicholas Bayard	Pieter de Riemer	

Nota. The signers, whose names are marked with an asterisk, are the five persons, who signed and wrote the (letter to the Classis, in opposition to the Consistory, as alluded to above, Oct. 21, 1698.)

1700

NEGOTIATION OF THE COMMISSIONERS SENT BY THE EARL OF BELLOMONT TO ONONDAGA.

An accompt of the Negotiation of Col. Peter Schuyler and Robert Livingston Esqrs. of his Majesty's Honorable Council of New Yorke and Hend. Hanse Esq., Commissionate by his Excellency Richard Earl of Bellomont to visit the Maquas, Oneydes, and Onondages Nations; who departed from Albany the 9th of April 1700 and returned the 2nd of May following:—

.....

Whereupon Col. P. Schuyler, Robert Livingston and Hend. Hanse answered and said:—

.....

And we do assure you, as we shall do all the rest of the Nations where we go, of the King's favour, and that you may rest satisfied of his Majesty's royal protection of you, which you will quickly find the good effects of, for Corlaer the Earl of Bellomont is in daily expectation of the Great King of Englands orders to build a Fort at the Onondages Castle which shall defend that nation and the rest from the excursions and attacks of the French at Cadaracqui and elsewhere; and that his Lordship also expects orders to settle some Protestant Ministers among you to instruct you in the Christian Religion. And therefore you are in the meantime to exhort your young Indians not to go to Canada to be instructed by the Jesuits (as you told us last night it was their daily practice, to your great grief) but send for them back.

.....

After the discourse was over the two Maquas Sachems Onnucheranorum and Sinnonquirese said, they would be glad to see some ministers come to instruct them; they would both turn Christian themselves and would give a large tract of land for a Ministers maintenance and do admire that the English cannot as well send a Minister to instruct them in the Christian Faith as the French do so many Jesuits among their Indians; by which they do not only gain the reputation of making their Indians, praying Indians, but keeps their Indians firm to them and draws ours from us.

.....

The Sachems of Onnondage gave the following information to Col. P. Schuyler, Robt. Livingston and Hend. Hanse, sent by his Excellency the Earl of Bellomont concerning news from Canada, at their Fishing place sixteen miles from the Castle the 26th day of April 1700.

.....

The Jesuits of Canada do likewise threaten hard to come and live in our Castles, in each Castle a Jesuit. Father Millett at Oneyde, Father Bruyas that was with my Lord last summer at Onnondage, and others among the Cayouges and Sinnekes; which causes us continual disturbance.

When Father Bruyas was sent from Canada last summer, to Lord Bellomont, some of our people happened to be at Canada, to whom the said priest said, I am going to the Governour of New Yorke, Corlaer, to see why he hinders us to come among the Five Nations to instruct you in the Christian Faith, and if he hinders us we will fight him; for he is but a child in understanding and knows nothing; he is but lately come into the country, and I have been long among you.

The said Jesuit said further, I will discourse my Lord Bellomont why he always sends for you to speak with you at Albany, why the general place of treaty is not to be kept at Onnondaga according to the ancient custom.

The said Sachems were told by Col. P. Schuyler, Robert Livingston and Mr. Hanse:—

.....

Now to shew you what ill men these Jesuits are this Father Bruyas never durst so much as mention any such thing to my Lord Bellomont as you speak of, but on the contrary when he returned to Albany spoke so much to my Lord Bellomont's praise and applauded him so much for his wisdom, prudence, ingenuity, generosity and kindness, that tongue could not sufficiently express it. But this is like them.

.....

Onnondage 27 April 1700, die Sat.

.....

Propositions made by Col. Peter Schuyler and Robert Livingston Esq., of His Majesty's Honorable Council of New Yorke, and Hend. Hanse Esq., To the Sachems of Onnondage at their Castle which lyes Westward of Albany by water about two hundred and seventy miles; this 27th day of April 1700.

.....

We are also directed by the Earl of Bellomont to assure you of the Kings favour and that you must rest satisfied of his Majesty's Royall protection of you, which you will quickly find the good effects of, for the Earl of Bellomont is in daily expectation of the King's orders to build a Fort at this Castle, which shall defend this Nation and the rest from the excursions and attacks of the French at Cadaracqui and elsewhere, and that his Lordship also expects orders to settle some Protestant Ministers among you to instruct you in the Christian Religion. We do in the Earl of Bellomont's name, as a token of our King's friendship, give you this Belt of Wampum, and here are three Belts more, one for the Oneydes whose Sachems were not at home, whom we sent word to meet us here but are not yet come; and the other two Belts you are to send with some trusty Indians to the Cayouges and Sinnekes and acquaint them with this whole message, and that his Excellency will certainly meet all the Sachems of the Five Nations at Albany in four moons and a half, to be reckoned from this day.— Col. Docs. N. Y. iv. 654, 656, 657, 658, 659, 660, 661.

.....

MESSRS. SCHUYLER, LIVINGSTON AND HANSEN TO THE EARL OF BELLOMONT.

Albany 3rd of May, 1700.

.....

The onely way to secure them is what your Excellency proposes, the building of a Fort, and Ministers to instruct them; and if that be not put in execution it is in vain further to depend upon them. The French have a great faction among 'em and those that are true to us are dispatched out of the way. We have by our going thither very much satisfyed the Indians and hope have got some that were Frenchifyed, to our side.— Col. Docs. N. Y. iv. 653.

.....

ACTS OF THE CLASSIS OF AMSTERDAM.

Report regarding Bankert.

1700, May 3rd.

Rev. Deputati ad res Maritimas report, that they waited upon (begroet) Monsieur Bankert, in all friendliness, in regard to the sending of Rev. Freerman to Lingen. Thereupon said Bankert answered, that in the first place, that he was not under the juris-

1700

diction of this Classis; secondly, that he had received a private commission, for that purpose from New Albany, which he had sent along with Rev. Freerman, without having retained a copy. Rev. Deputati were thanked for the trouble taken. It was resolved by the Rev. Classis to proceed no further at present in the case, until the results shall be seen in the church of New Albany. viii. 319; xix. 256.

Regarding the Letter of Bellomont.

1700, May 3rd.

As to the letter of Mylord Bellomont, whereof see the Acta of the previous Classis, it was provisionally resolved that Rev. Fits should be asked to translate the same (into Dutch,) as well as still another letter, so that at the next Classis these can be more fully acted on. viii. 319; xix. 257.

NAMES OF SUCH AS RECEIVE A SALARY FOR PREACHING TO THE INDIANS.

May the 13th, 1700.

A List of the names of such as receive Salary for Preaching to the Indians.

		£	s	d
X...	The Rev. Mr. Saml. Treat of Eastham.....	25	"	"
	Capt. Thomas Tuper of Sandwich	30	"	"
X...	Mr. Roland Cotton att Sandwich	25	"	"
X...	Mr. Peter Thacker of Milton	25	"	"
X...	Mr. Daniell Gookin of Sherburn	10	"	"
	Mr. John Weeks of Elizabeth's Island	10	"	"
X...	Mr. Grindall Rawson of Mendon	25	"	"
X...	Mr. Samuell Danford of Taunton	25	"	"
	Mr. Experience Mayhew of the Vineyard....	35	"	"
	Mr. Minor of Woodbury, Connecticut	12	"	"

	£	s	d
X... Mr. Eliphalet Adams of Little Compton	25	"	"
Japheth Indian Pastor of an Indian Church at Martha's Vineyard	20	"	"
Monsr. James Laborie of Oxford	30	"	"
	£297	"	"

A true Copy

(Signed) Bellomont.

ACTS OF THE CLASSIS OF AMSTERDAM.

Mylord Bellomont.

1700, June 7th.

In regard to the letter of Mylord Bellomont, translated by Rev. Fits, who was cordially thanked for his trouble, it was resolved by the Rev. Classis, that the reply be as yet a little longer postponed (lit., that one shall yet sit somewhat still.) viii. 321.

PROPOSITIONS OF CANADA PRAYING INDIANS AND THE ANSWERS THEREUNTO.

Propositions made by the Sachims of the Canada praying Indians, belonging to their Castle called Cachanuage, to the Commissioners for the Indian Affairs in Albany the eighth and twentieth day of June 1700.

.....

Propositions made by the Commissioners for manageing the Indian Affaires to the Sachims of the Canada Praying Indians, in Albany the third of July 1700.

.....

As you are sensible you have the same freedom of trade as our selves, so when ever you or any of your people design the like, you shall alwayes have the same protection; and since you alledge that it is your love to the Xtian religion, which makes you desert your native country, and run to Canada, to be instructed of the French priests, we hope in a short time to have Protestant Ministers to instruct your kindred and relations in the Xtian true religion, which togeather with your love for your country hope will prevail upon you to come and live among your kindred, your fires burning still in your Castles, the same houses you left being still ready to receive you, with all the stores of plenty to make you live forever happy.

.....

The Canada Praying Indians repley; the said Sagronwadie their Sachim being Speaker.

Wee are now come to trade and not to speake of religion, only thus much I must say, all the while I was here before I went to Canada I never heard anything talked of religion or the least mention made of converting us to the Xtian faith, and we shall be glad to hear if at last you are so piously inclined to take some

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pains to instruct your Indians in the Xtian Religion. I will not say but it may induce some to return to their native country.

I wish it had begun sooner that you had had ministers to instruct your Indians in the Xtian faith; I doubt whether any of us ever had deserted our native country; but I must say I am solely beholden to the French of Canada for the light I have received to know there was a Saviour born for mankind, and now we are taught God is every where, and we can be instructed at Canada, Dowaganhae or the utter most part of the earth as well as here

Robert Livingston, Secretary,
for the Indian Affairs.

(signed) Bellomont

A true Copy

— Col. Docs. N. Y. iv. 692, 693.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter from New York.

1700, July 5th.

A letter was handed in by Rev. Dom. Zegers, from the people of New York, stating the dispute and division in the church there, occasioned by a second call on Rev. Hieronymus van Dieren. Therein also the Classis of Amsterdam is asked to be pleased to render a decision, whether the said call is lawful or unlawful. The Assembly resolved to postpone action (lit. to sit still so long) until another letter, which is expected from New York, shall have arrived. It may be therefrom learned how the affairs in New Albany has turned out. viii. 324.

Bellomont.

1700, July 5th.

No answer shall for the present be made to the letter of Mylord Bellomont. viii. 324.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

Boston 9th of July, 1700.

To the Right Honorable the Lords Commissioners for Trade and Plantations.

My Lords: The reason of my trubling your Lordships again so soon after my letter of the 22nd of last month, is to acquaint you of some things that have occur'd since then, which I think deserve being transmitted to your Lordships.

The Indians about the town of Woodstock and New Oxford (consisting of about forty families) have lately deserted their houses and corn and are gone to live with the Penicook Indians, which has much allarm'd the English thereabout, and some of the English have forsaken their houses and farms and removed to towns for their better security. That the Jesuits have seduced those forty families of

Indians is plain, from several accounts I have received, and some whereof I now send (viz. Monsr. Labourie's letter to me, which is a very plain Evidence of the French Jesuits debauching those Indians. Monsr. Labourie is a French Minister placed at New Oxford by Mr. Stoughton the Lieutenant Governour and myself at a yearly stipend of thirty pounds out of the Corporation money, there are eight or ten French families there that have farms, and he preaches to them, and at the same time instructed those Indians, having for that purpose learnt the Indian tongue to enable them to preach therein.

I also send some Memoranda delivered me by Mr. Rawson a Minister, who writ 'em down from Mr. Sabin's mouth; Mr. Sabin the person I formerly named to your Lordships that gave me several advices concerning the Indians. Mr. Sabin is so terrified at the Indians of Woodstock and New Oxford's quitting their houses and corn, that he has thought fit to forsake his dwelling and is gone to live in a town. All the thinking people here believe the Eastern Indians will breake out against the English in a little while.

.....

Subsequently, Minister of the French Protestant Church in the City of New York.— Doc. Hist. N. Y., iii.

Rev. Grindal Rawson, Pastor of Mendon, Mass., was the fifth son of Mr. Secretary Rawson, and graduated at Harvard College in 1678. He was well acquainted with the language of the New England Indians, in which he used to preach regularly to those tribes in his neighborhood. In 1698, he was appointed, with the Rev. Mr. Danforth, to visit the several plantations of Indians in the province of Massachusetts Bay, a report of which visit will be found in the Collections of Massachusetts Historical Society, X. He published soon after an Indian translation of the New England "Confession of Faith", under this Title: Wunnamdtamoe (Of Faith) Sampooaonk (a confession) Wussampoowontamun (consented to) Nashpe (by) Moeuwehkomunganash (the Ecclesiastical persons) ut (in) New England. 16mo. Mushauwomuk, 1699. There are some sermons besides from his pen. He died on the 6th of February, 1715, aged fifty six years.— Col. Docs. N. Y. iv. 684.

Acts of the Classis of Amsterdam.

Letter from New York.

1700, July 19th.

A letter was read from some members of the Consistory of New York, dated March 29th, 1700, containing an expression of thanks to the Classis of Amsterdam, for having sent them so pacific-tempered a minister as Rev. du Bois. The Classis resolved that when tidings shall have been received from New Albany, then also to answer the letters of New York. viii. 328; xix. 257.

Bellomont.

1700, July 19th.

The letter of Mylord Bellomont shall not yet be answered. viii. 329; xix. 258.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

.....

I am next week to go to Albany to meet the Indians, and try to encourage them, but I shall go with a heavy heart, being not empowered to gratifie 'em in the two points they above all others covet and insist on, viz. the building them a Fort, and furnishing them with Ministers, to instruct 'em in Christianity.

.....

New York
the 26th July 1700.

.....

I meet with an old story from the Gentlemen of Albany, which I think worth the relating to your Lordships. Decannissore, one of the Sachems of the Onondages, married one of the praying Indians in Canada, (by praying Indians is meant such as are instructed by the Jesuits) this woman was taught to poison, as well as to pray. The Jesuits had furnished her with so subtill a poison, and taught her a leger de main in using it; so that whoever she had a mind to poison, she would drink to 'em a cup of water, and let drop the poison from under her nail (which are always very long, for the Indians never pare 'em) into the cup. This woman was so true a disciple to the Jesuits, that she has poison'd a multitude of our Five Nations that were best affected to us; She lately coming from Canada in company of some of our Indians, who went to visit their relations in that Country who have taken sides with the French, And their being among others a Protestant Mohack, (a proper goodly young man) him this woman poison'd so that he died two days Journey short of Albany, and the Magistrates of that town sent for his body and gave it a Christian burial. The woman comes to Albany, where some of the Mohacks happening to be, and among 'em a young man nearly related to the man that had been poisoned, who espying the woman, cries out with great horror, that there was that beastly woman that had poisoned so many of their friends, and 'twas not fit she should live any longer in the world to do more mischief; and so made up to her, and with a clubb beat out her brains.
July 31, 1700.

.....

The want of two Ministers for the present has done us a vast deale of prejudice with the Indians. I can find none in this country that will go among 'em, and that are men tollerably well qualifyed for such a charge.— Col. Docs. N. Y. iv. 687, 688, 689, 690.

SYNOD OF NORTH HOLLAND, AT AMSTERDAM.

1700, July 27 to Aug. 5.

Article 14.

Indian Affairs.

.....

Extracts from a letter from Pera; from a second, from New Albany; from a third from Suriname; and also from two letters from New York, sent to the Claassis of Amsterdam; were com-

municated to the Christian Synod by the Rev. President, and were as follows:

. . . . . .

Extract from a letter from New Albany, of June 5th, 1699, signed by Elders and Deacons, to wit, Albert Rykemans, P. Schuyler, Jacob Akkerman, Anthony Brieth, (Bries) John Cuyler, and Evert Bankert.

1. It grieves them extremely that they were compelled to report to the Rev. Classis, that the Civil Power of this province had suspended their revered pastor, Rev. Godfrey Dellius, because of the procuring of a certain deed from the late Governor, Benjamin Fletcher, for a parcel of land, to five persons, including him.

2. How this matter (the suspension) came about, Rev. Dellius himself would explain to Rev. Classis; as he had resolved to go to England for his defence.

3. They were of opinion that he had been insulted, and that the rights of their church had been infringed in this case; as this incident had occurred without their cognizance, and on no complaint of theirs.

4. They complain that now they were left without a pastor, and without the administration of the sacraments. They did not know how they could help themselves, as they had neither church councils (kerkenraad) nor Classis; therefore they requested of the Rev. Classis that it would help to vindicate their preacher in his honor, and their church in its rights, in the most effective manner; so that in the future such event may not befall them.

5. Rev. Dellius had given them hope of his speedy return; and they begged Classis to persuade him thereto, in their name.

6. If this cannot be, then they request Rev. Dellius, in connection with William Banckert and Levinus van Schaick, merchants in Amsterdam, to request of Rev. Classis to send them another minister in his place.

1700

7. They refer further to the statements of Rev. Dellius; and they end with salutations.

Extract from a letter from New York, of March 29, 1700, and signed by John de Peyster, Elder, D. Provoost, Deacon, John van Gyser, Deacon, Albert Ringo, Deacon, Jac. Hoelet, Deacon.

1. They thank the Rev. Classis for the calling of Rev. Gualterus du Bois, who is very agreeable to their congregation; and by his conduct he is well-fitted to quiet the disturbances which have arisen there.

2. They mention the causes of these disturbances. These are, the calling of a preacher which had been done illegally, and had been taken in ill part by the larger portion of the congregation; but they do not wish to revive these old disputes, but to forget them, in charity.

They conclude with salutations.

3. In a P. S. Rev. du Bois attests, as president, p.t. that the said persons who signed this letter, were in the offices, as subscribed.

Extract from a letter from New York, dated April 24, 1700, signed by Henricus Selyns, John Kip, Nicholas Bayard, John Harbending, J. Van Kortlandt, Brant Schuyler, Teunis de Key, Peter Marius, Jac. Boelens, S. Van Kortlandt, and all persons of prominence and previously in church offices.

1. They thank the Classis for their care for that church, exercised with vain trouble, in the call of Rev. Verdieren; and the sending them now of Rev. du Bois, who was most acceptable on account of his gifts, ability, and intercourse with the people; whose salary also was paid promptly and would continue to be.

2. They complain of new disturbances, occasioned by five persons and who intruded themselves into the Consistory, by writing

a letter to the Classis; a sight and copy of which they had refused to the other members of the Consistory.

3. The principal cause of unpleasantness, however, remained, namely, the contention over the call of Rev. Verdieren, which they (the Consistory) contend to have been made out regularly.

4. They request, therefore, that the Rev. Classis will take up this case again, so as to remove the dissensions by its decision.

They conclude with salutations.

5. The P. S. makes known that sixty four of the Catechumens had been admitted to membership, and that fifty children had recited the Psalms of David, the songs of praise, (of Simeon, Elizabeth and Mary) and the prayers, before the congregation.

6. At the end, there was a copy of a certain act of approval and ratification of the newly made out call of a second minister, by the present and retired Consistory of New York, September 18, 1698; among the signers of this are also five persons who now make a quarrel about it.

COUNCIL JOURNAL, NEW YORK. Ministers needed for the Five Nations. 1700, July 29. Bellomont, Governor. He said to the Assembly and Council:—

Gentlemen:— I thought a session of the General Assembly absolutely necessary at this time, that you might advise such measures as will best secure the Five Nations of Indians in their obedience to the Crown, which all of you know is of the last consequence to this and all the rest of the English plantations in America. Our neighbors of Canada know the value of the Five Nations to us, and therefore with indefatigable pains are every day seducing them from us by their Jesuits; and it is said that such of them, as will not be seduced are, many of them, taken off by poison.

The proper remedies against these growing mischiefs the Indians themselves have chalked out for us. They have often pressed me with great instance that they may have Protestant ministers to instruct in the Christian religion, and a Fort, to cover in, from

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the incursions of the French and their Indians. I hope there will be found a way out to furnish them with ministers from England; but for a Fort, that remains for you to provide, etc. etc. Council Journal. 144.

Council Journal. A Bill against Romish Priests. 1700, Aug. 3rd. Bellomont, Governor.

A Bill against Jesuits and Popish Priests was committed to Col. Wm. Smith, Chief Justice of this Province. He proposed several verbal amendments, and that half the fine imposed be given to the informer, and the other half to go to his Majesty, for the support of the Government; (instead of one third to the King, one third to the Governor, and one third to the informer); and also that these words be added at the end of the Bill:— Provided this Act shall not extend, or be construed to extend, unto any of the Romish clergy who shall happen to be shipwrecked, or thro' other adversity shall be cast on shore, or driven into this Province, so as he continue or abide no longer within the same, than until he may have opportunity of passage, for his departure; so also as each person immediately upon his arrival, shall forthwith attend the Governor, if near to his place of residence, or otherwise on one or more of the Council, or next, Justices of the Peace; and acquaint them with his circumstances, and observe the directions which they shall give him during his stay in the Province. Council Journal, 146–7. Enacted, 149, on August 9, 1700.

AN ACT AGAINST JESUITS & POPISH PREISTS.

(Passed, August 9, 1700.)

WHEREAS divers Jesuits preists and popish missionaries have of late, come and for Some time have had their residence in the remote parts of this Province and other his ma'tys adjacent Colonies, who by their wicked and Subtle Insinuations Industriously Labour to Debauch Seduce and w'thdraw the Indians from their due obedience unto his most Sacred ma'ty and to Excite and Stir

1700

them up to Sedition Rebellion and open Hostility against his ma'tys Goverm't for prevention whereof Bee it Enacted by his Excel the Gov'r Council and Representatives Convened in Generall Assembly and it is hereby Enacted by the Authority of the Same, That all and every Jesuit and Seminary Preist missionary or other Spirituall or Ecclesiasticall person made or ordained by any Authority power or Jurisdicon derived Challenged or p'tended from the Pope or See of Rome now resideing w'th in this province or any part thereof shall depart from and out of the Same at or before the first day of November next in this present year Seaventeen hundred. And be it further Enacted by the authority aforesaid, That all and every Jesuit Seminary Preist Missionary or other Spirituall or Ecclesiasticall person made or Ordained by any Authority power or Jurisdiction derived Challenged or p'tended from the pope or See of Rome or that shall profess himself or otherwise appear to be Such by preaching & teaching of others to Say any popish prayers by Celebrating masses granting of absolutions or using any other of the Romish Ceremonies & Rites of worship by what name title or degree So ever such a person shall be called or known who shall Continue abide remaine or come into this province or any part thereof after ye first day of November aforesaid shall be deemed and Accounted an incendiary and disturber of the publick peace and Safety and an Enemy to the true Christian Religion and shal be adjudged to Suffer perpetuall Imprisonm't and if any person being So Sentenced and actually Imprisoned shall break prison and make his Escape and be afterwards retaken he shall Suffer such paines of Death penalties and forfeitures as in Cases of ffelony. And it is further Enacted by the authority aforesaid, That every person that shall wittingly and willingly receive, harbour, Conceale aid Succour and releive any Jesuit preist missionary or other Ecclesiastical person of the Romish Clergy knowing him to be Such and be thereof lawfully Convicted before any of his ma'tys Courts of Records w'thin this Province w'ch Courts are hereby Impowered and

1700

Authorized to hear try and Determine the Same he shall forfeit the Sum of two hundred pounds Currant mony of this Province one half to his Maty for and towards the Support of the Governm't and the other half to the Informer who shall sue for ye Same in any Court of Record w'thin this province wherein no Essoyn protection or wager of Law shall be allowed and Such person shall be further punished by being Set in ye pillory on three Severall dayes and also be bound to the good behaviour at the discretion of the Court. And be it further Enacted by the Authority aforesaid That it shall and may be Lawfull to and for every Justice of the peace to cause any person or persons Suspected of being a Jesuit, Seminary Preist or of the Romish Clergy to be apprehended & Convented before himself & Some other of his ma'tys Justices and if Such person do not give Sattisfactory acco't of himself he shall be Committed to prison in order to a Tryall also it shall and may be Lawfull to and for any person or persons to app'rehend w'thout a warrant any Jesuit Seminary preist or other of the Romish Clergy as aforesaid and to Convent him before ye Gov'r or any two of the Council to be Examined and Imprisoned in order to a Tryall unless he give a Sattisfactory acco't of himself and as it will be Esteemed and accepted as a good Service don for ye King by the person who shall Seiz & apprehend any Jesuit Preist missionary or Romish Ecclesiactick as aforesaid So the Gov'r of this province for ye time being w'th ye advice & Consent of the Council may Suitably reward him as they think fitt. Provided this act shall not Extend, or be Construed to Extend unto any of the Romish Clergy, who shall happen to be Shipwrackt, or thro' other adversity shall be cast on shoure or driven into this province, So as he Continue or abide no Longer w'thin ye Same than untill he may have opportunity of passage for his Departure So also as Such person Immediately upon his arrivall shall forthw'th attend ye Gov'r if near to ye place of his Residence or otherwise on one or more of ye Council or next Justices of the peace, & acquaint y'm w'th his Circumstances & observe ye Direccons w'ch they shall give him during his stay in ye province.

CLASSIS OF AMSTERDAM.

Correspondence from America. Rev. John Lydius to the Classis of Amsterdam, August 15, (O. S.) 1700. In Port Folio "New York", Vol. I. Extracts, xxi. 421–2.

Albany, Aug. 15, O. S. (N. S.?) 1700.

Reverend, Pious, and Highly Learned Sirs:— After we had endured the inconveniences of the sea, and had sometimes been in peril of shipwreck, finally, through God's undeserved mercy, we came safely to anchor in the harbor of New York, on July 20, (N. S.) Stepping on land we learned immediately that Captain Baker, on whose ship (Rev.) Freerman was, had not yet arrived. This lightened our hearts not a little. We then took council of good friends, and it was determined that I should preach the following Sunday in New York; and then go up to Albany with my family and goods by the first yacht. It was not doubted by many but that affairs would turn out sufficiently in my favor.

Meantime there arrived early on the morning of the 23, (Captain) Baker, and Rev. Freerman was with him. The latter was not a little astonished when he learned from Mr. Banker that I had already arrived. Nevertheless he came to the house of Rev. Selyns (corner of Bridge and Whitehall?) where I was staying, and where he received a scanty welcome. He was assigned lodgment at the house of Rev. (Gualterus) Du Bois. He preached for him on Sunday afternoon, as I had done in the morning for Rev. Selyns, the old patriarch, (ouder Vader.) (The Classis will be informed by others, I suppose as to the satisfaction given respectively, by Rev. Freerman and myself.)*

On Tuesday evening we both started for Albany, in the yacht of one Herbert Jacobsz. He had been made Deacon this year, and

* There was a duplicate of this letter found, which was almost identical, yet had a few clauses or sentences different.
The sentence "The Classis will be informed by others, I suppose, as to the satisfaction given, respectively, by Freerman and myself" is supplied from the duplicate.

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had assured me from the first moment of my arrival in New York of a successful issue for myself. On Saturday, early in the evening, we arrived at Albany, and were welcomed on shore by the Magistrates, Consistory and the most respectable (fatzoenlyk) of the place. We were conducted to the house of Colonel Peter Schuyler, one of his Majesty's Councillors of the Province of New York, who is also an Elder there. The Consistory, after having consulted together in a separate room, requested us to come before them. Inasmuch, however, as it was already too late to examine our two calls, together with the letters we had brought with us, they asked us each to favor the congregation the next day with a sermon; but requested that neither of us would preach an inaugural. I said that I would gladly do so, if it could be done without prejudicing my case, since I had been assured that I had a call that was regular, and had not come over merely as a candidate for their church. This, then, having been publicly promised me, and also being sufficiently assured by certain ones in private, we each agreed to comply with the request of the Consistory. I was entertained at the house of the aforesaid gentleman, (Schuyler) and Rev. Freerman at the house of Mr. Bancker.

After the service on Sunday afternoon, we were each asked for our respective calls, with the certificates and whatever else we might have, that these might be examined on Monday. This was done in the presence of Rev. (Peter) Nucella, of Esopus. On the receipt of the letter from the Rev. Classis of Amsterdam, he had immediately gone to Albany with two members of his Consistory. I was then requested to preach my installation sermon on the following Sunday; the parsonage was offered me, and the (half year's)* salary due, was paid.

Subsequently to this, many people asserted that the Rev. Freerman ought also to be minister here together with me. But the Consistory was of maturer judgement, and they unanimously de-

* The words " half year's " are supplied from duplicate.

clared that this would be inexpedient, if the inhabitants, who for some time previously had been pretty well divided, were ever to be brought together in peace. Meantime through a good friend I had caused the letter of the Rev. Classis of Amsterdam to be handed to Lord Bellomont, who was at present here. And although he was requested by certain ones to appoint Rev. Freerman also to this church, he nevertheless roundly (volmondig) declared to me that such a course would be inexpedient for this congregation; and that he would never set himself against a call by the Rev. Classis of Amsterdam.

Rev. Freerman, since I was accepted as pastor here, has been preaching almost every Sunday at Schenectady. When certain ones at times asked him whether he would not like to serve that church as regular pastor, he gave a negative answer. Possibly he thought that his Excellency might yet pursue another course, as is now found out to be the case. We learned afterward that the Consistory of Schenectady on August 18, O. S. came to an agreement with Rev. Freerman in regard to a salary, and that on the 25th he preached his installation sermon. How he could have done so, on so insecure a foundation, I cannot comprehend. I also asked him himself this question on the Saturday before he preached his installation, and at the same time pointed out to him how such a way of doing things conflicted with all Ecclesiastical Regulations. But it seems that he cares for nothing, if he can only earn a stiver somewhere by preaching. How this action will be dealt with by the other brethren of this Province, I long to learn. I have deemed it necessary to write to all of them about this occurrence.

The proselytes from among the heathen who were in town during the time of my lord's (Bellomont's) stay here, continued with me their daily exercises of praying and singing, as they were accustomed to do under Rev. Dellius; and my lord furnished me with an interpreter, in order that I might be able to proceed with them in the teaching of that truth which is unto salvation. His Excellency was the more greatly inclined to do so, since he him-

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self, with his entire suite, attended with pleasure their devotional exercises at my house. I do certainly desire that the Lord will again grant His blessing upon this salutary work.*

Knowing of nothing else wherewith to lengthen my letter, I conclude with assuring you that I will exert all my powers to give as much satisfaction to this congregation as possible; so that hereafter they may have cause again to thank the Rev. Classis of Amsterdam for the tender and fatherly care which it has shown to this church, in sending me to them. Meantime I pray the All-sufficient God to pour out upon all the Brethren all imaginable blessings — upon their persons, ministries and families; while I remain,

Reverend, Pious, and Highly-Learned Gentlemen,

Your obedient servant,

Johannes Lydius.

DAVID SCHUYLER, ESQ., TO THE EARL OF BELLOMONT.

To His Excellency Richard Earle of Bellomont, Capt. Generall and Governor in Chief of his Majesty's Provinces of New York, Massachusetts Bay and New Hampshire and Vice Admirall of the same etc.

The Memoriall of David Schuyler Esq. one of the Aldermen of the City of Albany.

Humbly Sheweth:— That about the beginning of this present month of August 1700 the said David Schuyler being at Canada at the house of one Monsr. Bondour a merchant living at Montreal he saw him discoursing with an old Jesuit and having a paper in his hand with a great many names, like a roll, he was inquisitive what it might be and how he came to be so great with the Priest. The said Bondour reply'd that the Priest had been that day at Kachanuage the Praying Indian Castle about four miles from Montreall and had there taken a list of the names of all the Praying Indians and was carrying the same to Monsr. de Calliere the Governor of Canada. The said Schuyler asked the number of them, because it was comonly reported that the said Castle of Praying Indians (consisting of those Indians that had deserted the Five Nations) were about eighty fighting men in the time of the late war. The said Monsr. Bondour told him that the number of Praying Indians now in the Castle were three hundred and fifty, according to the list; upon which the said Schuyler told him he could not believe it. Well, said Bondour there is the son of Touyenijow whose father is lately come from your parts and is now one of our proselites, ask him and he will tell you the same. The said Schuyler asked

* The sentence about the converted Indians in the duplicate reads as follows: "During the stay here of his Excellency, Bellomont, the proselytes from among the heathen, held their exercises of praying and singing as they were accustomed to do in the time of Rev. Dellius, at my house. They promised at regular times to come hither to worship the true God with us and to use the sacraments according to the institution of Christ. But the Governor himself was at one time present at their exercises with his entire suite, and took such a satisfaction in them, that he furnished me with an interpreter, that I might be the better able to instruct them. I hope the All-sufficient Jehovah will add His blessing thereto."

the said young Indian, who told him they were now increased to three hundred and fifty fighting men, and bid him ask any of the Indians and they would say the same. The said Schuyler asked the said young Indian why he did not come to the Maquase country; who replyed that he had a great inclination to be a Christian and that detained him at Canada. Said Schuyler told him they would have Ministers in a short time in their own country and then he could be taught there. Whereupon Monsr. Bondour said, that was no praying that the Protestants used, they the French had the right way of praying. The said Schuyler told him, is that a good belief that if one Indian kills another, that the murderer shall go to the Priest and he shall absolve him, when God commands that he who sheds blood, his blood shall be shed. The Indian very much doubted if he could forgive that; but Monsr. Bondour told him he could, and for explanacon told the Indian if your shirt is foul then you wash it and it is clean, so it is with anybody that goes to Confession to the Priest.

The said David Schuyler said to the French gentleman Bondour he could not possibly believe there could be three hundred and fifty Praying Indians in the Castle called Kachnauage.

The Gentleman told him, Do you think that strange, there will be above four hundred before winter, for they come like wolves round about the Castle and beg the Priest to take compassion on them and give them some light in the Christian Faith, and they dare not receive them till they have been out a hunting and given some demonstracons of their fidelity; for all the Five Nations would come there speedily by reason of their ardent desire to turn Christians.

.....

I humbly offer this to your Excellency to evince the ardent desire of the Indians of the Five Nations to be instructed in the Christian Faith; the want of Ministers to instruct them therein being the apparent cause of their every day going over more and more to the French, that it will be absolutely impossible to keep the said Indians firm and steady to the Covenant Chain without such Ministers, that during the late war with France when the French of Canada had but few of our Indians, and we the whole Five Nations (who were as a Barrier and defence to the inhabitants residing at Albany and the other frontier parts of his Majesty's Provinces on the main Continent of America) yet continuall inroads were made by them into this government in such manner and to such effect that the inhabitants on the frontiers were frequently killed and scalped, or deserted; which plainly demonstrates that when the whole Five Nations, now our friends, are deserted and become our enemies, (as for want of Ministers they continually will) as war ensues, the whole strength of this government, the Barrier as aforesaid will not be able to resist the French joyn'd with ye said Indians, who may with ease over run this Province and open the way thereby to Virginia and Maryland and all other his Majesty's Governments on this Continent.

(Signed) David Schuyler.

— Col. Docs. N. Y. iv. 747, 748.

Albany 17th August, 1700.

ADDRESS OF THE CITIZENS OF ALBANY TO THE EARL OF BELLOMONT.

.....

To our great grief wee finde our trade more decayed then formerly by reason of the French and their Missionaries dayly deluding and debauching of our Indians of ye Five Nations from us, sometimes causing them to be killed by the farr Indians, and att other times seducing them to come and live att Canada to be instructed in the Christian faith, and where these two prevaile not, they raise factions in their Castles and take off by poyson those that cannot be soe seduced and deluded;

.....

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Wee doe likewise humbly request your Lordship to informe his Majesty the absolute necessity of having good Protestant Ministers here to instruct the Indians in the Christian Faith, else wee shall be deprived of all the Five Nations, which was the principall barrier that had hitherto secured these parts, who will goe all over to the French, whereby wee doe not only loose the benefitt of our trade and soe many warlike Indians to assist us upon occasion, but beget soe many enemies in their room.— Col. Docs. N. Y. iv. 752, 753, 754.

.....

Albany, August 24th, 1700.

(Signed by seventy four names.)

CONFERENCE OF THE EARL OF BELLOMONT WITH THE INDIANS.

At a conference held at Albany the 26th of August 1700.— (Col. Docs. N. Y. iv. 727-746.)

.....

I have been much surprised to hear what artifices the French of Canada have used to deceive and seduce you from your obedience to the Great King my master. I have been advised from yourselves and the Eastern Indians that the French Jesuits have endeavoured to perswade you and them that the King my master had formed a design to destroy and extirpate all your nations and that by all the methods imaginable, that is to say by disarming you that you may become a prey to the Dowaganhaes Twichtwichs and other remote nations of Indians and by poisoning of you; and I have been told that the Jesuits have warned you not to come hither and enter into conference with me, assuring you that I should meet you with a great armed force here to surprise and cut you off and that where that failed I should give you poyson to drinck in rum: But you shall find a treatment so contrary to what the Jesuits have insinuated to you, that if you do not give up your reasons to those ill men, they will forever hereafter passe with you for the greatest lyars and imposters in the world, and men that are a reproach to Christianity; and when you are acquainted with our religion, that is, the Protestant Religion you will find it is grounded on principles of truth and righteousnesse and not on lying artifices which the Jesuits teach and practise.

I have sent to England for Ministers to instruct you in the true Christian Religion. I expect some very soon over; for the present I shall settle Mr. Vreeman an able good Minister, at Schenectade, who I intend shall be one of those that shall be appointed to instruct you in the true faith. He will be near the Mohacks and in your way as you come from severall Castles to this Town, and will take pains to teach you. He has promised me to apply himself with all diligence to learn your language, and doubts not to be able to preach to you therein in a years time. I have another Minister, a learned able young man who I will also settle amongst you before winter. I doubt not but you will quickly perceive the vast difference between our religion and that which the Jesuits corruptly call the Christian Religion, when you have had the comfort and advantage of our Ministers sound doctrine, and I hope you will, when you are convinced of the truth of our religion, encourage those Indians of the Five Nations (whom the French Jesuits have seduced from us) to return to their obedience to the great King our Master;

.....

The Sachems of the Five Nations.

.....

You promised us a Minister that there should bee one at Schanegtade, by whom wee might bee instructed in the Christian Faith, as we come to trade at this City, and allso that another able young man should come from Boston and teach us; which is very acceptable and joyfull news to us all since he is so near at hand.

Wee are thanckfull to your Excellency that you will cause us to be instructed in the Protestant Religion; we were told in our own country this Spring by those three Gentlemen viz., Col. Schuyler, Mr. Livingston, and Mr. Hanse, whom your Lordship sent, that we should have Protestant Ministers to instruct us and a Belt was given upon it, which we accepted of; since when the French have sent us agents from Canada viz., Monsr. Maricour and J. Bruyas, Superior of the Jesuits, tending us by a Belt, Jesuits to instruct us in their religion; but wee told them wee had accepted of your Lordships kind profer of Protestant Ministers, and therefore declined and refused to accept of their Clergy or Jesuits into our Country. Now wee are unanimously resolved and come to this conclusion to adhere firmly to Corlaer and bee instructed in the Protestant religion which Corlaer and his peoples professes. The French have too often deceived us by their doctrine and wee are resolved wee will be deluded no more by them.

Brother:

You advise us to prevail with our Brethren who have been enticed away to Canada by the French to return to us; but wee must tell you it is not altogether in our power; the Governor of Canada has many wayes to draw and keep them; he feeds them when they are hungry and cloaths them when they are naked: for it is the French custome to clothe all those that are baptized and received into their Church. This wee presume is a great inducement to our people to turn papists. Wee doubt if our Brother Corlaer would put the King of England to that charge. However though wee cannot cope with him, yet if our Brother Corlaer will lend his helping hand, then wee will doe our utmost endeavour to perswade them to return back to their own habitations.

All wee of the Five Nations are come to this conclusion to have a Protestant Minister in Onondage the center of the Five Nations as soon as ever your Lordship pleases to send one. Wee have now answered to what Corlaer promised to us yesterday, and have no more to say now, till wee hear further what Corlaer will be pleased to say to us, when wee shall be ready to make our reply.

Whereupon the Earl of Bellomont told them that he would propose some thing more to them tomorrow morning about nine o'clock.

A little while after, the Speaker Sadeganakti alias Aqueendero stood up and said: —

Wee have forgot something which is of moment, viz., to pray your Lordship to take care when our people come here to Albany, that they may be instructed by the Minister in the Protestant Religion as has been done formerly; lett that good work bee continued by all meanes, that wee may joyn together in devotion with our Brethren at Albany who are of the true reformed religion, which is the religion wee best approve of, as being built upon purer principles than that which the Jesuits teach, wherein wee can discern a great deal of artifice and fraud.

As soon as the Sachems of the Five Nations had made an end of their discourse and were withdrawn, the Protestant Maquase Indians prayed they might be admitted to speak to his Lordship; which being granted, Henry, the Maquase, spoke as follows: —

Wee have been mindfull of what your Lordship proposed yesterday, that all endeavours ought to be used not only to draw our people from Canada, who have been seduced by the Jesuits, but to prevent any of our peoples going thither; Wee are now come to acquaint your Lordship that wee have prevailed upon Brandt and Jacob and three more of our people that were designed to goe and live at Canada, who are now fully resolved to stay in their country. Upon which Brandt the Maquase stood up and told his Lordship that he was satisfied he had been in the wrong in designing to goe and live at Canada; he was now convinced of his error, and now fully resolved to stay in his own country and lyve and dye under the

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obedience of his Majestie of England and be further instructed in the true Protestant Religion.

My Lord told them, that he was satisfyed with the diligence and integrity of Henry and the rest of the Protestant Maquase in using of their endeavours to advise Brandt and the rest of their Brethren against their removing to Canada, and told them they should have no cause to repent it, for his Lordship would shew him all the kindness imaginable, and said further it would be very pleasing to his Lordship to see them united and live like loving brethren together.

Robert Livingston, Secretary
for the Indian Affaires.

The Third Dayes Conference.

Albany the 28th of August 1700.

.....

All that you have this day proposed to us wee accept of and will stand to it, viz., of the two Ministers that are to be at Onondage; it is very acceptable to us. Wee fear that Corlaer will not cloath the Converts as the Governour of Canada does, for when our Indians goe out a hunting and have bad luck, taking nothing, they goe to Canada, and the Governour cloaths them; by which meanes they are induced to turn Papists by the French charity and caresses.

Wee desired yesterday that there may be a Minister established here as well as at Schanegtade, to instruct our people in the Protestant religion, as it has been formerly; pray let that not be forgotten, for wee stay longer here by reason of our tradeing then at Schanegtade, which wee only pass by transiently, for during that time our people may be instructed in the Christian faith. 'Tis true wee will be induc'd to stay a night longer now at Schanegtade upon the score of being instructed by the Minister there.

.....

To that My Lord answered; He expected, that seeing they had so often urged him to build a Fort for their defence, he wondered they should now omit to speak particularly to that point; and since they were so very desirous to have Ministers settled in Onondage country, he must be so plain as to tell them that he found it absolutely impossible to engage Ministers to go and live there, unless there were a Fort there to secure them from the French and their Indians, and that he was sure that for all the Bevers the Five Nations should take in a year, a Minister would not be prevailed with to goe and live in that open country to the hazard of his life.

The Fourth Dayes Conference.

Albany the 29th of August 1700.

Present,— the Gentlemen, as before.

The Earl of Bellomont says upon the reply of the Five Nations yesterday to his Lordships propositions the day before, as follows:—

There is a great deal of difference between the number of Indians in Canada and the Five Nations; the French can be at no very great charge to cloath their proselites; yet however though your number be so much greater, I will give you all reasonable encouragement, but withall I must tell you though it is the Jesuits custome by bribes and rewards to purchase proselytes, it is not the practice or method used by Protestants; for we hold that those only are good Christians who profess Christianity out of faith and a good conscience and not upon the score of worldly interest.

In answer to your desire of a Minister here in Albany, to instruct you in the Christian religion, I am not only willing but glad to gratify you therein, and I will engage Mr. Lydius the Minister of this town to take paines with you and learn your language that he may be the better able to serve you in the work of

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the gospell, and I hope in a little time to have the Bible translated into your language and to have some of your children taught to read, so that you may have the comfort and edification of God's Word, which I am sure will be hugely pleasing to you when your children are able to read it to you. Now that I am upon this subject, I wish you would send two or three Sachems sonns out of each Nation to be kept at School at New York where I will take care to have them taught to write and read both English and Indian, and they shall be well cloathed and dyeted at the King's charge and after three or four years that they are perfect in their writing and reading they shall return home to you and other boyes shall come in their places; by which meanes you will always have those among you that will understand English and will be serviceable to you upon many occasions.

.....

Robert Livingston, Secretary
for the Indian Affaires.

Albany, 29th of August 1700.

At a private conference which the Earl of Bellomont had with two of the principall Sachems of each of the Five Nations of Indians, and one of the Protestant Maquase.

.....

You yourselves have already own'd to me that you like the protestant religion better than the Popish; you have likewise declared your aversion and dislike to the Jesuits way and method of making converts by artifice and fraud; you will alwayes be troubled by them, and they will be endeavouring to allure you, and if they fail therein, they are wicked enough to destroy you by poison. Therefore your best way to be rid of them and all their contrivances is to make prisoners of them as often as they come into your country, and bring them to me, and for every such Popish priest and Jesuit which you shall bring to this town and deliver up to the Magistrates, you shall have one hundred peeces of Eight pay'd you down in ready money, as a reward. Wee have a law in this Province for the seizing and securing all Popish Priests and Jesuits and I would very gladly put that law in execution against those disturbers of mankind, and I hope you will take speciall care to comply with my desire herein if you will do an acceptable service to the King and will deserve the continuance of my friendship.

Robert Livingston, Secretary
for the Indian Affaires.

Albany 30th of August 1700.

Brother Corlaer.

Wee are now come to answer to those heads your Lordship proposed to us yesterday, which are of great moment and consequence, and that concerning the bringing the Jesuits prisoners hither that do come to our Country is none of the least. You advise us to make peace with the remote Indians and to draw our own Indians back from Canada, and at the same time to bring the Jesuits that come to our country, prisoners hither. These three heads do not well consist and agree together; therefore wee are of opinion it will be more adviceable first to conclude a firm peace with the Dowaganhaes and other remote Indians and then see to draw back our Indians from Canada that are debauched thither, before wee meddle with or disturb the Jesuits; for there are severall of these remote Indians viz., Stiagigroone,* Assisagigroone,† Odsidanawe, and severall other Nations to the

* Or Estiaghicks, which, according to Colden, was the Iroquois name for the Sauteurs, or Indians around the Falls of St. Mary; Roone, meaning simply, "men", being a termination used by the Iroquois to designate Indians of the Algonkin family.

† Achsisaghecks, or Missisagues.

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number of sixteen, that have already agreed to come and live among us, and if they do hear that wee commit any rudeness to the French Jesuits, that will put a stop not only to the said treaty, but exasperate our people that are at Canada, and obstruct their coming over to us. Therefore our conclusion is, first to wait the said farr or remote Indians their coming, before wee put that in execution which your Lordship proposes about the Jesuits; but if any Jesuit or Popish Priest do come into our Country before the treaty with the remote Indians be concluded, wee will send them back and forbid them to come into our Castles; and what wee have promised your Lordship concerning our adherence to the Protestant religion, wee stand to it and will ever abide to those principles.— Colden.

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THE SIXTH DAY'S CONFERENCE. ALBANY THE 31ST OF AUGUST, 1700.

Present — As before.

His Excellency Richard Earl of Bellomont's Proposalls to the Sachems of the Maquase, Oneydes, Onnondages, Cajouges, and Sinnekes.

Brethren: —

I understand some of the French that are among the remote Nations of Indians would willingly come and trade with us in this town, but that they are apprehensive you will not give them free passage through your country; but I hope you will encourage their coming hither, for now in time of peace it is but reasonable they should have the liberty of trading with us. There is a vast difference between Frenchmen that come among us purely on the account of trade, and the Popish Priests and Jesuits that come to deceive and delude you with their false doctrines and principles.

I would be very glad to know upon what errand or message it was that Mr. Marricour and Monsr. Bruyas the Jesuit and the rest of the French came to you lately at the Onnondages Castle. If you intend to keep a fair correspondence with mee as you have promised, you must be ingenuous in letting mee know what propositions they made to you then. Therefore I expect you will recollect and tell me everything that they say'd to you.

.....

And now Brethren let me conjure you to perform all the promises you have made of an inviolable fidelity and obedience to the King our Master and to continue in a steddy affection and friendship with us your Brethren and fellow subjects. You cannot give the King a surer testimony of your loyalty to him then by rejecting all manner of correspondence with the Popish Priests and Jesuits and by utterly refusing to suffer them to come into your country upon any pretence whatsoever. Upon those termes I doe take upon mee to assure you of the King's fatherly care and protection, and in token of his Majesty's grace and favour to you, I have provided a present which I give you in his Majesty's name, viz.,

200 Fusees	200 Knives
200 Baggs of powder of 6lb. a peece	200 Shirts
2000 lb. lead	49 Keggs of Rum of 2 Gals. Rum.
2000 Flints	63 Hats
100 Hatchets	3 Barrels of Pipes with Tobacco.

This is besides 2 ps. of Duffells and some gunns, shirts and hatts given to the Sachems when they went home.

Robert Livingston, Secretary
for the Indian Affaires.

Albany 31st of August 1700.

The Sachems of the Five Nations, the Maquase, Oneydes Onnondages, Cajouges and Sinnekes came to his Excellency the Earl of Bellomont and made the following answer to his Lordshipps Propositions made to them in the forenoon.

Sadekanaktie Speaker: —

Brother Corlaer.

.....

God Almighty hath been pleased to create us, and the Sun hath shined long upon us, and wee have lived many years in peace and union together, and we hope by your instruction to bee taught to bee good Christians, and dye in the Christian faith; let us therefore goe hand in hand and support one another. Wee were here before you and were a strong and numerous people when you were but small and young like striplings, yet wee were kind and cherished you, and therefore when wee propose any thing to you, if you cannot agree to it, let us take Councill together that matters may be carry'd on smooth, and that what we may say may not be taken amiss, and when wee are to be instructed in the Protestant Religion, pray let not such severities be used as the Jesuits do in Canada, who whip their Proselytes with an iron chain, cut the women's hair off, put the men in prison, and when the men commit any filthy sin, the Priest takes his opportunity and beats them when they are asleep. Now as a token wee accept of being instructed in the Protestant Religion, Wee give nine Bever Skins.

.....

Wee desire that a Smith may come and live at Onnondage when the Ministers come; wee have not heard anything of that; pray let not this be forgotten. Wee give nine Bevers.

.....

Wee shall now according to your Lordship's order acquaint you with what the Jesuit Bruyas hath say'd to the Sachems of the Five Nations at Onnondage this Summer, viz.,

1. That he was glad to see them, and that some of them were to Canada notwithstanding Corlaer's strict prohibition and that he was sorry for the loss of their people that were killed by the remote Indians, condol'd their loss and wip'd of the blood, and gave a Belt of Wampum.

2. That the ketle of warr that had boyl'd so long, which would have scalded and consumed all the Five Nations was now overset and turned upside down and a firm peace made.

3. He planted the Tree of Peace and welfare at Onnondage.

4. .....

5. .....

6. He proposed to come and live at Onnondage and instruct us in the Christian Faith, and would banish all sickness plagues and distempers out of our country if wee would accept of him: and gave us a Belt.

But this Belt was not accepted by us, for wee told him that wee had accepted a Belt from Corlaer sent us this Spring by Col. Schuyler, Mr. Livingston and Mr. Hansen, to be instructed by such Ministers as he would send, which Belt, being given first, had the preference; and Dekanissore, one of our Sachems, told him further that wee had once been deceived by the Jesuit and his doctrine; for when wee were entred and learning the Christian Religion, the French came and knock'd us in the head.

7. That the Jesuit had a Belt of Wampum from the Rondax Indians to release two of their Indians that were prisoners at Onnondage, and carryed one of them to Canada.

They added further that the Jesuit Bruyas said when he see his Belt was rejected, whereby he proposed to come and live at Onnondage and instruct them

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in his religion, that if he had known that Corlaer the Governor of New York had sent a Belt for that purpose that Ministers should come there to instruct them, he would not have proposed it to them.

.....

They further stated that Bruyas the Jesuit say'd it is as if Corlaer the Governor of New York would have warr again by hindering you to come and correspond and trade with us.

.....

Albany the 31st of August, 1700.

While the Sachems of the Five Nations were making their proposals to the Earl of Bellomont:—

Henry, one of the Maquase Protestant Indians stood up and say'd: Wee complayn'd to your Lordship two yeares ago in the name of the Five Nations that our land was taken from us by Col. Peter Schuyler, Capt. Evert Banker, Major Dirk Wessells and one William Pinhorne at New York and Mr. Dellius the late Minister of Albany; whereupon your Lordship promised you would write about it home to the King, and wee have accordingly found the good effects of it and have our land again. Mr. Hendrick Hansen came last year to our country and told us from your Lordship that the Patent that those five persons had obtained for our land, was vacated and broke, and that wee should keep possess and enjoy our land for us and our heires forever, if there were but two of us alive wee should not bee turned out, nether would it bee taken from us, and wee were told to acquaint all the rest of the Five Nations herewith; which wee accordingly did and for an acknowledgement of our gratitude to your Lordship wee give nine Bevers.

Wee doe again thank your Lordship in behalf of the Five Nations for your fatherly care in restoring our land to us again, and wee doe pray that the Great King of England may protect us from any hazard that may befall us. Wee give nine Bevers.

Robert Livingston, Secretary
for the Indian Affaires.

PROPOSALS MADE BY THE RIVER INDIANS TO THE RIGHT HONORABLE RICHARD EARL OF BELLOMONT, AUGUST 31, 1700.

Present — As at the First Dayes Conference.

Soquans Speaker said:— Wee are glad to see you and your lady here; 'tis now about two yeares ago since wee first see you. The sunn of peace shin'd then and so it does still. Wee give Beaver and an Otter to welcome our Father and Mother to this place.

2. In the times of old there were not any Christians on this river and the first Christians that came settled upon Renselaer's ys land whom wee loved as soon as wee see them, and received them as Brethren, with whom wee made a strict allyance and a Covenant Chain which has been kept alwayes inviolable ever since, and this chain wee are now come to renew, and wee are resolved to live and dye here in this government, and do pray that our Father will support and protect us. Wee give three Bevers.

3. It is now six and twenty yeares ago since wee were allmost dead when wee left New England and were first received into this government; then it was that a Tree was planted at Schakkook whose branches is spread that there is a comfortable shade under the leaves of it: Wee are unanimously resolved to live and dye under the shadow of that Tree and pray our Father to nourish and have a favourable aspect towards that Tree,

.....

His Excellency the Earl of Bellomont's Answer to the River Indians, Albany the 31st of August 1700.

Children. I thank you for your kind expressions, in which you have delivered yourselves by Sucquans your Sachem. I hope I shall alwayes behave myself to you and the rest of the King's Indian subjects so as that you will have reason to believe that the English lawes and government are the best in the world and you may be sure I will doe everything to maintain the Covenant Chain firm and stedfast. I am glad you are so near as Schakkook and should be very glad you would invite your friends the Pennekoke and Eastern Indians to come and settle with you there;

.....

What you have say'd to mee I take kindly, but I am sorry you have not the same good disposition that the Five Nations have expressed of becoming Protestants and being instructed in the true Christian Faith; which would be infinitely more pleasing to mee than all the complements you can possibly use to me; if you intend to convince mee of your affection and duty to the King, you must resolve to renounce all sort of correspondence with Canada and neither be instructed by the Jesuits or other Popish Missionaries in their religion, nor carry on any trade with the French of Canada or their Indians; and when ever I hear that you go to Canada upon the account of trade, you must never reckon upon mee as your loving Father, nor shall I esteem you my dutifull Children.

....

To conclude the King our great Master does by mee make you a present equall with the rest of his subjects of each of the five Nations, viz.,

Forty Gunns, forty Bags of powder of six pounds each, four hundred pounds of lead, five hundred Flints, twenty Hatchets, forty Knives, eight Kags of Rum, forty Shirts, twenty pounds of Tobacco, one Cask of Pipes, one dozen Hatts.

Robert Livingston, Secretary
for the Indian Affaires.

Albany the 4th of September, 1700.

The Propositions made by some of the Five Nations to the Commissioners of the Indian Affaires, the third of July last, being read before the Earl of Bellomont, relating to a Belt sent by the Canada Praying Indians of Cachanuage to the Five Nations; and some discourse the Governor of Canada had with said Indians; as by said Propositions, relation being thereunto had more at large appears, His Lordship thought fit to give the following answer to the Sachems of the Onnondages and Sinnekes, the rest being gone home: viz.

Brethren. Upon your producing the Belt of Wampum sent to the Five Nations by the French Praying Indians of Cachanuage, and your owning to mee that the said Praying Indians desired I might not know of their said message and Belt, I perceive plainly the message was only to amuse and deceive you, that under the pretence and shew of a friendly correspondence between the said Praying Indians and the Five Nations the Jesuits and other emissaries or creature of the Governor of Canada might have the better opportunity of seducing you from your obedience to the King our Master; and whereas you have communicated to mee the desire of those Praying Indians that their Belt may bee kept in the Onnondages Castle in token of the good correspondence they intended with the Five Nations I thank you for your sincere dealing and discovery thereof; and since you have been so just to mee to give mee up that Belt so sent you by the Praying Indians, I do in the room thereof deliver you a Belt which I desire may goe as a token of my friendship to the Five Nations and may be kept in the Onnondages Castle in lieu of the other Belt.

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Brethren. You are to understand that the Belt I now give you is to be a pledge between us of mutuall friendship, and to be a caution to you not to hearken to any propositions whatsoever that comes from Canada without my consent first had

The Sachems answered:—

That they were of opinion it would be requisite for them to send an answer to the Canada Praying Indians, since by that Belt they sent to them, they seem to insinuate the keeping firm the Peace made by the two Kings in Europe.

To which His Lordship reply'd:—

That he thought their best way would be to answer the message of the Praying Indians, but then advised their said answer should appear after this manner, viz. That they did desire the Peace between the two Crowns might be observed between those that sent the Belt and the Five Nations, but that they would never carry on any negociation with them or any other persons whatsoever without the privity and good liking of the Great King of England's Governor of New York, for that they are resolved to adhere firmly to their allegiance and fidelity to the Great King of England.

To this the said Sachems agreed and say'd the Interpreter should be present when they gave their answer to the Canada Indians, and His Lordship ordered the Interpreter Laurence to be present accordingly.

Robert Livingston, Secretary
for the Indian Affaires.
— Col. Docs. N. Y. iv. 727-746.

CORRESPONDENCE IN AMERICA.

The Revs. Selyns and Du Bois to the Consistory of Schenectady, September 4, 1700. Portfolio "New York", Vol. I. To the Overseers of the Church of Jesus Christ at Schenectady, Constituting the present ruling Consistory of said Church:

Worthy Friends and Brethren:— We are very well acquainted with all that can be said in regard to the arrival of Revs. Lydius and Freerman; and we doubt not but that we have a clear view of the rights (righteousness) in that whole case. We are greatly rejoiced, therefore, that things have been directed as they have, if they are in harmony with the maintenance of the rights of God's Church, and of good order.

As to the call you have made on the Rev. Freerman, we perceive nothing else than that you have done it with a good and pious object in view. We wish you all manner of prosperity therewith, and hope that the Rev. Freerman may be for many years a faithful pastor and teacher to your church; one who will enlighten

your congregation by doctrine and life, and build you up in the knowledge of the truth which is unto salvation; urging you to virtue and holiness, without which no man shall see the Lord.

But considering that we are all preachers sent out by the Consistory and Classis of Amsterdam, and are, therefore, members of that same Classis, and must on that account recognize that Rev. Assembly as our competent Judge, and to which we are bound to refer all our church differences; therefore we can recognize no one as belonging to this Corporation, (this Body of Ministers in America) except such as also recognize the same Classis of Amsterdam, as that Body to which all our ecclesiastical disputes must be referred. For example, as serving for your own warning, in case some dispute should arise, which may God forbid, between you and your pastor; and you should wish to choose us as arbitrators in the case; the Rev. Freerman would be able to say with the greatest justice,— I do not belong to that Classis of Amsterdam to which those ministers belong; but the Classis of Lingen is the one which can alone act on my case.

We are, indeed, willing to recognize Rev. Freerman as an orthodox minister, who belongs (belangt) to the Classis of Lingen. But if he, hereafter, is willing to consider the Classis of Amsterdam with us, as the one on which, in certain respects, we are alone dependent, and as the body to which we and himself belong (behoort); this would serve as a great bond of unity for all the Dutch Churches in these far off countries of America; although the entire Church of God on earth constitutes but one Church.

Dear Friends and Brethren,

Your obedient servants and friends,

Henricus Selyns
Gualtherius du Bois.

September 4, 1700.

CLASSIS OF AMSTERDAM.

Correspondence from America. The Revs. Selyns and Du Bois to the High Rev. Classis of Amsterdam, September ? 1700. Portfolio New York, Vol. I. Extracts, xxi. 420.

Reverend, Pious, Highly Learned Sirs and Brethren:— From your lines of March 29, 1700, we received information that the Classis of Amsterdam, at the request of the Rev. Consistory of New Albany, had regularly called Rev. (John) Lydius to that field, and that he was a capable and pious minister; but that, notwithstanding this, Mr. Bancker had tried to foist upon them a certain (Bernardus) Freerman, and had, to such a degree as you informed us, succeeded in his undertaking. You also represented to us the danger of such a proceeding, and admonished us to do our duty in the premises.

As soon as we heard of these irregularities of Mr. Bancker we admonished him therefor, but not with such immediate results as we could have wished. For not only this city, but pretty nearly the whole country beside is full of disputes; on that account feelings are divided. There was therefore a rumor here, that besides the request (of the church of New Albany) to the Classis, (for a pastor) a private order had been sent to Mr. Bancker positively to see to it, that Rev. Freerman was called. It was for this reason, that when the letter of the Rev. Classis was read in our Consistory, and it was asked whether the members did not consider the calling of Rev. (John) Lydius regular; and on the other hand whether they did not condemn the call of Freerman as irregular: it was answered by the majority, that there was no objection to what had been done by the Rev. Classis; but neither did they wish to declare the calling of Rev. Freerman irregular; because they did not know anything of those orders sent to Mr. Bancker; that they were, indeed, always inclined to show all due respect to the Rev. Classis;

but that the Church of Albany had not recognized us (the Church of New York) in this call, (by asking our opinion) as all the other churches in the land were accustomed to do in such matters; and as had been done even by themselves, in regard to Albany, in the calling of Rev. du Bois: that therefore their declaration of the regularity or irregularity of this call would help nothing; but on the contrary might occasion more difficulty. Therefore it was judged advisable to give no declaration on the subject. It was thought proper, however, that each one in his private capacity, should seek so to influence his acquaintences at New Albany, that matters might be satisfactorily arranged with the Classis; and that the Rev. Freerman might also be helped in any way possible. For surely, to send him back could not be approved of, when there was so great need of ministers here. Such a course would cause much complaint from those who were informed about the situation here; indeed those would never permit such a thing to be done.

Meanwhile it had been agreed upon by Rev. Selyns and myself, since both the ministers were sure to come over, that the first who should land, which ever it might be, should be entertained at the house of Rev. Selyns; and the other should stay with me, (du Bois.)

Furthermore, we have sought to induce all parties to come to this point, that the rest and peace of the church should be preserved, and that the Rev. Classis should not be injured in its dignity and the respect due unto it. In due time both the ministers went to Albany, whither Mr. Nucella, on the receipt of the letter of the Rev. Classis, repaired also, and did his best in behalf of Rev. Lydius, who was received immediately as their lawful minister, and took possession of his office. Rev. Freerman was called to Schenectady, which church gave us information thereof. Our reply to their request for our approval, we deem expedient to communicate to you, as we herewith do. With this we hope you will be pleased. The Rev. Classis will, no doubt, receive fuller

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information of everything, both from Rev. Lydius and from Rev. Nucella. As to the condition of our church, it is, God be praised, in a flourishing condition. We hope that the still lingering dissensions will gradually fade away, and finally disappear altogether. Thereunto, may the Almighty grant his blessing. May He ever bind us together more closely in the bonds of brotherly love. As in all these things we endeavor to please you; so we request that you will not refuse us your correspondence in the future. We commend you to God and to the Word of his grace; while we remain,

Reverend, Pious and Highly Learned Sirs,

Your obedient servants and brethren in Jesus Christ,

Henricus Selyns, Minister Neo Eboracensis.

Gualtherus du Bois, Neo. Ebor. Eccles.

ACTS OF THE CLASSIS OF AMSTERDAM.

Letter of Bellomont.

1700, Sept. 6th.

Regarding the letter of Mylord Bellomont, nothing else has been received, and it remains accordingly in statu. viii. 329; xix. 258.

Correspondence from America. The Consistory of Albany to the Classis of Amsterdam, September 9, 1700. Portfolio, "New York", Vol. I. Extracts, xxi. 422.

Albany September 9, 1700.

Reverend, Pious, Highly Learned Sirs, and Brethren in Christ: — Your letters of March 29, 1700 were received. From these we perceived your call of Rev. John Lydius to the ministry of our church. He arrived on July 20, ult. His call having been shown to us, he was accepted by us, and duly installed. We found him

to be dignified in purpose, and to possess excellent preaching gifts. These were to the complete satisfaction of the congregation.

We received also private letters from Mr. William Bancker. He had also caused the Rev. Classis of Lingen to appoint, on March 16th, the Rev. (Bernardus) Freerman for our church. He arrived here at the same time with Rev. Lydius. But we were not convinced (of the regularity of that call) and found no reason to acknowledge it. But inasmuch as both had come over, several members of the church would have liked to have had Rev. Freerman also settle here, but both could not be supported by us. It then pleased the Allwise God to induce the Consistory of a certain village, Schenectady, five (Dutch) miles from here to call him. They had lost their pastor, (Tesschenmacker), at the beginning of the last war. That congregation happily came to an agreement with Rev. Freerman about his ministry and salary, which was greatly to our peace.

We cannot do otherwise than by these presents most heartily to thank you for sending us Rev. Lydius, and we bind ourselves to show him all esteem.

Finally, we entreat you, in case there should be any feeling about this affair, that it may be passed over in a spirit of brotherly love, even as we ourselves have done regarding it. For we bear in mind that this Mr. Bancker is not only a native of our place and a member of our church, but that he has also in this country most excellent family connections. And especially do we remember the recent dissensions which have existed here — may God improve our conditions; — while we also refer you to Mr. Dellius (at Antwerp) and to Mr. (van) Schaick, whom you well know, and who can give you all necessary information about these circumstances. By such a course we are sure we shall attain to a greater degree of love and unity in our congregation. We desire

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to remain in closest bonds of brotherly friendship with you, and also ever to enjoy your further correspondence.

Reverend and godly Gentlemen and Brethren in Christ,

Your submissive and very obedient servants, the Elders and Deacons of the Church of Jesus Christ at Albany,

Peter Schuyler,
Jacob Schorman,
Anthony van Schaick,
John Cuyler,
William Groesbeck,
Haerpart Jacobs,* Clerk.

ACTS OF THE CLASSIS OF AMSTERDAM.

Bellomont.

1700, Oct. 4th.

Touching the letter of Mylord Bellomont, it was resolved, before answering the same, to hear Rev. Dellius; especially, in reference to what he had to adduce respecting the accusations against him. This was recommended to the Deputies ad res Maritimas. viii. 332; xix. 258.

Rev. Vas.

1700, Oct. 4th.

Rev. Petrus Vas renews his former request (to be sent) to the East Indian Churches. His request was granted. viii. 332.

REPORT OF THE COUNCIL OF TRADE ON BELLOMONT'S PROPOSALS.

1700, Oct. 4.

His Lordship offers, that some minister of the Church of England, be sent to live among our Indians, to instruct them in Christianity and to prevent their being practised upon by the French Priests and Jesuits.— Col. Docs. N. Y. iv. 702.

Concerning ministers to instruct our Indians, and prevent their being practiced upon by the French, We humbly conceive that if a fund can be found for the maintenance of such ministers, they may be of very great use and service, as well for the propagation of the Reformed religion, as of improving the civil interest of England.— Col. Docs. N. Y. iv. 707.

* This was the Deacon in whose yacht Lydius and Freerman sailed together to Albany.

CLASSIS OF AMSTERDAM.

Acts of the Deputies and their Correspondence. The Classis of Amsterdam to Rev. Godefridus Dellius, October 5, 1700.

Reverend Sir and Brother:—

At our meeting of Classis held yesterday, it was thought proper to hand to you the accusations of Lord Bellomont, with the expectation that, as soon as possible, you will let our Assembly have your replies thereto; for our reply to his Lordship's letter awaits now only this, that our Assembly should have seen and considered your answer. Colleague van Oostrum tells me that you have read and copied the letter from Lord Bellomont, so that, in case your defense were asked for, you might have it ready the sooner. Our Assembly therefore shall look for it very soon. Meanwhile commending you to God and the Word of his Grace,

In the name of the Rev. Classis of Amsterdam,
L. Zeegers, V. D. M., deputatorum ad res Maritimas, praeses.

Amsterdam,
October 5, 1700.

COUNCIL JOURNAL. Parish of Eastchester. 1700, Oct. 16. Bellomont, Governor. An act for declaring the town of Eastchester, in the county of Westchester, a distinct parish from the town of Westchester, in the county aforesaid,— was sent to the Council for their concurrence. Council Journal, 151. Committed, 151. Reported, asking the Governor to inspect his commission and instructions, to see if nothing therein mentioned is an infringement of the prerogative royal, (October 24), 152. Amended, passed, and sent back to Assembly, 154; (the principal amendment was the insertion of the word "orthodox" before "Protestant", in second line.) Passed by Assembly and sent back to Council, October 30. p. 155. Enacted, November 2, 1700, p. 155.

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BELLOMONT TO THE LORDS OF TRADE.

1700, Oct. 17.

Severall Bills were offered me and the Council by the Representatives for our passing; but some we thought frivolous and some had clauses inconsistent with the laws of England. ..... An Act against Jesuits and Popish Priests; and an Act for the better securing the Five Nations in their fidelity to his Majesty. This last Act I gave the assent to, with great reluctance, and I believe your Lordships will think the treatment it deserves, is, to be rejected by the King with scorn, when it comes to be laid before his Majesty in Council.— Col. Docs. N. Y. iv. 713.

..... I shall only observe that the message I sent last spring by Coll. Schuyler, Mr. Livingston and Mr. Hanson to the Five Nations was a most lucky step, and was, I may presume to say, the hindering the Indians from a revolt to the French. This will appear from what the Indians own in page the 5th of the conference. I had the good luck to be too nimble for Bruyas the Jesuit and Monsr. Maricour, and by my present of a belt of Wampum I frustrated theirs; insomuch that upon their coming, the Indians told them that they were pre-ingaged to me.— iv. 714.

I desire your Lordships will please to send over two ministers as soon as possibly can be, or we shall hazard the loss of our Indians; they press for ministers above all things whatsoever. They ought to be young men, or they will never be able to learn the Indian tongue. They must be men of sober and exemplary lives and good scholars, or they will not be fit to instruct the Indians, and encounter the Jesuits in point of argument. I should advise their being both settled at the intended Fort; and for their encouragement they ought to have one hundred and fifty pounds a year salarie, apiece, Sterl. money. Without a Fort 'tis next to impossible to prevail with the ministers to live among the Indians; they are so nasty as never to wash their hands or the utensils they dress their victuals with. Their food is (some of it) loathsome to the last degree; tho' they eat great store of venison, pidgeons and fish; yet bear's flesh is a great part of their diet; and when they feast themselves and their friends, a dog is esteemed with them a princely dish. The corporation for propagating the Gospell etc., are worthy gentlemen, and I am confident will at your Lordships desire, order the salaries of the ministers out of the Corporation Stock; and because your Lordships ordered me, in your letter of the 21st of August 1699, to send you an account of the disposition of the stock in New England, I therefore now send an account of the persons who receive pensions out of it, and also of the fond out of which these pensions arise; both which are contained in the same paper and (No. 15.) The persons against whose names I have set a cross on the margin are ministers. I have often told Mr. Stoughton, who is treasurer, and the rest of the Commissioners for management of that affair, that I thought that Province able enough to maintain their ministers; and that the giving that money to ministers that did not preach to the Indians in their tongue, and were so lazy as not to learn it, that they might the better instruct them, was a misapplication of the Corporation money. I am a member of the Corporation myself, and we had some meetings at Boston to settle that business but did little in it. Mr. Grindall Rawson is the only minister in the list that speaks the Indian tongue and preaches it. Mr. Stoughton and I joyn'd in putting Mr. Laborie into a Plantation where are some French and Indians, with a salarie of thirty pounds a year; he had undertaken to learn the Indian tongue and instruct and preach to the Indians.— iv. 717-718.

..... I find in looking over my papers and notes, I had forgot to acquaint your Lordships of a petition of the inhabitants of Suffolk County, and another of those of Queens County, in this Province, for the settling of a Dissenting Ministry among them; the said petitions were delivered during that session

of the Assembly wherein the Revenue was settled for six years. I gave no countenance to those petitions then, nor will I recommend them now. I think the best way is to forget them.....— iv. 719.

I suspended Parson Smith, Chaplain to these Companys, on the 7th of last August, for affronting my Lord Bishop of London, and for living a scandalous life, in neglecting his cure, parting with his wife, and cohabiting with another woman.— iv. 719.

EARL OF BELLOMONT TO THE LORDS OF TRADE, 1700, OCT. 17.

P. S. Mr. Champante having sent me the copy of some articles that were exhibited against me to the House of Commons last session by one John Keis a Scotchman, I had once a design of answering them, till reflecting that the greatest part of 'em are palpable untruths, and those that happen to be true are trifling and of little moment, I thought it would be time mis-pent to answer such trash. To instance, in some of those false articles, I am accused of having removed Col. Young with others from the Council, and Col. Young was dead two years before my coming into this country. Dr. Carfbile, whom I swore of the Council is called a mountebank in one of the articles, whereas in truth he was a graduate Phisitian, having studied and taken his Doctors degree at Leyden, and was a very learned and honest man. There are a great many other grosse and impertinent untruths in those articles, which I do not think worth while to trouble your Lordships with. I think 'tis a hardship on every honest man that serves the King to the best of his power to have his name and reputation torn and vilified by a little vagabond Scotchman. And I should think such a man is accountable to the House of Commons for abusing them with untruths and wasting their time, and it would become their justice to punish men that make vexatious and groundless complaints.— Col. Docs. N. Y. iv. 725, 726.

ACTS OF THE CLASSIS OF AMSTERDAM.

Dellius.

1700, Oct. 18th.

The president, the Rev. Lambertus Zegers reports, that he has written to Rev. Dellius, to send over his defense. An answer to this is awaited. The Rev. Zegers was thanked for his trouble. viii. 334; xix. 259.

EARL OF BELLOMONT TO SECRETARY OF THE BOARD.

Extract of a letter from the Earle of Bellomont to the Secretary of this Board. Dated at New Yorke the 19th of October 1700.

Sir:— Mr. Smith the Chaplain,* whom I dismist, had the impudence to come the other day and question my power of dismissing him. I forgot, in my letter to their Lordships where I mentioned him, to acquaint them with an arch peice of villany done by Smith while I was at Boston. He comes to the Lieutenant Governor and desires him to signe a blank licence, pretending the persons to be married were desirous to have their names concealed. The Lieutenant Governor, suspecting

* Rev. Symon Smith is mentioned as Chaplain to the Fort at New York, July, 1699, in New York Council Minutes, viii., 123.

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Smith's knavery, refuses to signe the blank licence. Afterwards Smith brings a licence filled up with the names of Adam Ball and the maiden name of a married woman; he afterwards adds a sillable to the man's name, in the licence, (after the Lieutenant Governor had signed it), and then it was Baldridge, the pirate, that the Lords formerly writ to me about; and the woman was the wife of Buckmaster, a pirate, who escaped out of the goal of this town, and who had come in Shelley's ship from Madagascar. Being asked why he married Baldridge to another man's wife, he answered she had made oath to him that she was never married to Buckmaster. Then he was asked by what authority he administer'd an oath, being not in the Commission of the Peace; to that he could give no satisfactory answer. Since that, it appears Buckmaster was married to the woman by a justice of the Peace, in one of the Jerseys, which is their way of marrying there. I desire you will acquaint their Lordships with this roguery of Smiths.

My Lord of London, having writ to Mr. Vesey, the English Minister of this town, to submit himself to me; and to me, to accept of his submission; I have complyed therewith, and have promised Mr. Vesey to become his friend, provided he demean himself peaceably and discreetly for the furture, which may not be improper to acquaint their Lordships of. I have newly received a letter from Sir William Ashurst, wherein he tells me, the Corporation are willing to allow eighty pounds, apiece, to five Ministers, for the Five Nations for three years, provided the Ministers be taken out of Cambridge College, in New England. But there are two things objectionable in that offer; first I do not approve or like that the allowance should be temporary, which would discourage Ministers. Secondly, I do not so well like Ministers bred there, as Church of England Ministers; for in New England the Ministers pray ex-tempore, and mightyily decry set forms of prayer; insomuch that they never use the Lord's prayer at any time. The best way, in my humble opinion, is for their Lordships to send to speake with Sir William Ashurst and the members of the Corporation, which is the way to come to a right understanding in that matter. Sir William is a right honest gentleman and will hearken to reason. There ought to be very great care taken in the choice of Ministers, that they be not such debauched, loose men, as come to America; who indeed give great scandal, instead of inviting to be of our Church Communion. Another thing is, they ought to be rightly well principled for his present Majesty's Government, and English men rather than Scotch men. I say rather than Scotch men, because my Lord of London is fallen into a vein of preferring Scotchmen to be Chaplains to the King's ships. I can only say that all the Scotch in these plantations, (who are pretty numerous), are very angry since their loosing Caledonia. I should desire of the Corporation but three hundred pounds sterling, a year, for the present, for two Ministers to be settled at our intended Fort at Onondage; and seventy pounds sterling to be divided between the two Dutch Ministers at Albany and Schenectady.

....

Bellomont.

— Col. Docs. N. Y. iv. 766-7.

THE DEFENCE OF REV. GODFRIDUS DELLIUS, AGAINST THE CHARGES OF LORD BELLOMONT MADE OCT. 13, 1699.

1700, Oct. 31.

[The following is the defence of Rev. Godfridus Dellius, formerly of Albany, against the bitter attack of Lord Bellomont. The first one third of this Document was brought from Holland by Brodhead in 1842, but little could be done with it on account

of its incompleteness. The remaining two-thirds — eight closely written pages in Dutch — were found by Dr. Corwin, in his researches in Holland in 1897–8, but the letter of Bellomont was not found.]

Rev. Godfridus Dellius to the Classis of Amsterdam; Antwerp, October 21, 1700.

The scandalous letter of Lord Bellomont, against Rev. Godfridus Dellius, answered and refuted.

Duty of self-defence.

As it is honorable and generous to defend oppressed innocence when commanded by others, so it is not less the duty of every one to defend himself against the attacks of evil tongues and malicious pens. Such has become my duty, because of what has happened to me through a letter from Lord Bellomont to the Rev. Classis of Amsterdam, written from Boston on the 13th of October '99 (1699). Therein he tries to traduce me in most shocking terms; and with the most enormous imputations to lower my credit with the Rev. Classis and others, and, if possible, to make me odious.

General denial.

The whole letter from beginning to end is nothing but a misrepresentation of the truth. It is quite astonishing, how a man of his rank can so far forget himself, as to go to war against so many well-known facts, unless he believes that the great distance, and the difficulties arising therefrom in making close examinations, give him the liberty to slander ..... what he pleases; or else that *audacter calumniari semper aliquid adheret.*

[I. As to the relations of Dellius to Leisler.]

1. He begins his letter by referring to Captain Jacob Leysler and Mr. Jacob Milborne, as being very zealous in elevating King William; as men who had the courage to declare for his Majesty, and to proclaim his titles in the Province of New York.

2. He praises their behavior, as having been more moderate than was ever known of men who had been suddenly placed in such power by the people generally, as they had been.

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3. He says, that because of this, their zeal for the good cause, they had been executed in the most arbitrary and wretched manner.

4. He closes the paragraph with accusations against Mr. Nicolas Bayard and Rev. Godfrey Dellius, who above all others, says he, showed their malice against the lives of the two above named men.

[Reply of Dellius to these assertions and charges.]

1. As to the first item, to wit, Their Declaration for his Majesty:

Leisler's asserted zeal for William vs. Nicholson's asserted indifference. But William promoted Nicholson, and Leisler's zeal was selfish.

Whereas the city of New Albany is about thirty six (Dutch) miles from New York, and I was not then at the latter place, I cannot very well enter into details concerning what happened there. It is presupposed (by Bellomont) that Lieutenant Governor (Francis) Nicholson, who was a Protestant, did not do all that was possible, upon receipt of the first news that his Majesty, then Prince of Orange, had landed in England. Now an untimely friendship does not differ much from enmity. Therefore (it is said, that) he desired to wait for further news and orders, to execute the act with so much more splendor and formality; and it is evident that his present Majesty was well satisfied with his conduct by the immediate appointment (of Nicholson) as Governor of Maryland. This the King granted him, together with the further grant of the government of Virginia. These the said Nicholson at present administers. And if Leysler's turbulent character anticipated all this, it was not so much his zeal to proclaim his Majesty, but rather, as is well known in the whole Province of New York, his desire for lucrative gain; that he might not have to pay the import duties on a vessel, which had just then come from Madeira, or the Azores, with wine, to his account; and he sought thereby to repair his broken fortune. Thus fishing in troubled waters, he found ready means to subvert the government through the people, and by driving out the Lieutenant Governor, to set himself in his place.

2. As to the second item: The moderate behavior (of Leisler and Milborne, in exercising the government.)

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One must be more than brazen faced to assert this. During the whole compass of his proceedings, nothing but violence and tyranny were to be seen. He ruled arbitrarily and indiscriminately both in ecclesiastical and secular matters, as if he were armed with all the plenitude of a sovereign. His will was his law. If any one did not immediately carry out his orders, or if only ..... The least security which the people had for their lives and property ..... high treason; and to apprehend them, he used no other warrant than the sword of a collected mob of soldiers. His law book was the bullet hole in the fort. In that fort the most prominent Protestant merchants, English, French and Dutch, were imprisoned without any previous legal proceedings, but only upon his orders, and with the greatest insults, scorn and malice, and were kept on bread and water. His usurped power, which he wrought up (lit. screwed up) to the highest pitch, feared no law. His ambition to rule recognized no authority; for he did not hesitate to remove all the lawful Magistrates, who have since been confirmed by the gracious declaration of his present Majesty and his Majesty's High Council; but he also imprisoned some of them in the fort and maltreated them most cruelly. He had them fettered with iron chains, and thus exposed them to the derision and rage of the howling mob. He allowed his soldiers to handle the meat and drink, brought to them by their own servants, in such a manner that it became abhorrent to Christian feelings. He daily had the houses and cellars of the merchants broken open, and forcibly took away their goods; and he plundered also others, as was finally done at Colonel Willets. It was then not much less than *Haec mea sunt veteres migrate coloni.*

Proofs of Leisler's tyranny

Even sacred things were not spared. Hands were laid upon the alms or other pious gifts, and so he even confiscated church property, as will witness the churches of New York and New Albany. The last occurrence was on the 30th of April 1690; the first not long before or after.

And how moderate his behavior towards the preachers has been appears in the scandalous treatment of Domine Selyns and Daille,

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whom he publicly saluted in the church: The first with "You old rogue"; the other with "The devil take you", (Diable vous porte). He did this because the first did not read a letter (billet) soon enough to please him; the second, because he spoke of not preaching in the afternoon. Domine Varick was thrown into prison. In order to avoid such rude treatment the preacher of Albany (Dellius himself), with a considerable number of merchants, fled from the Province, remaining away for seven or eight months.

I pass over other extravagancies as that even the graves were not respected. The letters of Domine Varick, part of a copy of one of which, made by himself, is enclosed; also those of the other preachers in the Province; a copy of an address by the French Protestants to the King, then written, and also sent to the Rev. Classis; all these if received, may give you some further information about all this. Truly, one must be wholly lost to shame, if he dares to call all these violent proceedings by the name of "moderation."

3. As to what he (Bellomont) says on the third point, namely, that because of their zeal for the good cause, they have been executed as traitors in the most arbitrary and cruel manner:

But Leisler and Milborne were rebels and were executed accordingly.

What has been said above, on the foregoing points, shows but little zeal for a good cause. If we add thereto, his actual rebellion against the Governor sent over by his Majesty, Col. Sloughter, and other acts of war committed by him, by which some were killed, and others wounded; further, if one wishes as he did, for I have read a copy of his letter, to carry out a barbarous design to massacre even the children in the cradle, and then undoubtedly to flee — under such circumstances, we cannot say that they were executed as traitors in the most arbitrary and cruel manner. (It was only just.)

The son of Leysler complained to their Majesties concerning the proceedings against his father, and his brother-in-law, Mil-

borne, but here follows the decision of their Majesties Council and their approval as given:

At the Court at Whitehall the 11th of March 1691.

The Queens most Excellent Majesty in Councill:

Whereas, the Right Honorable, the Lords of the Committee for Trade and Plantations, have by their report, dated the 11th Instant, Represented to her Majesty that they have examined the matter of the petition of Jacob Leisler, the son of Jacob Leisler of New York, deceased, referred to the Committee by his Majesties order in Councill of the 7th of January last, complaining of proceedings against his father and Jacob Milborne by Coll. Sloughter at New York; who were thereupon condemned and put to death, and their estates confiscated; and their Lordships having fully heard the said Jacob Leisler the Petitioner by his Council learned, upon the whole matter; are humbly of opinion, that the said Jacob Leisler and Jacob Milborne deceased were condemned and have suffered according to law. But their Lordships do humbly offer their intercession to her Majesty in behalf of their families as fit objects of their Majesties mercy; that the estate of the said Jacob Leisler and Jacob Milborne deceased may be restored to them upon their humble application to their Majestys by petition for the same; Her Majesty in Council is this day pleased to approve the said report, and to declare that upon the humble application of the relations of the said Jacob Leisler and Jacob Milborne deceased, Her Majesty will order the estate of the said Jacob Leisler and Jacob Milborne to be restored to their families as objects of her Majestys mercy. (See also Col. Docs. iii. 827.)

Proofs: Decision of the Royal Council; execution legal.

But their estates restored to their families.

This decision of the Council and the approval of their Majesties does not at all agree with the opinion of Bellomont: for they are condemned and have suffered according to law; they are therefore not executed in the most arbitrary and cruel manner, unless he accuses English law of cruelty and injustice.

4. He closes the paragraph, accusing Mr. Nicholas Bayard and Godfrey Dellius, saying that they have signalized their malice and rage against the lives of the two men mentioned, above all others.

Bayard's excellent character.

He also charges Col. Bayard with having made complaints against him, in England, last year, and with having presented a memorial. As to Bayard himself, he has for forty years or more served with great reputation in the most prominent ecclesiastical and political offices; yet he has been an object of Leisler's fury, and of that of the raging mob. And Mr. Bayard has behaved with all imaginable moderation in regard to these two men, and as a good Christian, has generously forgiven his enemies who have so greatly injured him.

Dellius tried to save them; but was far away at time of their execution ready to sail for Holland; urged to return to Albany.

I, on my part, think that I have not less properly acquitted myself of my duty. I went even so far that I offered them my influence if they desired it. When they were arrested, sentenced, and executed, I was not at New York. I stayed with my family at Boston in New England for some months, intending to return to the Fatherland. All arrangements for my passage were made, but before the ship sailed from there, Col. Sloughter arrived as Governor of New York. Then by a petition, signed by more than a hundred persons, he was asked to persuade me to return not only to continue my service in the church at Albany, but also for the conversion of the heathen, labors among whom I had already undertaken. Being requested thereto by an express messenger, I returned to New York, and allowed myself to be persuaded to accept again my former duties. At this time Leisler and Milborne were prisoners, but instead of complaining against them, I offered my intercessions in their behalf. I did not know of their execution, until, to the best of my recollection, three or four weeks after my return to Albany. How then can Lord Bellomont say that I showed my malice and rage against the lives of Leisler and Milborne, above others.

[II. As to some other charges of Bellomont against Dellius.]

The second paragraph of Bellomont's letter exceeds in lies, and in foul and blasphemous words even the number of its lines, and I consider it beneath my dignity to answer it. The most material thing he mentions, and that which he lays the most stress on, is the imaginary fraud (on my part) concerning the savages. This he exeggerates in his manner of expression as well as in his statement of facts and their consequences.

He says that seven men were misled by me concerning this matter, by twos and threes, so that one could not consult with the other: that the savages received no consideration, and that no satisfaction or payment was given them: that I had obtained an absolute grant, that is, a patent or open letter, for the whole district, from Col. Fletcher, the Governor of New York: that the Makvas (Mohawk) savages and the four nations had been so disturbed by it, that they almost rebelled against the Crown of England: that upon order of the King, the Assembly of New York had passed an Act to vacate several extravagant grants, and among others two such grants to Dellius: that the majority of the House of Representatives were honest Dutchmen, who, knowing of the immoralities of Dellius, had added to the bill a clause ..... to deprive him ..... of his benefice (or charge); and that it had not been in his power to prevent this, without disobeying the will of the King and defeating the bill.

1. The charges.
2.
3.
4.
5.
6.

[Reply of Dellius to these charges.]

Now Lord Bellomont wants people especially to believe the fraud of Dellius towards those Makvas (Mohawks), according to testimony taken against him, before [Bellomont] himself and all the Magistrates of Albany, with several other gentlemen, who accompanied Lord Bellomont from New York. It may serve as a preliminary remark, that Bellomont ought to have said that Dellius had only a fifth share in the grant of the Makvassen (Mohawk)

General preliminary remark as to the unfairness of Bellomont's language.

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land, and not have expressed himself as if all the tract belonged to Dellius alone. But in order to disprove this contemptible trick and his usual mendacity, I will only say, that in place of defrauding the savages, more regular formalities about the transfer of land, than this, have never been used. Col. Schuyler, of his Majesty's Council, in the Province, Major Wessels, Mr. Bancker and Mr. Dellius, requested, as usual, from the Governor, permission to purchase a certain piece of land, definitely bounded in length and width, and which the savages were inclined to sell. With the advice of the King's Council their request was granted, but upon condition that Mr. Pinhorne, also of the Council, should be a participant. Then the chiefs of the Makvassen (Mohawk) nation transferred a district, as mentioned in the license, to the parties aforesaid, but with the reservation, that they and their descendants, forever, should have the right to take as many parcels of land out of it, as they might require. This conveyance was made, signed and sealed in the presence of Mr. ten Broeck and Mr. Robert Livingston, junior, as witnesses; the first being one of the Magistrates of Albany; the other, substitute-Clerk or Under Secretary of the City; not at all, by Dellius, but by Col. Schuyler; and the subscribers were not seven, but at least ten or twelve. Only this is to be said about it, that Col. Schuyler being absent from home on a certain occasion, Major Wessels came to my house with one or two Makvas (Mohawks), the public interpreter of the Province and the previously mentioned two witnesses, bringing the conveyance, which they had signed, with them. That is the foundation for his false remarks. For it is an absolute falsehood to say that they signed by twos or threes; just as, on the other hand, that the Makvasse pretend not to have received any consideration for it; for Major Wessels satisfied them, as can be proved by his book of accounts.

1. The regularity of all the proceedings in obtaining the land.

2 The Indians were compensated.

That I claimed title to the land belonging to the whole nation of the Makvasse, (Mohawks) by virtue of said conveyance, and had obtained an absolute grant for their whole country from Colonel Fletcher, the late Governor of New York, is disproved by

3 The deeds prove that I was not absolute owner of the land.

the conveyance of the Makvassen, and by the patent, which the Governor gave with the advice and consent of the Kings Council, and which the Attorney-General of the King usually draws up. Bellomont ought to know this; and he is aware, that it is recorded in the Council Minutes of the Province. But this must be said about it: Col. Schuyler and Mr. Banker asked the Governor, after the conveyance had been executed, for his Majestys letters-patent, for all must be done in the Kings name. The Governor, according to custom, took the advice of the Council and his Majesty's Attorney-General. The latter drew up the patent, granted and delivered it, without the mentioned reservation of the parcels of land (to the Mohawks) notwithstanding Col. Schuyler and Mr. Banker insisted on it; but his Majesty's Attorney-General judged it was against the King's dignity to grant a conditional patent. That is what makes him speak of fraud in obtaining an absolute grant; but I am unable to understand how it can concern me, as I did not petition for it, and I was about thirty six [Dutch] miles from there.

Cause of a modification in the deed.

Bellomont continues: That the Makvasse savages and the other four nations were so disturbed thereby, that they almost deserted the Crown of England and threatened to place themselves under the government of the French King.

4. Disproof of the pretended rebellion of the Indians.

But his own disturbed brains cause all this disturbance. For after all what has been said above concerning the Conveyance, and the Patent issued, the Makvassen and the other four nations asked Bellomont himself in a public talk, which has been printed at New York, that on all future occasions they might consult with Col. Schuyler, Major Wessels and Dellius, the best friends of their well-being etc., and transact their business only with them, in his absence.

The reason, that he speaks of the Kings order to vacate certain grants, and among them two of Dellius is as follows: Bellomont has drawn up more than one hundred articles against Col. Fletcher and sent them to England; but they have all been rejected by the

5. Answer to his charge of the King's desiring the grants to be vacated.

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Court as frivolous and malicious. Among them was one, that he had not taken good care of his Majesty's interests in giving extravagant patents and exacting only a low quitrent. The Lords-Rulers made answer that if this were so, he should try to remedy it either by legal means, or else definitely inform their Lordships about it. This was only an echo of his own letter, or, at the most, advice given by their Lordships, bnt not an order of the King. And if it had been the King's order, how comes it, that his Majesty has not yet approved the vacating of the Patents by him (Bellomont) and the Assembly and others? nor their exorbitant proceedings? And it is believed that he will never do it, but will veto it. Thereby his malicious intrigues* are partly discovered, and remain to be further exhibited to his Majesty, or to the next Parliament. It is a wonder that he dares to place here, upon the forehead of his lie, the illustrious name of the King, since he has credited it always to the name of the Lords Supreme Regents, *oportet mendacem esse memorem.*

[The Deposition of Dellius.]

6. Answer to the charge of the House deposing him from the Ministry.

He Bellomont further insinuates, that the House of Representatives made that bill for evacuating the patents; and that the greater part of them, being honest Dutchmen, and well aware of the immoralities of Dellius, they had added a clause depriving him of his benefice (charge) at Albany; and that he could not prevent this, etc.

(1) The House itself irregular. (2) Memorial against the action (3) Character of the members of that House.

To refute this a simple recital will be sufficient. I pass over the irregular proceedings in the election of this Assembly. The complaints of more than five hundred of the principal denizens of the Province of New York have been presented before the Lords of the Plantations in England. I will only say that this constituted (packed?) Assembly, or these Representatives, consisted of twenty one persons, including the speaker. Many of them were

* The document, as brought over by Brodhead, ended here.

from among the meanest of the populace; ignorant as to the government of the country or the church. They were also his creatures and of Leisler's party and faction, which Bellomont had espoused to obtain his ends. When, first of all, he proposed the vacating of the patents, he found there were eleven in the negative, against ten. Making the effort a second time, and managing that a certain member, Col. Pearson, and one of the eleven should be absent, the votes stuck fast at ten against ten. The speaker was against the breaking of the patents, and claimed the right to give the casting vote on a tie-vote. But this was not only denied him, but as speaker, he was allowed no vote at all. But such right had always been customary (for the speaker); and even at this same session when a grant of sixteen hundred pounds was made to him (Bellomont), it was done in such a manner that the ten prevailed against the nine; and so a bill was drawn up whereby the patents of Col. Bayard, Col. Heathcote, Capt. Evans, the English Church, as well as those of Dellius and his partners, were vacated; and in order to add a public affront to the preceding injustice, as it were incidentally and in passing, a clause was inserted depriving him (Dellius) of his benefice (charge) in Albany.

(4) The vote irregular.

Illegal grant of money to Bellomont by same vote and illegal vacating of certain grants.

Incidentally, Dellius deposed.

[The vote in the Council.]

This bill having been passed in such a way by the Assembly, was really no bill at all, or at least not of any value unless approved by the government. Bellomont seemed to have won his game, however, for he had thrown out nearly all of the Royal Councilors by fours and by fives at once, and inducted others of his own creatures and of Leisler's faction. At that time the Council consisted of six persons, besides himself; but contrary to his expectation, the vote stood three against three. Col. (Van) Cortlandt, Col. Smith, and Mr. Livingston were opposed to the breaking of the patents and to the appended clause, being in violation of the rights of the Church. On the affirmative side were Mr. Staats, Mr. Wal-

The vote in the Council also equally irregular.

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ters, and Mr. de Peyster, all three of them being his newly made Councilors. The first had been one of Leisler's Council, chosen from the populace; the second was Leisler's son-in-law; and the third was one of Bellomont's creatures. (de Peyster had withdrawn his support from Leisler, but was not hostile to him). This tie-vote made him raging mad. For he, as Governor, and according to the Constitution of England, representing, in such a situation, the person of the King, in case of a tie has no other vote than a negative. Nevertheless in order to carry into effect his arbitrariness and the threats which he had made some months before, he exclaimed in a passion, But it shall pass, anyhow. And so, whether crooked or straight, it passed. How, then, can Bellomont say, that it was not within his power to prevent it, etc.? In fact he worked it through the Assembly himself, and by his own creatures; and what is more, he wrote a letter to them against me, on this matter. At last he pushed through the whole business himself, although it was done illegally and unjustly, and at least in America, without precedent. But where the judge is at one and the same time, plaintiff, witness, and accuser, the result is a foregone conclusion, rather than the effect of argument.

The bill was forced through by Bellomont vacating the grants and deposing Dellius.

He calls his own creatures in the Assembly, "Honest Dutchmen". I will not enter into personalties here. I doubt whether that character would be generally attributed to them throughout this Province. However, in courtesy, Bellomont does owe them some sort of compliment for those sixteen hundred pounds which they gave him as an honorarium. It is easy cutting good straps out of somebody else's leather; for many of them being plebeian, poor and needy, they contribute little or nothing towards this gift. But without that donation, they would not have been "Honest Dutchmen", but rather "Jacobites", "ill-affected towards the King and his government." Thus he styled the preceding Assembly, which was, however, composed largely of the most distinguished people of the Province. But since it would not work out his purposes, he at once dissolved it, and issued writs for another Assem-

Why Bellomont called the House "honest Dutchmen".

bly, and managed to bring this around to devotion to himself. It is with Bellomont, *quietas, pietas, justitia privata bena sunt, ad quid juvant gubernatores cant.*

The illegality of the testimony obtained by Belomont against Dellius.

He says, finally, that the fraud perpetrated upon the Makvassen (Mohawk) Indians, was proved before him and before all the Magistrates of Albany etc., against me, under oath. If anything was testified against me, under oath, according to the English laws, it should have been done in my presence; especially since I was then present (in Albany). Consequently I ought to have known something about this. I cannot indeed believe that anybody in Albany (swore?) falsely against me; although it is said that this was done against Rev. Selyns, namely, that he furnished a ladder at Leisler's execution. And although he called God as a witness to his soul as to the contrary, nevertheless this benighted people will not believe it. So Bellomont made the Indians secretly to take an oath, when they know nothing about the nature of an oath. This was a circumstance without precedent in America. Nevertheless it is one of his practices to use oaths to suit his own purposes, (lit. to jump about with the oath as he pleases); and after the oath has been taken to deduct from it or add to it. This appeared in the case of a soldier swearing against Capt. Matties, of New York, as this Captain told me himself. And how can any fraud as to the Makvassen (Mohawks) be proved against me? since not one of that whole nation can say with truth that I ever approached any of them, or caused them to be approached, about the purchase of their land. This appears also from the recantation of those Makvassen, (Mohawks), who came to me at the moment of my leaving Albany. These openly declared, in the presence of certainly a hundred people, and among these were four or five of the Magistrates of Albany, their regret that they had complained of the purchase and conveyance of their land. They said that they had been secretly incited thereto, and begged with tears that I would forgive them. This was attested to by four or five of the Magis-

The recantation of the Indians.

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trates, but it so greatly angered Bellomont that he removed them from their office. Now how these last circumstances can be reconciled with his statement "that all the Magistrates took oath against me", I leave everyone to judge for himself.

[III. As to Moral Charges.]

[Charge of Drunkenness.]

Answer to charge of drunkenness.

From the foregoing slander, Bellomont passes on to another charge, namely, that of drunkenness. First of all, as a witness, Dr. Staats, or to speak more correctly, Surgeon Staats: and as a further recommendation he describes him as "An Honest Intelligent Man":— herein is intended no comparison between his Lordship, (Bellomont), and a barber, (Staats); but nevertheless under this third "qualification", there has been a mutual seeking and finding of each other. Of his honesty almost enough has been said already. In the Province of New York at least, he does not stand out remarkably as such, in the estimation of the principal inhabitants. But be this as it may, allowing his honesty to be attested by Bellomont, never will Staats be able to testify and prove that he knows of my ever having been in company with him on horseback. Therefore his statement about my falling from my horse, etc., comes to naught, (lit. falls.)

[Charge of Immorality.]

Answer to the charge of immorality.

One can put anything on paper. Therefore Bellomont's malice further gossips about some French woman from Canada sending a letter to me after I had left those parts and had come to England. This letter fell into the hands of Rev. Nucella (of Kingston) and in it she asserts that she was with child by me.

Now Bellomont must not only have shaken off all shame, honor and virtue, but must have devoted himself to all evil, in that he dares to write such stuff. He acknowledges that he had only heard about such a letter coming from a Canadian woman. And without any knowledge of her "quality", says he, I surmise, that the

woman who wrote this letter was one of those who were brought as captives to Albany; or else is one of our savages of the Five Nations, which were released at the "Peace", and sent to Canada.

People often lie when repeating from hearsay, even as he does here, and also usually. Evidently he is reckless. Without seeing the letter, (for he complains that Rev. Nucella was not willing to deliver it over to him); without the slightest examination of its contents, he calumniates a person, and lies about him thus scandalously. This sufficiently shows the kind of disposition he is of, and by what spirit he is driven. But to the point: That a letter from a French woman, and this indeed one of "quality" in Canada, was addressed to me after my departure for England; and that this fell into the hands of Rev. Nucella and was opened; and that this letter was sent by the wife of Rev. Nucella to her mother, Mrs. Duset, in London, and was by her handed to me,— this is a fact. But there is nothing at all in it which gives the least ground for this vile and wicked slander. There is no better defense than the letter itself, and here is a copy:

Monsieur:

La paine dans la quelle j' ai été depuis votre depart de Canada M' a empêché de vous tenir la parolle que je vous donnais en partant. Cette paine a été causée par la mort de mon mary (mari). Cette parte non seulement me fut onblier mes amis; mais je m'effois onblie moimême. Je suis ravie de trouver l' occation des François qui vont en Albanie pour vous assurer que pour le peu que l' on fait de retour sur moi même, que je me suis resouvenue du voyage que nous avous fait ensemble; je doute fort que vous y ayez pensé car je crois Monsieur Dellius trop gallant pour n'avoir pas fait pour moy ce que je fait anjourd' hiu pour lui, avec tant d' agrément. C' assurant que je suis et serais tonte ma vie.

La tres humble et tres
obte servante
Isacheran Pachot.

Sir:—

The grief in which I have been since your departure from Canada has prevented me from keeping the promise (about pickled salmon) which I gave you on leaving. This grief has been caused by the death of my husband. This bereavement not only has made me forget my friends, but I have tried to forget myself. I am delighted to find an opportunity, through the Frenchmen who are going to Albany, to assure you that however little is done for me, in return, I have remembered the journey which we took together. I greatly doubt whether you have thought of it, for I believe that Mr. Dellius is too gallant not to have done for me what I do this day for him, with so much pleasure. I assure him that I am,

His very humble and very obedient servant,

Isacheran Pachot.

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Du Mont Royal,
le 26 Juin, 1699.

Si j' avais l'honneur d être comme de Madame Votre Epouse, je l' assurerais de mes respects. Je vous prie de servir le porteur de ma lettre, en ce qu' il pourroit avoir besoin. Je vous prie de me dire des nouvelles de Rolan, si par votre moien je pouvais le revoir, je vous en serois très obligée: il y a maintenant bien des occasions de le faire, je l' aime tousjours. Si vous trouvez quelqu'un qui voulait lier commerce avec moy j'ay gey le Sr De Laissaigne D'Esperon, qui fait mes affaires et qui en mon absence poura faire des retours de ce qu' on luy envoyerait, en ce que vous jugeries à propos.

At Montreal,
June 26, 1699.

(P. S.) If I had the honor of being known to Madam your wife, I would assure her of my regard. I beg you to be of service to the bearer of my letter, in whatever he stand in need of. I beg you to tell me news of Roland. If by your means I could see him again I would be greatly obliged to you. There are at present plenty of opportunities to realize it: I love him ever.

If you find any one who wishes to establish business relations with me, I have appointed Mr. De Laisseigne D'Esperon, who attends to my affairs and who in my absence can make returns for what may be sent him, as to whatsoever you may deem apropos.

Explanation of this letter.

To comprehend clearly the contents of this letter it is to be remarked, that in the year 1698 Mr. Dellius set out to Canada with Col. Schuyler, after peace had been made (The Peace of Ryswyck, 1697), between the Crown of England and France, on the public affairs of the Province of New York. This was upon a Commission from Bellomont. Arriving at Montreal on the 19th, Mons. Caillere, the Governor there, requested Mrs. Pachot and Mons. Asur, both of Kobec (Quebec) and who were about to proceed on the journey, to wait one or two days, and then set out in the company of Col. Schuyler and Mr. Dellius. This the said lady, though put to great inconvenience thereby, as she was in the last stages of pregnancy, granted the Governor; and so we set out with four canoes, and arrived at Quebec, the capital of Canada, on the 25th of the same month. This is what she means when she speaks of that "voyage que nous avous fait ensemble". Arrived at Quebec, she invited us to lodge at her house, as did also Mons. Asur; but thanking them both for their polite offer, Col. Schuyler and Dellius went to lodge at an inn. During our stay at Quebec, which lasted eight or ten days, we were entertained daily in a splendid fashion, and among others, by this Mrs. or rather Mr.

Pachot. Now fresh salmon was served there. This is a great rarity in New York, and being much praised by us, Mrs. Pachot promised that she would send us some pickled salmon. This explains how "la paine dans la quelle j ay ete depuis votre de part de Canada m' a empeche de vous tenir la parole que ji vous donnais en partant de Canada". At the same time Col. Schuyler and Mr. Dellius boasted, in turn, of the oysters which are found at New York, but not in Canada; also of the great number of lemons, oranges, cocoanuts, and such like fruits, which are sent thither from Barbadoes, Curacoa, and other places. Of these we had taken some along with us to Canada, and had sent some presents of them to several persons, and promised to send her some at the first opportunity. This, however, neither Col. Schuyler nor Dellius had done: to this circumstance these words seem to refer; "je donte fort, que vous y ayez pense".

Attached to the letter are three post-scripts. The first is a greeting to my wife. The second expresses a request that I should be of service to the bearer of her letter on occasion, and that one Roland might return to her. This Roland was an English boy, as other captives told us, fourteen years of age. He had been captured six years before by the French savages, at a place in New England called York, and ransomed by Mons. Pachot, and kept in the house to assist, and to be companion to their children. Peace having at length been restored, Col. Schuyler and Mr. Dellius reclaimed, by their special commission, all captives taken during the last war. On such an occasion, therefore, Mons. Pachot must also deliver up this Roland. But, as it was said that his parents and near relatives had been murdered by the savages, at the same time that he was captured, she was hoping that he would come back to her. Therefore she writes: "je vous prie de me dire des nouvelles de Rolan, si par votre moien je pourrois de revoir, je vous en serais tres obligee; il y a maintenant bien des occasions de la faire, je l aime tous jours". The third postscript refers to a kind of business relation and correspondence which this Mrs. Pachot would like to establish with some merchants of Albany, etc.

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This letter, therefore, much more than refutes all the slanderous, and deliberate lies, and the manufactured and malicious deductions of Bellomont.

[The Friendship of Dellius toward Jesuits.]

Answer to the charges of improper friendship with Jusuits.

Furthermore, he accuses me of being an inciter and promoter of faction and division. Assertions and accusations are not proofs. Herein he measures another man's cloth with his own yard-stick. This is first like what Ahab said to Elijah. The reply of that prophet applies well to Bellomont. He is the one who has troubled (lit. set in an uproar) the country and the church of that whole Province. In all his actions he follows that pernicious policy, "divide et impera".

He then continues again thus with his hear-say: "I was told before I left England, that I must not put confidence in Dellius, because he maintained a correspondence with the Jesuits of Canada, and was suspected of leaning towards their religion". Now he wants to prove this, indirectly, by a copy of an intercepted letter from a Jesuit of Canada, written to one of their missionaries, in which this Jesuit speaks in extravagant terms of the friendship of Dellius.

In view of what he says: "that he was warned not to put faith in me"— how comes it then that he commissioned me, together with Col. Schuyler, to negotiate certain business of the Province of New York with the Governor of Canada, and to look out for his Majesty's interests. He calls Col. Schuyler and me, in his letter dated at New York, April 22, 1698, to Count Frontenac the Governor-General of Canada, "tous deux gens de condition et de merite, pour vous marquer l estime que j ay pour une personne de votre rang", etc.

His allegation that "I was inclined to the Popish religion", I do not think deserves a reply from me. I am so far from having given any ground for this suspicion, which he alleges to have against me, that on the contrary, in the time of the late King James, when all controversial preaching against Popery was forbidden,

for more than four months, both on Sundays and weekdays; nevertheless, I preached on that controversy in the church of Albany, and held special exercises for my members and growing youth. This was in order to arm the people against the seductions of three English Jesuits, Smith, Gage and Harrison, who could speak both French and Dutch, and who had been sent out by King James, from England, and resided at Albany during that period.

As to the intercepted letter in which he says that a Jesuit mentions me twice, etc., he makes an error by at least one; for it is three times; but in hear-say, one can easily miss one time. Here follows a copy:

(This letter was from Rev. Father Lamberville to the Rev. Father Milet. The English alone is given in Col. Docs. N. Y. iii. 714.)

a Quebec 6 May 1690

Mon R. P.

Dominus misereatur tibi et mittat tibi auxm de suo sp. ut possis corde magno et animo volente in lege ejus ambulare die ac nocte, quoniam ppt. gloriam nois (nominis) ejus mortificaris tota die; nam ppt. charitatem tuam magnam in indos, et ppt. salutem aiarum (animarum) captivus factus es. cum enim ab illis vocatus es, ut orares ad Dominu pro aegrote inda, tunc ab illis captus es, et haec tuae cau captivitatis;

probe scis enim et notr testis e Deus, qd quamdiu constatis sumus cum Indis, aliud nihil quam salutem aiarum (animarum) et pacem cum Anglis tu et cum Gallis et Indis intendimus Verum Daemonis arte factum e et invidia ut oia [omnia] insterentur in perditionem aiarum (animarum) quas Christus suo redemit sanguine,

Quebec, May 6, 1690.

My Rev. Father:—

May the Lord have pity on you, and send you aid from on high, that you may be able with a strong heart and willing mind to walk day and night in his law, since you daily mortify yourself for the glory of his name; for you have become a prisoner on account of your great charity, towards the Indians, and for the salvation of souls; for when you were called by them to pray to the Lord for a sick squaw, they then took you prisoner, and this is the cause of your captivity.

You are aware that God is our witness, that as long as we have had intercourse with the Indians, we had no other intentions than the salvation of souls, and the existence of peace, as well with the English as between the French and Indians; but it has happened that they are turned, by the artifice of the devil and by envy, to the destruction of those souls which Christ has redeemed with his own blood.

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oremus cum et Anglos Gallosque conciliat cito, eosq. ab oi [omni] belloru nequitia liberat, miseramus ad te p. eum qu vocatur l'outarde papyrum et pulverem, quo aqua mixto conficeras atramentum, siqu. posses ad nos cum bona venia Indorum scribere,

We pray that he may quickly conciliate the English and French and free them from the wickedness of wars. We send you by him who is called L'Outarde, paper and powder, which when mixed with water, will make ink. Thus by permission of the Indians, you will be able to write to us.

item vestes qt operireris et nummâ aurium ad emendum aliquam operturam laneam aut libialia, aut aliud quo indigeres vestimentum, sed nihil ad nos relatum e, nisi qd Doms. Dell, minister Albaniensis, vir caeteroqu honestissimus et nôt (noster) amicus, dixerit militi gallo, apud maquenses indos captivo, qd. ipse viderit eas, quas ad te scripsimus literas, easque in malam partem ab eo fuisse interpretatas:

We also send you clothes to cover you, and golden coin for the purchase of a woolen, or any other cloak, or garment you may need. But we have no news, except that Domine Dellius, the minister at Albany, an honest man and well disposed towards us, told a French soldier, a prisoner among the Mohawks, that he had seen the letters we wrote you, and that bad construction had been put on them.

si tibi per Indos licuerit illum alloqm, contestari poteris nihil an quam tale a nobis excogitatum fuisse cum abhorremus ab hujus flagitius; caetercen oro te, ut si videris Dominu Dell minister Albaniensis, aut ad eum scripseris, salutes ea meo noîe; nam etsi bellum sit Gallos inter et eos Anglos, qm. stant a parte Regis Angliae tamen amico semper au sumus cum Domino Dell utpote quo bello sed paci studemus,

If you have any opportunity to communicate with him through the Indians, you may assure him that we never entertained any such thought, as we abhor crimes of this nature. But I request, should you see Domine Dellius, minister at Albany, or write to him, that you make him my respects. Although there may be war between the French and those English who are opposed to the King of England, nevertheless we always entertain the same friendly dispositions towards Domine Dellius, inasmuch as both of us desire peace not war.

vale, oramus Deum, ut compositis cito dissidiis omb. te sospitem iterum complectamur haec, summa votarum e iterum vale et salve a tuo apud Indos olim socio et vicino, oês te selutant.

Farewell. We pray God, that all dissensions being soon at an end, we may again embrace you in safety.

This is the sum of our prayers. Again farewell. From your old companion and neighbor among the Indians. All salute you.

A mon Reverend Pere,
Pere Millet, de la
Compie de Jesus
A. Ounei 8t

The superscription of the letter was:

"A mon Rev. P. Millet, de la comp. de Jesu C., a ouest." The letter was not signed, but from the handwriting was sufficiently well known to be from the Jesuit Jean de Lamberville.

This letter as well as the other will serve to refute these things; for there is nothing in it from which with the shadow of a reason anything can be deduced to my injury.

Explanation of de Lamberville's letter.

De Lamberville deplores the misfortune of the Jesuit Millet which befell him at Katarokhoey, (Cataraugua), alias fort de Frontenac. Some savages came to him and begged him to go to visit a sick Indian woman to pray for her. When they got him beyond the reach of the guns, they bound him and carried him captive to Oneida. The rumor of this having reached Canada, they sent him thence some gold, for purchasing certain necessities, and also some paper, and a certain powder for making ink. Everything, however, was taken away from the bearer on the way; but the letter and the powder were brought to Albany. I translated the letter word for word. But certain ones, actuated by very great wickedness, insisted that the powder was poison, which had been sent by the Jesuits from Canada to poison our Indians. My remonstrances were of no avail. They experimented with it on a dog; and although it had no effect, nevertheless many insisted that it must be so. And although I proclaimed the great danger to which this captive Jesuit would be exposed by reason of such a report, if it should come to the ears of the savages, and that I would not be responsible for it; yet it gave cause, through misunderstanding, for that Jesuit, de Lamberville, to say that I had interpreted the letter with an evil design. What has reference to the salutation, etc., is too petty to refer to.

[Bellomont's second allusion to the land grants.]

And his gall was not yet spewed out. Although I am no Jesuit, yet I must pass for one, for he forges the resemblance in his own

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brain. This land patent of Dellius lies very heavy on his stomach; and as he cannot well digest it, he brings it up again, and says that it (this tract of land) is certainly twice as large as the province of Holland, and contains a million English acres.

Bellomont, inaccurate in his allusions. Patriotic design of Dellius in securing another tract.

He does not refer hereby to that grant of the land of the Makvassen (Mohawk) Indians, in which I am a partner only to the extent of one fifth; but to another tract, which I possess alone and which constitutes the separation, in the north of this Province, between the English and the French governments. Even were this grant one fourth less than it is, it were all the same to me. Its great extent is only for the purpose of extending the dominion of the King of England; or at least to make it (the territory) indisputable as between him and France, which latter lays claim to it on her part. Bellomont points to this territory as a proof of the great cupidity of Dellius. He seems to forget his own cupidity here. Let him only think of that sum of one hundred thousand pounds sterling which he expects, by agreement, from the pirate, (captain) Kid. I myself have seen the contract between him and Kid. This without doubt, will be investigated in the next Parliament.

Reason of Bellomont's allusion to this tract.

But under the grass of that land, another snake lies hidden with Bellomont. It is not so much the extent of the territory, nor the multitude of the acres; for there are other grants which are still larger and twenty times more valuable. This tract (of Dellius) consists of forests, mountains, and cliffs, and is unfit for cultivation. Besides it is far from Albany, even as the Magistrates of Albany certified last year over their own hands, because Bellomont made so much noise about it. But because masts (timber for masts) stand upon that land — this being the only thing that could be of value — he (Bellomont) would like to have it for himself. He tried to establish a commission for that very purpose in England, as appears even from the newspapers, for he has written in them about it. And as I am advised from New York he has already caused about thirty masts to be cut on that land since my

leaving. Is he not like Ahab who would thus rob Naboth of his vineyard?

[The testimonials in behalf of Dellius.]

The charges against Bellomont, and his method of meeting them.

His angry eye cannot bear the light of the testimony of the members of the Albany church. I hear, says he, that Dellius has brought with him a very comprehensive certificate from certain members of his congregation, as to his great piety, and unwearied labor in the work of his ministry, even as if he were a very saint; and that this is signed by sixty persons, (hands). But he adds by way of interpolation — "just as I myself would lack no signatures (hands) so long as I could write;" just as if I had put down those names myself. But here he contradicts himself very shamelessly; for how could I have counterfeited the signatures (hands) or names of so many? and how could he say that the "Honest Dutchmen" of Albany informed him that the testimonia were signed by about sixty persons (hands). Is not his expression "Honest Dutchmen" a mere phrase of his? Inasmuch as he, nevertheless, thinks, that if it were worth the pains, he would undertake to get there five times the number of signatures (hands) to certify that Dellius was a son of Belial, etc.

Bellomont's reference to the testimonials in favor of Dellius.

That Bellomont is ingenious to a superlative degree in the invention of sly tricks appears from an incident which occurred before my departure from that Province. There were drawn up against him between thirty and forty articles, and sent to England. Now in order to pass for a better man at Court, (than these charges represented), a certain paper was drawn up by himself or some of his creatures, in which he was extravagantly praised. A goodly number of simple-minded persons were made to sign this under this special pretext: that the paper had no concern with Bellomont, but that each one signed it in order to signify thereby his fealty to his present Majesty. This these simple-minded people gladly did, without any further examination, especially those who did

not understand the English language. In this manner he secured a large number of signers. In order further to swell it, also boys signed it of eleven and twelve years, until at last the thing was discovered. Whether he would succeed so well in his undertaking (to get five times the number of signers) against me, I cannot so readily believe.

Other sinister proceedings of Bellomont.

That one thing should be stated and resolved on, and the opposite be noted down, and even formally written out, (protocolleeren), is likewise part of his policy. Col. Bayard and Col. Minvielle, when they were both yet members of the Royal Council in that Province, found this to be so, and caused their protest against such a course to be recorded. He seems therefore to be an adept at sinister intrigues, and manages them in a masterly manner.

That he calumniates Dellius as a son of Belial, etc., is a sufficient evidence that his corrupt mind does nothing but throw slime and mud. But I am not the only one (that has suffered). In a certain anonymous and slanderous writing, printed at Boston shortly after his arrival in New York, of which he is regarded as the author — at least to him and no one else the printed copies were sent — he calls all the Protestant ministers of this Province, in order to justify Leisler's proceedings against them, Baal's priests, Popish trumpets, Jacobites, and men disaffected towards the King and his government; and whatever else the spirit of slander urged him to say; so that it is not surprising that he employs such like vituperative terms (against me).

The loyalty of the ministers to William III.

In passing I can say at least this, about all the ministers, myself included; that we during Bellomont's administration, as well as during those of the preceding Governors, subscribed the Association (Fraternity of Loyal Men) and took the usual oaths for the protection of the King's person and government. This was not the act of Jacobites. Besides, what person of the Reformed Faith, and especially what minister (of that faith), would not show the

highest esteem, love, fealty and reverence, for a Prince who has been so blessed an instrument, in the Almighty's hand, for the preservation of Protestant interests. My prayer shall always ascend to God for his preservation, and that God would grant, that the shadow of his gracious scepter may always serve as a refuge of the oppressed, and as an asylum for God's persecuted church.

Exceptions to his "Honest Dutchmen".

Before he concludes his letter, he speaks yet again of his "Honest Dutchmen", who constitute more than two thirds of the population, and who were greatly oppressed under the last administration. But among these "Honest Dutchmen" Bayard and Dellius must not be reckoned, as they were in collusion with the late Governor, (Fletcher), in order to tyrannize over their brethren, the "Honest Dutchmen".

Dellius's characterization of Fletcher.

The many addresses from the inhabitants — both from church officials and from the civil officers in the Province, and even from his so-called "Honest Dutchmen"— to this very worthy Governor (Fletcher); and the flourishing condition of the City of New York, (its extension north of Wall street), notwithstanding the last war; and his (Fletcher's) careful prudence and experienced wisdom in protecting the country against hostile assaults on the part of both Christians and savages: all this sufficiently shows that he (Fletcher) was no tyrant, but rather acted the part of a father towards his Majesty's subjects. His Honor was even given the name of "Father" by the whole community. He had at the extreme end of his finger, more conscience and piety, than Bellomont has in his whole body. I esteem it a great honor to be placed in comparison with that gentleman.

Bellomont's character in England.

Furthermore, he pretends that he is obliged to support those "Honest Dutchmen". But how mercenary is his support! and what grounds were laid for it, by that sum promised and granted, of sixteen hundred pounds. Is not all this already only too well known? It matters little, however, that he speaks of his having been honored by her Highness, and later by her Majesty, in being made steward and treasurer, by her, etc.

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Suspended from office. About to be suspended in America.

In regard to the latter office, he so conducted himself that her Majesty, (Mary who died in 1696,) of glorious memory, disgraced and dismissed him from office, on account of his evil and ungrateful conduct. *Si ingratum dixeris, omnia dixeris.*

He concludes the letter, as it seems, in good expectation of continuing longer in that post as Governor. But when he wrote it, My Lord (Somers?) was still chancellor, and he upheld him with his credit and authority. This Lord was also a partner with him (Bellomont) in the voyage which Kid had undertaken. But after the changes which have recently occurred in those high offices; and his violent and arbitrary proceedings had reached the Court and the very ears of his Majesty; I am informed by many that he (Bellomont) has been summoned to defend himself; to give an account of his chief-partnership with the Pirate Kid. This was the intention of the request of Parliament, at the last session, which was addressed to his Majesty. It was neither to pardon Kid, nor to bring him to justice, until that illustrious House had secured further information about the whole matter. It seems that Bellomont heard something of this; for in a letter recently written to the ex-Chancellor, and intercepted, or at least opened, he reflects severely on Parliament and on Mr. Howe, a distinguished member of the same.

At nearly the close of his letter he says something again about a personal hatred of Dellius against his Majesty, etc. If only calling names is needed, nobody can remain an honest man any longer, if any evil minded person so desires. But all this has been already abundantly answered in the foregoing. In all this, it is with him as it is always with empty casks; they rattle the loudest.

Design of this letter.

I have deemed it necessary to draw up this document for my vindication, as well as for the refutation of Bellomont's slanderous and lying letter, together with all these diatribes of his. I might have remained "*negative affirmanti enim incumbit probatio*"; but this document serves as a proof that within the entire compass of his

actions, there have been nothing but deceit, hatred, envy, revenge, joined with his own self-interests. This could be very clearly proved in all its circumstantialities, were it not that the reading of it would be too tedious.

Testimonials from all quarters in behalf of Dellius.

I doubt not but that this reply will be satisfactory to the Rev. Classis; especially if the Classis will be pleased, as I hereby make request of it, to consider all the reports which your Reverences have received from me from time to time; and also the dismissal which my church gave me, as well as its letter to the Rev. Classis. These suffice for me as a minister. But yet in addition there are the testimonia from the Dutch, English and French ministers, and their Consistories; and, superfluous perhaps, the testimonies of a considerable number of the principal merchants of New York, who are sufficiently well known, both by name and reputation, not only in England but in Holland. Finally there is a petition from the members of the church of Albany, as well as from the (Indian) converts from among the heathen, who have begged me to return.

The originals I showed last year to the Messrs. Deputies, and left copies of them with them; because in England I might find the originals of use. This is the case even now, as these originals are now in the hands of the Messrs. Lodowick and Heythuisen, members of the Consistory of the Dutch Church of London.

Other testimonials can be had.

And if anyone desires testimonials as to my conduct and behavior from those who were governors during my residence in that Province, they can be had. The Classis has already had a letter from Col. Fletcher about me. He is now in Ireland, at Dublin. Lord Limerick (Thomas Dongan) and Sir Edmund Andros, (both governors during my stay in New York) are now in London. There is also Col. Dudley, who was formerly President (of the Council) of that Province. He is at present Lieutenant-Governor of the Isle of Wight, and resides there. Further information about me can be had from all of these persons.

I must confess that this sort of experience is a very poor reward for the good service I have done for the Church of God, and in

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behalf of his Majesty; I, who established a church outside of my own bounds, even among the heathen, and thereby kept them in true allegiance to the Crown of England. But I have carried away with me from that country, as a prize, the testimony of a good conscience. And if now I must endure honor or dishonor, evil or good report, I have as my examples the first Reformers, the Apostles, and even the Lord himself. I shall therefore consider myself comforted by his benediction, when men despise and persecute me and speak all manner of evil against me, falsely. I trust that God himself will be my reward.

G. Dellius.

Written at Antwerp,
October 21, 1700.

CLASSIS OF AMSTERDAM.

Correspondence from America.

Rev. John Peter Nucella to the High Rev. Classis of Amsterdam, October 24, 1700. Portfolio "New York", Vol. i. Extracts, xxi. 421.

Kingstown, October 24, 1700.

Reverend, Pious and Highly Learned Sirs, My Brethren in Christ:— The following serves in reply to your very agreeable letter of March 29, (1700.), which reached me July 25. As I understood from the bearer of the letter that Revs. Lydius and Freerman were already on their way to Albany, but had not yet passed Esopus, I, according to a previous resolution of Consistory, on the next day, repaired thither with an Elder and Deacon. I arrived at Albany on Saturday afternoon. About three hours after our arrival, the said two ministers also arrived. I noticed that most of the congregation were not a little taken with Rev. Freerman, who, aside from his personal merits and worthiness, had been recommended to them by the friend of William Bancker. The time was then

(Saturday afternoon) too short to examine the credentials of both. Nevertheless, to prevent the disappointment which the good people would undoubtedly have felt, if these two new gentlemen had not each of them been offered the pulpit at once, I asked them in the name of, and by the unanimous wish of the Consistory, that they would be pleased to hold forth on the next day, Sunday; Rev. Lydis (Lydius) in the morning, and Rev. Freerman in the afternoon. But it was to be well understood by each of them, that neither of them should preach an installation sermon. This plan was also accepted and carried out. After these services, Messrs. Lydius and Freerman handed over their papers and letters to me. All the members of the Great Consistory were also requested to attend the meeting of the acting Consistory, at the ringing of the bell on Monday morning, at the usual parsonage. There, I showed to them, besides the certificates and calls of each of the ministers, also the original (principal) of the second written request of the Consistory. This, the Rev. Freerman had brought with him. This having been read, it accorded fully with its copy, except only that in the original, was written at the top, the name of William Bancker, which was not in the copy. The copy begins thus: Messieurs: the copy ends in the same way, Messieurs, Your obedient servants, the Elders and Deacons, etc. The original begins and ends thus also, except that, at the beginning, it reads: Messieurs William Bancker, the address, nevertheless, being to "E. E. Leving van Schayck en Willem Bancker". Hereupon all the ex-Consistory members, to the number of thirty persons, flew to the table, to look. They were also shown a letter from William Bancker, which he had written and signed with his own hand. This referred to the expenses of the calling of Rev. Freerman. His (Bancker's) name as written there, was compared with his name as written in the original. These resembled each other so perfectly, in every letter and characteristic, that no difference could at all be discerned. Every one looked long at them, and was silent. Hereupon I caused to be called a certain Robert Living-

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ston, who had written this oft-mentioned original. When he came in, he acknowledged that all that was written in the original was in his own handwriting, but not the name, Willem Bancker. Thereupon the oath was administered to him, in the presence of all, by Mr. Peter Schuyler, his Majesty's Councilor, and at present also an Elder. In addition the oath was administered to Mr. Cuyler, at present, a Deacon. He declared that he had been present, and had carefully observed when Livingston wrote this original, but without the name. And inasmuch as a question was raised by the ex-Consistorymen, who contended for Rev. Freerman, and for the respect due, as well as the great wisdom and piety of William Bancker, whether possibly the letters had not been at once sealed after they were written, and that therefore this name might have been inserted afterwards by some one else; it was therefore asserted by two under oath, and sworn upon the Bible, that immediately after they were written, they were sealed and despatched from Albany. Finally one of the old Consistory stated, under oath, that he had handed the same as he had received them, sealed, to Mr. John de Peyster in New York. All these and still other motions having been passed, I proposed, in the name of the entire active Consistory that the Rev. Lydius should be declared the lawful minister of Albany. To this however, a large part of the Great Consistory would not consent. They said that they should be placed on an equal footing. But this did not meet with our approval, and was refused, and as they were not to be moved by any kind of argument, they adjourned without effecting anything.

In the afternoon, two of the active Consistory, made a proposition through a committee of two, to Rev. Freerman, whether he were not disposed to locate at Schenectady, in case that church had a liking for him and would call him; and to this end they would do their best. He replied in the affirmative, saying that he was perfectly disposed to do so. Afterward, however, he was incited and upheld by the opposing party, and he refused altogether to abandon Albany. But a little later coming to us, he appealed to

the lawfulness of his call, placing it on a level, in legality and validity, with the call of Lydius. But the contrary of this was soon manifested, and proved to him. This was done so completely that Freerman now protested his own innocence, and that he could not help it; that William Bancker had done this wrong, and had betrayed him, (caused him to fall through the basket), and placed him in this false position, (schuld), by reason of a word.

On Tuesday forenoon the active Consistory summoned the entire congregation, in order to make a thorough settlement of it, (to fill up the measure full for them), to meet at the parsonage. I was not present at this meeting. They wanted to ascertain what they would promise for Rev. Freerman, and whether he could be maintained as a second minister. But this meeting was fruitless and without success. Some held only to their former pledge, for one minister; others would indeed pledge more, but would not sign, unless the two ministers were placed on the same footing, and they could sign for both together. In the afternoon, in my presence, the Consistory confirmed and accepted Rev. Lydius as their lawful pastor. They inducted him into the parsonage, and requested him to have his installation sermon ready for the following Sunday. All this was done, although the opponents, meanwhile, made great threats as to what they would do through my lord, (the Governor). But his Excellency, on coming to Albany, did not wish to trouble himself with their church-quarrel, and left the matter as it was. Thereupon the Rev. Freerman was called by the church of Schenectady, which call he also accepted. He soon preached his installation sermon, but without regard to Church-Order. This, Reverend Sirs and Brethren, is what I have deemed it necessary and proper to make known to you. Commending you to God and the Word of His Grace, I remain,

Reverend, Pious and Highly Learned Sirs, and Brethren in Christ,

Yours, etc.

J. P. Nucella.

LORDS OF TRADE TO THE ARCHBISHOP OF CANTERBURY.

To the most Reverend Father in God, the Lord Archbishop of Canterbury.

My Lord:— The Earl of Bellomont having several times represented unto us the great want of some ministers of the Church of England, to instruct our Five Nations of Indians on the frontiers of New York, and prevent them being practised upon by the French priests and Jesuits, who are conversant amongst them, and very industrious in perswading them by pretences of religion, to espouse the French interest: We have therefore represented to their Excellencies, the Lords Justices, our humble opinion that if a fund can be found for the maintenance of such ministers, they may be of very great use and service, as well for the propagation of the Reformed religion, as for improving the interest of England.

We have also lately received from his Lordship some further advice upon the same subject, of which we send Your Grace the inclosed extract; desiring Your Grace would be pleased to consider of the most speedy and effectual means for the promoting of so good a work, We are,

Your Graces most humble servants,

(signed) Stamford
Wm. Blathwayt
Jno. Pollexfen
Abr. Hill
Geo. Stepney
Mat. Prior.

Whitehall, October 25, 1700.

We have recommended the same thing to the Lord Bishop of London.— Col. Docs. N. Y. iv. 769.

LORDS OF TRADE TO BELLOMONT.

1700, Oct. 30.

..... Wee have considered all the papers received, with the last of your forementioned letters, relating to the Indians; and though we hope the care already taken here, upon the first intimation of an insurrection designed by them or others, and the arrival accordingly of the recruits, cloathing, presents, money etc., at New Yorke, will long ere this time, by your Lordship's good management have alter'd the state of those affairs; yet we have now made a further use of those papers, by sending extracts of what relates to the want of ministers, to His Grace, the Lord Bishop of Canterbury, and the Lord Bishop of London, that they may take it into consideration; and are also at the same time taking what care wee can otherwise, that something may be effectually done therein. Wee have likewise sent extracts of what relates to the practices of the French amongst our Indians to Mr. Secretary Vernon, to be laid before his Majesty, that orders may be procured from the French Court for the preventing of such like practices for the future.— Col. Docs. N. Y. iv. 772.

BISHOP OF LONDON TO THE LORDS OF TRADE.

Endorses Dellius.

1700, Nov. 1.

To the Right Honorable the Lords Commissioners for Trade and Plantation.

My Lords:— I am very sensible of the just care the Earl of Bellomont has expressed for the conversion of the Five Nations, and I wish with all my heart that I had five Apostles for them. But you may be assured I will make it my business to find out fit persons for the work, when I can know how they shall subsist. It was a great unhappiness that Domine Dellius, a Dutch Minister in Albany, fell

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under his Lordship's displeasure; for he was the only man that understood how to converse with the Mohacks, of whom he had converted several to the sincere embracing of the Christian Faith; and had gained such an interest in them as proved of great service and security to the whole colony. But he is banished. Another thing I would humbly suggest, that since there is still so much need of emissarys, His Lordship, if his Commission does not already impower him, might have a new one, to call the gentlemen of New England to an account, how they have bestowed that considerable yearly revenue, which was given for this very purpose from their first planting. However I shall most readily obey your commands in this or whatever else may be in the power of

My Lords,

Your Lordships most obedient humble servant,

1 Nov. 1700. H. London.*

— Col. Docs. N. Y. iv. 774.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

New York, 28th November 1700.

.....

Mr Livingston assured me that to his knowledge there was a pact or league between Coll. Schuyler, Major Wessels, Mr. Dellius the late Minister of Albany, and as he thought one Banker made the fourth man, and some of the principal Sachems of the Five Nations, whereby those Sachems obliged themselves to transact nothing of business without the privity and approbation of those four men; and that they had made several presents to the leading Sachems at the King's charge. Those four men and one Pinhorn were they that Coll. Fletcher granted the Mohack's land to.

.....

The twenty four masts I have articled for will serve a first and second rate man of war; the biggest in Mr. Taylor's contract was thirty seven inches diameter, as your Lordships will see in the paper of his prices which I sent you with my said letter of the 22nd of June. I have agreed for two masts of forty inches diameter which will be a rarity when sent home. These pines I fancy will be found to grow on Mr. Dellius's grant in partnership with Coll. Schuyler, Major Wessells, Captain Banker and Mr. Pinhorn; therefore it behoves your Lordship to get that Act confirmed by the King, which vacated some of Fletcher's grants.

.....

If it were not for Coll. Fletcher's intolerable corrupt selling away the lands of this Province, it would outthrive the Massachusetts Province and quickly outdoe them in people and trade. The people are so cramped here for want of land that several families within my own knowledge and observation are removed to the new country (a name they give to Pennsylvania and the Jersies;) for, to use Mr. Graham's expression to me and that often repeated too, what man will be such a fool to become a base tenant to Mr. Dellius, Coll. Schuyler, Mr. Livingston (and so he ran through the whole role of our mighty landgraves) when for crossing Hudson's river that man can for a song purchase a good freehold in the Jersies? But Mr. Graham has since changed his note and turn'd tail; but his being false to the King does not make the breaking all these grants less honest or less necessary for the publick good.— Col. Docs. N. Y. iv. 781, 783, 785, 791.

.....

* Dr. Henry Compton. He died July 7, 1713.

ACTS OF THE CLASSIS OF AMSTERDAM.

Concerning the Call of Rev. Verdieren.

1700, Dec. 6th.

The letter which was expected, whereof see the acta of July 5, 1700, was sent over to our Classis by certain members of the Consistory of New York. It was read by Rev. Zegers. It told of the calling of Rev. Hieronymus Verdieren, about which indeed they complained on account of certain improprieties connected therewith. At the same time they declared, that since they are well satisfied with Rev. Gualterus du Bois, they gladly forgive and forget all that went before. With this the Rev. Classis regards the affair as settled, and therefore that it is unnecessary to render a decision whether said call was lawful or not. The brethren of the committee will write only that which will serve towards the peace of the church (of New York.) viii. 339; xix. 261.

Acts of the Deputies and their Correspondence.

The Classis of Amsterdam to the Rev. Consistory of the Netherland Reformed Church at New York, Dec. 6, 1700. xxvii. 268.

Our Classical Assembly has received at different times, two letters: the one from Rev. Seleins and several others, members of your Church; and the second from Elder Peister and four other brethren. We learn from these letters that God has been pleased to bless your call of Rev. (Gualterus) du Bois with happy results; for he himself personally, as well as his services, are acceptable to the Consistory and the congregation. While this has been highly gratifying to us, yet some sorrow is engendered, since we perceive that there still remains an evil residue of the difficulties and strifes which previously existed. Our Assembly has therefore debated, whether it would be expedient to demand from the complaining brethren, the documents and proofs upon which they think the justice of their complaint rests. We have, however, come to the

conclusion that this might only increase the alienation. They therefore propose the following as the way to peace:

Inasmuch as, through God's gracious guidance, your course of action has led to this good result — that you have obtained a minister to the common satisfaction of all; that therefore, all former difficulties ought not to be so much as thought of henceforth, much less ought anyone to open his mouth to recall anything which might disturb the peace; that every one, forgetting the things that are behind, ought to spend all his strength in advancing what may conduce to the general welfare of the churches. On such a course as this, which would be for the best interest of, and most salutary to your Zion, our Assembly wishes the Most High may bestow his blessing. Our Classis is very grateful for the announcement of the good condition of your church, and prays for the increasing growth of your prosperity. We commend you to God and the word of his grace.

In the name of the Rev. Classis of Amsterdam, Your brethren and obedient friends and servants,

The Deputati ad res Maritimas.
Lambertus Zeegers, V.D.M. Amstelod.
Adrian Van Oostrum, Eccles. Amstelod.
Johannes de Vries, Eccles. Nardensis.

Extracts from Defence of Rev. Dellius against Mylord Bellomont.

1700, Dec. 6th.

A long paper was read by Rev. President, drawn up by Rev. Dellius, now minister at the Olyfberg, (at Antwerp.) This was intended to justify himself against the manifold, and severe accusations contained in a letter of Mylord Bellomont, written to our Classical Assembly. It was resolved that although this had been postponed so long, the Rev. Deputati ad res Maritimas should now answer his Lordship's communication, in very courteous terms, indeed, but, also actually to send over an extract from the above

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mentioned paper (of Dellius); but all this must be conducted with great prudence. In case Mylord Bellomont should be pleased to allege anything more against Rev. Dellius, his Lordship shall be informed by the Brethren, that he is no longer under our judicatory, but under the Christian Synod of South Holland. viii. 340; xix. 261.

EARL OF BELLOMONT TO SECRETARY VERNON.

New York the 6th December, 1700.

.....

The trouble of this usage makes me very indifferent as to the truth of what's reported here of my being speedily to be called home. 'Tis said the Bishop of London has writ to the Minister of this place Mr. Vesey, who herds with the angry party, that by Easter he and his friends will be rid of their grievance. Mr. Basse too has writ to several people in the Jersies that I shall speedily be displaced and he shall be a main instrument in getting it done. As to the good Bishop he has espoused Fletcher, with all his corruptions, against me: I have nothing to say to him but that he is as wise as he is learned. Basse is the most a scowndrel that I ever knew; he will bragg and lye with any man living, even with Col. Fletcher, and is a rank coward, was Kick'd on board the Deptford in our voyage from Barbadoes hither. I saved Mr. Heathcote and his partners some thousands of pounds that Bradish and his associates ran away with, and they have been such clowns as never to send me a line of thanks. I am, with respect, Sir,

Your most humble and faithfull Servant,

Bellomont.

— Col. Docs. N. Y. iv. 817.

CLASSIS OF AMSTERDAM.

The Classis of Amsterdam to the Earl of Bellomont, Lieutenant Governor of the Provinces of New York, Boston, Albany, etc. December 29, 1700. xxvii. 269.

My Lord:— We have received your Excellency's letter, dated October 13, 1699, written from Boston, in New England, concerning Rev. Dellius, pastor in New Albany, and have considered the same, with all respect, in our Classical Assembly, held December 6, 1700. We request that your Excellency may be pleased to put the most favorable construction upon the long protracted delay in answering, and not in any wise to infer that we had considered the contents of your letter as unimportant to us. For, in addition to the fact that the members of our Classical Assembly ordinarily meet only six times a year, and that there is no daily opportunity

to send letters to New York; we have also been obliged, in order to write more conclusively, first, to hear the defence of Rev. Dellius. Then, this matter being one of great importance, required also time for mature deliberation.

The Classical Assembly, after having carefully weighed all things, has charged us as her Deputati ad res Maritimas, to send your Excellency the following answer:

In general, and in the first place, we thank your Excellency for your fatherly care for the welfare of the Netherlands churches in those regions, and your diligence to keep away all offences from them, and to clear the vineyard of the Lord of all stumbling-stones.

But coming to the particular contents of your Excellency's letter, we make a distinction between certain classes of charges against Rev. Dellius: First, so far as he may, as a citizen, have offended against the Magistracy and Civil Government; secondly, so far as he may, personally, without any reference to the Civil Government, have conducted himself in a manner unbecoming a minister of the Gospel.

To the first class, we refer all those matters relating to Captain Leysler and Mr. Jacob Milbourne; as well as those plans into which Rev. Dellius may have entered, to obtain possession of very extensive tracts of land, such as were granted to him by a patent from Lord Governor Fletcher.— Now we request that your Excellency will not take it ill, if we decline to enter into political matters, but pass them by in silence. We think that the deep respect, which we owe to his Majesty of Great Britain, and his wise government, obliges us not to thrust our sickles into that grain; that the reproof given by the Egyptian to Moses, "Who made thee a Prince and a Judge over us"? be not applied to us. This is our duty all the more, because we are ecclesiastics, and ambassadors of Christ, who declared, when standing before Pilate, that his Kingdom was not of this world.

Touching the other matters laid to the charge of Rev. Dellius, they are dreadful (if true), and can in no wise be tolerated in any

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one who names the name of Christ, much less in a minister of the New Testament, and a steward of the mysteries of God. The charges are these: That Rev. Dellius had been guilty of pride, self-conceit, lying, drunkenness, a defender of schisms in the church; that he has been suspected of adultery, to which occasion was given by a letter from Canada, written by a French woman, who charges Rev. Dellius as the cause of her pregnancy, and which letter is now in possession of Rev. Nucella, pastor at Kingston. Mr. Dellius has also been suspected of inclining to the religion of the Jesuits. This suspicion is the greater, because a letter was intercepted, written by a Jesuit to one of their missionaries among the Five Nations of English Indians, in which the Jesuit twice mentions Rev. Dellius with the utmost expression of good will; and finally, it appears as if he himself might be the writer of his own certificates, which testify of his godly life.

My lord, even as we, on the one hand, are sure that these things were written by your Excellency with a hearty sorrow over such evil conduct, so unbecoming a minister of the Gospel, and the cause of so great scandal among papists and heathen; so, on the other hand, we trust that nothing can be more pleasant to your Excellency than further information concerning these matters. And as we have mourned with your Excellency, as we read and pondered your Excellency's letter, and the things therein contained against the Rev. Dellius; so may your Excellency, from the heart again rejoice with us, upon hearing from the defence of Rev. Dellius, that the Romanists have no reason to defame the Protestants on account of the conduct of Rev. Dellius; nor have the heathen any reason to blaspheme the name of God, on this account.

But now in reference to the particular faults of Mr. Dellius:

1. That he is a proud and self-conceited man, and a great liar, as your Excellency has been informed. We do not find in the answer sent us by Rev. Dellius, that he much concerns himself with the refutation of those charges: perhaps, because he feels secure in those commendatory testimonials, which he knows we have received

from time to time from the church of Albany, concerning his service and conduct, long before these difficulties arose. Nor could he have done otherwise, without boasting of the possession of the contrary virtues, which is contrary to all modesty, and ought rather to be done by another than by the party himself. To this, therefore, we may add that Col. Fletcher, in a letter written to Mr. Dellius from London, April 19, 1700, calls him a humble, hospitable, affectionate man; and a Father, beloved by his entire church; and not only by them, but by the military as well.

2. As regards the charge of drunkenness; the Hon. Staats of New York has assured your Excellency, that Mr. Dellius, among other failings, is addicted to this vice, and that he has been obliged to assist him twice on one day, from falling from his horse, on account of his being drunk. In reference to this, Mr. Dellius briefly writes, that he denies ever having been out on horseback in company with Hon. Staats. Hence one must conclude that that story of falling from his horse, falls to the ground. And among ourselves, there is not one, who has known Mr. Dellius either before his departure for New Albany, or since his return, who considers him, either through their personal knowledge of him, or through the reports, to be guilty of such a charge.

3. As regards the matter, that he is a defender of schism in his church, as your Excellency has been informed: It appears that your Excellency yourself, has a better opinion of Rev. Dellius, than those who have made those charges before you. For Rev. Dellius writes us that your Excellency, having given to Col. Schuyler and himself a commission, to negotiate certain matters concerning the Province of New York with the Lord Governor of Canada, does in a letter written by your Excellency from New York, April 22nd 1698, to Count de Frontenac, the Governor General of Canada, call them both, "Gentlemen of character and merit, in order to convince you of the esteem I entertain for a person of your rank; (tous deux gens de condition et de merité pour vous marquer l'estime que j'ai pour une persone de votre rang, etc.) (See full letter, Col. Docs. N. Y. iv. 338–9.)

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4. The charges following are more serious. And while intercepted and opened letters strengthen the suspicion regarding these charges against Rev. Dellius; he has sent us copies of the same of which we also send copies to your Excellency — together with an elucidation and explanation which may tend to a better understanding and comprehension of their contents.

(1) Concerning the letter written by that French lady, Mr. Dellius answers as follows: "To comprehend the contents of this letter, one has, etc."; See answer, word for word, as it has been copied and transmitted to my lord Bellomont, in the defence of Rev. Dellius, page 7, as the words "such that this letter, etc."

Inasmuch then as your Excellency, at the time of writing to our Classical Assembly, had not yet seen this letter, it being in care of Rev. Nucella; and as the explanations of Rev. Dellius with regard to it hang together so well; we believe that your Excellency will take satisfaction therein. Also that you will give opportunity, in case any should, through lack of information, cherish evil thoughts in this matter concerning Mr. Dellius, to them to obtain enlightenment thereon.

(2) In regard to the charge that Mr. Dellius was suspected by many of inclining to the religion of the Jesuits, and that the letter of the Jesuit L'Amberville strengthens this suspicion, Mr. Dellius writes: "That in this matter there is nothing which can be regarded, with a shadow of reason, to his hurt." He proceeds: de L'Amberville condoled, etc." See further the answer, word for word, as it has been copied and transmitted to my lord Bellomont, in the defence of Rev. Dellius, page 9, as far as the words, "and what the greeting" etc. We leave this to the consideration of your Excellency.

In our opinion, the fact is also to be emphasized that this Jesuit, while referring to Mr. Dellius as pastor at Albany, says — notwithstanding this, he is their friend and a very honorable man. This clearly shows that however he may praise him as regards his honorable character, he nevertheless has an aversion to him, as a

Reformed pastor. Furthermore, Mr. Dellius testifies that so far from having given any one ground for this suspicion: on the contrary, he did, in the time of the late King James, when all controversial preaching against the papacy was forbidden, for more than four months, both Sabbaths and week days, preach thus controversially in the church of Albany. He also held special exercises for members and the growing youth, to arm the church against the seductions of the three English Jesuits, Smith, Gage and Henison, who could also speak both French and Dutch. These, having been sent from England by King James, were at that time, stopping in Albany.

(3) Finally, my lord, regarding the statement that certain ones would persuade your Excellency that possibly Mr. Dellius had written his own testimonials, and thus had misled us:— The signatures of the merchants of those regions, of which he must have made use, are too well known among the merchants here, who are in constant correspondence with them, for Mr. Dellius thus to deceive us, even if he so wished. It would only be necessary to compare these signatures with their signatures on other papers sent to us which had no reference to Mr. Dellius. And to what dangers would a pastor expose himself who should commit such an act of license, and which would be so easily discovered?

We hope that your Excellency will be satisfied with this answer, and will endeavor, at every opportunity, to ward off such charges from the Gospel (ministry) by enlightening those who have no proper knowledge of the facts.

However, in case any should not be satisfied herewith, or if clearer proofs of wrong conduct should appear against Mr. Dellius, the complainants ought not to address themselves to our Classical Assembly, but to the Deputati of the Synod of South Holland; for Mr. Dellius was called, some time since, to the service of a church (Antwerp) under the supervision of the Synod of South Holland.

In conclusion, it gives us no small occasion for rejoicing that your Excellency in your letter, calls yourself a friend of our nation. We humbly request that your Excellency may persevere in such

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favor towards us. We doubt not they will always be zealous in such deeds as will make them to be counted worthy of the good will of your Excellency.

We shall always exercise special care and close circumspection in sending pastors for service in the Dutch churches in those regions. As far as in us lies we will be very careful that none others go over than such as are, like John the Baptist, burning and shining lights — ministers burning with a zeal for the extension of Christ's Kingdom among the heathen, and shining in holiness of life in the midst of that crooked and perverse generation, to the glory of our Father in heaven.

Herewith we commend your Excellency to God and the Word of his grace. With sincere assurance that we will not neglect to pray to God for the welfare of your Excellency's person and illustrious government, we remain,

My lord,

Your Excellency's most humble and obedient servants,

Lambertus Segers, V.D.M. Amstelod. et Deputatus ad res Maritimas.

Adrianus van Oostrum, Eccles. Nardensis, et Deputatus ad res Maritimas.

Amsterdam,

Xbr. 29, 1700.

(Did Bellomont ever see this answer? He died March 5, 1701, only about nine weeks after it was written.)

PETITION OF THE LUTHERANS FOR A PATENT.

To the Right Honorable Col. Thomas Dongan Lieutenant and Governor of and over ye Province of New Yorke etc. and to ye Honnourable Councill.

The humble Peticon of the Decons of the Lutrens yr. Church. Humbly Sheweth:— That your Peticoners was and had allowance and Priveledge to build and erect a Church for our publicke youse on Ground without ye Gate of this City and in order thereunto

did erect and build thereon; and afterwards when Gour. Colue came was forst to Remove and Breake Down wtt. was erected and built on said Ground, and in Lew thereof, your peticoners was allotted and allowed ye Peice of Ground within ye Gate where ye Erected Church* now stands and house adjacent and had a Patent thereon, but it happens to bee mislayed.

Your humble Peticoners most humbly Request a Letter or Patent of Confirmation for ye Premises and for ye Charge thereof shall willingly Compute and pay ye same.

And your Peticoners as in Duty bound shall ever pray, etc.

Hendrick Williamson.

In behalfe of ye Whole Partys Conserned.

THE EARL OF BELLOMONT TO THE LORDS OF TRADE.

New Yorke, Jan. 2, 1701.

.....

As to the Act for vacating some of Col. Fletcher's extravagant grants of land, I doubt not but Mr. Champante has before now answered Mr. Mountague's tedious ill digested arguments and objections to that Act, and therefore I will breifly observe only two or three of them, which he seems to fancy invincible. He affects to be thought witty in reflecting on Col. Heathcot's grant of part of the King's Garden, which says he is but fifty foot long, and yet is numbered among the extravagant lands. But by his favour a grant may be extravagant as well in it's nature and quality as in its extent and quantity. For instance, I fancy it would pass for an extravagant grant if the Crown granted away St. James's Park, no less than if New Forest or the Forest of Dean were granted away, and it was much more imprudent and unjust in Col. Fletcher to sell away that piece of the Garden to Heathcot (which was robbing all succeeding Governours of their necessary convenience in a garden) than the granting Mr. Dellius near fourteen hundred thousand acres in one grant. I was offer'd a gardiner that would have repaired that garden and put it in good order and supplied my family with all garden stuffe gratis, if he might have had the overplus profits of the garden to himself and a lease from three years to three years, which was a great offer, but I could do nothing in it, till the Vacating Act were approved by the King. The King's Farm too had been better applied to the use of the Governour (and more justly so because it was intended by the Crown for the Governour's demesne) than to the Church; for Col. Fletcher might have found out another and more valuable glebe for the Church if he would have denied himself the sale of other lands and consequently the pocketing the money he sold the lands for. As for the wrong which Mr. Mountague pretends would be done the Grantees (because of their charges for improvements) if the Act should be confirmed by the King, I will easily answer that argument. Upon the best information I can find, there is not a Christian inhabitant on either of Mr. Dellius's Grants, neither that whereof he was sole grantee, nor t'other wherein Col. Schuyler and others were partners with him viz. the Mohack's land.—Col. Docs. N. Y. iv. 822.

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* The Church mentioned in the latter part of the above petition stood at corner of Broadway and Rector, a little South of Trinity, on the site of the late Grace Church. Greenleaf states (Hist. of the Churches of New York, 1846.) that it was erected in 1702, but this is evidently an error as appears by the above document.

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MEMORIAL OF COLONEL LEWIS MORRIS CONCERNING THE STATE OF RELIGION IN NEW JERSEY, 1700.

"The province of East Jersey has in it ten towns, viz.; Middletown, Freehold, Amboy, Piscataway and Woodbridge, Elizabeth Town, Newark, Aquechenonck and Bergen; and I judge in the whole province there may be about eight thousand souls. These towns are not like the towns in England, the houses built close together on a small spot of ground, but they include large portions of the country of from four, five, eight, ten, twelve, fifteen miles in length, and as much in breadth ..... These towns and the whole province was peopled mostly from the adjacent colonies of New York and New England, and generally by persons of very narrow fortunes, and such as could not well subsist in the places they left. And if such persons could bring any religion with them it was that of the country they came from." At Elizabeth Town and Newark there were "some few Churchmen." Perth Amboy, "the capital city, was settled from Europe, and we have made a shift to patch up the old ruinous (court) house and make a Church of it, and when all the Churchmen of the province are got together we make up about twelve communicants."

In Freehold was a Keithian Congregation, "most [un?] endurable to the Church." In West Jersey the number of Quakers had "much decreased since Mr. Keith left them." In Pennsylvania which was "settled by people of all languages and religions of Europe," "the Church of England gains ground;" and "most of the Quakers that came out with Mr. Keith are come over to it." "The youth of that country are like those in the neighboring Provinces, very debaucht and ignorant."

The measures suggested by Colonel Morris "for bringing over to the Church the people in the countreys," were the appointment of no one "but a pious Churchman" as governor, and confining, if possible, the membership of the council and magistracy to churchmen; the granting of "some peculiar privilege above others" to churchmen by Act of Parliament; the adoption of measures "to get ministers to preach gratis in America for some time till there be sufficient number of converts to bear the charge;" and, finally, the restriction of the great benefices for a number of years to "such as shall oblige themselves to preach three years gratis in America," "By this means," concludes the Colonel, "we shall have the greatest and best men, and in human probability such men must, in a short time, make a wonderful progress in the conversion of those Countries, especially when it's perceived the good of souls is the only motive in the undertaking."— N. J. MSS. 1700, as quoted by Perry, Am. Epis. Ch. i. 165.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

1701, Jan. 2.

.....

There is a messenger newly come from Albany who brings word the Undertakers for masts were very forward with their work, that they had drawn several masts out of the woods to the side of the Mohack's River, ready to float down when the river is open, for at present 'tis froze up. I am certain the Undertakers have agreed with the Mohacks that the King shall have their woods, because I directed them to make a sure bargain for the King, before they offered to begin the work, for fear of giving the Indians the least disgust. I have no letter from them, for the messenger says they were felling the masts and drawing them out of the woods when he came away. If the Undertakers knew that the Vacating Act is still unapproved by the King, I am confident they would immediately leave off working in those woods, for fear Mr. Dellius and the other grantees of the

Mohack's lands and woods should sue them for a tresspass and recover great damage against them.— Col. Docs. N. Y. iv. 825. 1701

.....

If the ship were not forced to sail because of the great quantity of ice that comes down the rivers I would entertain your Lordships with a further discovery of Collonel Fletcher's corrupt methods of getting money; insomuch as he is reckoned to have got thirty thousand pounds New York money in five years and a half that he was in this government; and I know his friends here compute that he made that sum while he was here. And I can make out most of it upon a probable estimate. He left no trick or fraud unpractised to get money, and all under the mask of pretended piety and a zeal for the Church of England even to martyrdom, if people would have believed him; but he was quickly found out, and the officers who first experienced his hypocrisy nick-named him the Pharisee. He was given to drinking, to corruption, and lying; but lying was his predominant vice, and some of his friends have owned so to me, in softer terms. They have told me that Collonel Fletcher was a man of parts, and 'twas a pity he gave himself too great liberty in discourse, and that he had not a guard on his tongue. In a word besides the many frauds he has put on the King he has left behind him such seeds of disaffection, sedition and immorality in the people here, as will require much time and pains to root out and extinguish.

.....

I remember I formerly returned Mr. Dellius's grant whereof he is sole grantee at about 900,000 acres, and that upon Mr. Graham's report of its being eighty six miles long and but sixteen miles broad, who made that report by guess, for he own'd he never had seen that land. But some of the Dutch that have travelled that way have since assured me they judge it to be twenty five miles broad, taking one part with another; and if so it contains 1,376,000 acres; which is a prodigious tract of country to grant away to a stranger that has not a child, that's not denizen'd, and in a word a man that has not any sort of vertue or merit.— Col. Docs. N. Y. iv. 826.

EARL OF BELLOMONT TO THE LORDS OF TRADE.

Jan. 16, 1701.

I send your Lordships a copy of Mr. Freerman's letter, (marked D.) He is the Dutch minister at Schenectady, and a very good sort of man, and is one of them that witness the covenant of the Mohacks for their woods.— Doc. Hist. N. Y. iv. 833.

Reverend Mr. Freeman to the Earl of Bellomont.

Schenegtade the 6th Jan. 1700. (1701)

May it please your Excellency.

I have received your Excellency's letter of the 15th of November 1700. whereby I understand that your Excellency was satisfied with what I had done to promote the Gospell among the Indians. I shall also use my utmost to intreat them to be firm in their allegiance to His Majesty; and for as much as appears to me they are good subjects to His Majesty, whereof they desire me to give your Excellency an account.

Your Excellency may remember that there are not above one hundred Maquasse in number, thirty six whereof have embraced the Christian faith, ten whereof through the grace of God are brought over through my means, for I found but twenty six. I shall do my utmost with the rest.

So wishing your Excellency a happy new year and continuation of your health recommending myself to your favour, I remain,

Your Excellency's most obedient servant,

B. Freerman.

— Col. Docs. N. Y. iv. 835.

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ACTS OF THE CLASSIS OF AMSTERDAM.

How it fared with Rev. Lydius and Rev. Freerman.

1701, Jan. 17th.

Revs. Deputati ad res Maritimas read a letter from New Albany, written by Rev. Lydius, stating that he, by virtue of the call of the Classis of Amsterdam, had been installed there as regular Pastor and Teacher; also that Rev. Freerman preached at Synechtede (Schenectady). This was further confirmed by a letter from Rev. Nucella, and, in particular, that Rev. Freerman, after many disputes, had been called to the service of the church of Synechtede.

In connection therewith was also read a letter from the Consistory of New Albany, which declared that they had received Rev. Lydius with great pleasure as their minister, and they thanked this Assembly for their faithful services. Of similar purport was also a letter, signed by Revs. Selyns and du Bois. The Rev. Assembly rejoices that this affair has ended so well. This Classis deems it irregular that Rev. Freerman, whereof see acta of April 5, 1700, was examined in such a way, outside of these provinces, at Lingen, and made a minister there with the laying on of hands, in order to go to New Albany; but they hope that such a circumstance will not occur again. The call of Rev. Freerman will be legalized by this Classis, if the consistory of Synechtede requests it; and will not only approve the same, but will acquiesce in the entire business. Rev. Florentius Bomble will preside at the next ensuing Classis. viii. 342; xix. 262.

LORDS OF TRADE TO EARL OF BELLOMONT.

1701, February 11.

We have acquainted the Lord Bishop of London with your having suspended Mr. Smith the Chaplain to the Soldiers, and with the account you give us of his character.

We are very sensible of what you write about the advantages that might be made by having some ministers sent to live amongst our Indians, and we think it would much promote those advantages if such ministers had (besides other qualifica-

tions) a little skill also in physick and chirurgery. The French Missionaries have insinuated themselves and strengthened their interest amongst the Indians by those means, and we ought not to neglect them. But the getting of a maintenance for such ministers is the difficulty. We are doing what we can here with the Corporation for evangelizing Indians, and we wish your Lordship could find a way to make some use of what Sir William Ashurst has proposed to you from them, untill better can be obtained.— Col. Docs. N. Y. iv. 844.

EVENTS AFTER THE DEATH OF BELLOMONT, 1701, MARCH 5.

Upon the death of Bellomont (1701) things fell into confusion. The Lieutenant Governor, Nanfan, was absent at Barbadoes; the executive chair was claimed by Col. William Smith of Long Island, the oldest member of Bellomont's Council. The strife between the Leislerians and the anti-Leislerians was waged with fury. Leisler when at the height of his power, 1689-91, struck hard blows at the men whom he disliked and feared, as Bayard, Van Cortlandt and others. Bayard, the mayor of the City was imprisoned for fourteen months. Van Cortlandt escaped by flight. On the downfall of Leisler, (1691) these men returned to power. Gov. Sloughter made up his Council of opponents of Leisler; although, by appointing Abram De Peyster, a Leislerian sympathizer, for mayor, he preserved a measure of tranquillity. The City at that time, 1691, contained about five thousand people. The anti-Leislerians included the more educated classes generally, the old civil officials, all the Dutch and French ministers, Rev. Mr. Vesey, and the great body of the Episcopalians; but the masses of the people were Leislerians.

The anti-Leislerians came into power with the accession of Gov. Sloughter, and retained their position during the administration of Fletcher. (Among Fletcher's Council were Col. Caleb Heathcote, Frederick Philipse, Stephen Van Cortlandt, William Nicholls and Thos. Willett. His Supreme Court Judges were Thos. Johnson, William Smith, Stephen Van Cortlandt, William Pinhorne. The Mayor was William Merritt. It was during this period that the ecclesiastical contest was begun, to establish the Church of England; but the law, as it was passed, (1693), proved abortive, and the Dutch Church obtained its Charter, 1696. Trinity then secured a Charter in 1697. Fletcher perverted the ministry Act of 1693 in favor of the Church of England, and contrary to its evident meaning. A change occurred, with the coming of Bellomont, who represented more fully the popular rights. Yet the personal element entered more or less into his administration. But he quickly perceived some of the flaws in the attempted legislation, and in the date of Trinity's Charter, claiming establishment by the Ministry Act, which Act, however, did not receive the Royal signature, until some days after the date of Trinity's Charter. Bellomont's appointment was also said to be due to efforts in England of persons desirous of procuring a reversal of the sentence of attainder on Leisler, and the restoration to his family of his confiscated property. Bayard, Philipse, Van Cortlandt and their friends were retired by Bellomont, and a new set of men took their place in the Council of the Province. Some of the Leislerian party tore down the Coat of Arms of Fletcher in the Chapel in the Fort.— See Am. Ch. Hist. Series, viii, 93.

The triumph of the Leislerians was further promoted by the interregnum ensuing on the death of Bellomont. Nanfan had done nothing, (says Dix) to restrain their excesses. He had the celebrated Bayard arrested, and put on trial for his life before Chief Justice Atwood. The son of Leisler was active in this business. The arrest took place on Jan. 21, 1702. The charge was high treason, and he was found guilty and condemned. Dunlap, in his history of New York, declares these proceedings to have been unjustifiable. The sentence, horrible as it was, (See Note 1, in Dix, 130.) which was pronounced on traitors, was pronounced against Bayard on

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March 16, 1702. But a reprieve was granted to learn the King's pleasure. Meanwhile Lord Cornbury arrived to supersede Nanfan. Chief Justice Atwood and Attorney General Weaver, knowing the position which Cornbury would take, fled.

Dix gives all this, because, (says he) it bears upon the history of Trinity parish; that the Rector was the object of many vulgar and brutal assaults by Atwood, as was also Emmot, Bayard's legal defender.

CHARACTERIZATION OF BELLOMONT.

1701.

Bellomont was a democrat at heart. While not without great faults himself, he found many wrongs in New York. These he endeavored, in a way somewhat rough, to righten. He understood the fallacies of the pretended Church establishment; that the Ministry Act of 1693 did not establish the Church of England at all; that it was positively and purposely framed against such an establishment; and that the oft-repeated assertions in Trinity's Charter in reference to such an establishment were pure perversions of Fletcher. He also severely criticised the act of Fletcher in giving a Charter to the Dutch Church. He opposed the extravagant land-grants of Fletcher; and Fletcher's lease of the King's Farm for seven years after he knew of his recall, and only just before Bellomont's arrival; although said farm had always before been the perquisite of the Governor. This act of Fletcher was certainly exasperating. Upon the whole, we should say that Bellomont, while far from a saint, was a better man than his predecessor, Fletcher, or his successor, Cornbury. Their characters and conduct were very reprehensible. They stood by an English Church Establishment, not without great injustice to the other Churches. But Bellomont had more democratic tendencies. The principles of Fletcher and Cornbury, as exhibited in their relations to a Church Establishment, have perished, in America, long ago; while those of Bellomont will ever continue to develop and prosper.— Compare Dix's Hist. Trinity Ch. i. 126.